

Rutgers University
LIBRARY



Purchased by
APPROPRIATION OF STATE OF NEW JERSEY
for
REFERENCE BOOKS AND PERIODICALS

227022

Per III

vol.2 page 30 not readable
vol.3 pages 5-6, and 49 not readable
Index to vol.3 not readable

THE
CHRISTIAN
LUMINARY:

PUBLISHED SEMI-MONTHLY, AT STOW VT.
UNDER THE DIRECTION OF
A PUBLISHING
COMMITTEE.

J. P. HENDEE, *Editor.*

VOLUME II.

PRINTED AT THE LUMINARY
OFFICE, STOW VT.

1832-3.

THE

NATIONAL

LIBRARY

OF THE

CONGRESS

OF THE

UNITED STATES

OF AMERICA

WASHINGTON

1850

1851

1852

1853

1854

1855

1856

1857

1858

1859

1860

1861

1862

1863

1864

1865

INDEX.

No 1 & 2

Faith,	1
Origin of the Trinity,	ib
A modern revolution,	2
The General Baptists,	ib
To the Patrons of the Luminary,	3
notice to subscribers,	ib
Primitive and modern revivals,	4
On the necessity of system, in a	
Christian community,	5
Reaction and reform,	6
Christ's sufferings, no. 1	ib
Biography of Lewis Cook,	ib
On Humility,	7
A cry to preachers,	ib
An account of a general meeting	ib
Poetry,	8
Letter from Levi Hathaway,	ib
The sting of Death,	ib
Religious periodicals,	ib

No. 3.

Baptism, no. 1,	9
Christ's Sufferings, no. 2,	10
A cry to Preachers, no. 1,	ib
Editorial,	11
Quaker,	ib
Letter from Eld B. Palmer	ib
Letter from G. H. Sweet,	ib
Letter J. Knight,	ib
Poetry,	12
Infidel wit repelled,	ib
The happy man,	ib
Preparation for a journey,	ib
Rules to be observed in order to grow	
in grace,	ib
Ordinations,	ib

No. 4.

A description of the person of Christ,	13
Christ's sufferings, no. 2.	ib
Motives for Humility,	ib
Editorial,	14
A cry to preachers Concluded,	15
Letter from Josiah Knight,	ib
Poetry,	16
Passing away,	ib
The Christians hope,	ib
How to conduct,	ib

No. 5.

Beautiful extract,	17
Baptism, no. 2,	ib
Editorial	18
Letter from Gardner H. Sweet,	ib
Philip Smiths Letter,	ib
Conversion of a Mother &c.	19
Separation,	ib
Inquirer,	ib
Poetry,	20
The turnpike of life,	ib

No. 6.

Hindoo superstition	21
Martyrs,	ib
The Bible the best book,	ib
Baptism, no. 3,	ib

Christian Perfection,	22
The Contrast,	ib
Editorial,	ib
Letter from C. J. Goodwin,	23
Provincial Watchman,	ib
Prayer,	ib
Letter from Josiah Knight	ib
Poetry,	24
Humility,	ib
Doctor Guise,	ib
Serenity,	ib
Irony,	ib
Religion,	ib

No. 7

The fulfilment of prophecy,	25
The fear of death,	ib
The Bible,	26
Twelve excellent rules,	ib
Communion with God,	ib
Christianity,	27
Corruption and incorruption,	ib
Editorial,	ib
Minutes of Conference,	ib
Poetry	28
Abel Morgan,	ib
Ministerial qualifications,	ib
A reflection,	ib
Bigotry,	ib

No. 8

Baptism no. 4	29
Communion with God,	ib
Not every one that saith Lord,	ib
Directions to sinners,	30
Prayer,	ib
Editorial,	ib
Trinitarians questioned,	31
Sickness in new Orleans,	ib
GOD,	ib
The dying Missionary,	ib
Poetry,	32
The punctual hearer	ib
Learning,	ib
Dying confession of a saint,	ib
Excuses for not attending worship,	ib
Extracts &c,	ib

No. 9.

Christ's Sufferings no. 3.	33
Sanctification	ib
Editorial	34
Br. Davis B. Wyatt Letter,	ib
The grace of God a support &c,	35
Warning	ib
Obituary,	ib
The memory of the dead,	ib
Poetry,	36
A pleasant condition	ib
The friendship of God,	ib
Family prayer,	ib

No. 10.

The first establishme of the Christian	
religion,	37
Religion is love,	ib
Extract from a funeral sermon,	ib
Editorial,	38

raw preaching,	ib
Joshua Davis's letter,	ib
Almost religion,	39
rest for the troubled,	ib
Sin and misery,	ib
Poetry,	40
We will see about it	ib
Talking about religion,	ib

No. 11.

FAITH,	41
Motives for Humility,	ib
Danger of resting on a false hope,	42
Editorial	ib
Letter from George W. Tabour,	ib
Letter from Jera Haskell,	43
How ought Christians to live,	ib
Practical Charity,	ib
Clerical Anecdote,	ib
Poetry,	44
Horrid Murder,	ib
A question, and answer,	ib
A serious question,	ib
The trial,	ib

No. 12.

Questions to Trinitarians answered,	45
remarks on Charity,	46
Editorial,	47
Letter Gardner H. Sweet,	ib
Poetry,	48
reverend . . . Protest,	ib
Persecution in Jamaica,	ib
Annual bill of Mortality,	ib
Religious Disputation,	ib

No. 13.

Self-denial,	49
Editorial,	50
Letter fom Moses Sweet,	ib
Letter from Gardner H. Sweet	ib
What is religion,	51
Christian Attainments,	ib
Miscellaneous,	ib
Poetry,	52
Praying successfully,	ib
Long prayers,	ib
Dreadful Eruption,	ib
Excellent,	ib

No. 14.

Cross-Bearing	53
Sanctification,	ib
Letter from Jera Haskell,	54
Editorial	ib
revival at the merry Oaks,	55
The Grave-yard,	ib
Further Crusing unnecessary,	ib
Poetry,	56
Anecdote,	ib
Tell the truth,	ib
Distressing accident,	ib

No. 15.

On the propriety of Female assistance	
in the Church.	

No. 16.		Interesting to young men of colour,	ib	New method of debate,	ib	Appointments,	-	ib
Following Christ,	61	Poetry,	72	Walking with God,	ib	Sorrow,	-	91
Heaven,	62	An antidote for sorrow,	ib	No. 21.	ib	Anecdote of John Nelson,	-	91
The high privileges, &c.	ib	The presence of God,	ib	Divine honours due the son of God,	81	Who bridled his tongue,	-	91
Appointments, &c.	63	Lottery, System,	ib	Editorial,	82	How to find opportunity for doing	ib	ib
Editorial,	ib	No. 19.	ib	SIN,	82	good,	ib	ib
Poetry,	64	Divine honours due the Son of God,	73	Letter from Moses Sweet,	83	Suicide,	ib	ib
Where look for aid,	ib	Death bed scene,	74	B. F. Carter's Letter concluded,	ib	Death by lightning,	ib	ib
A deaf and dumb boy,	ib	Editorial,	ib	The Infidel answered &c,	ib	Poetry,	ib	ib
Temperance is Economy,	ib	The signs of the times,	75	Poetry,	84	Christian Liberty,	ib	ib
The Jews,	ib	Ye are the lights of the world,	ib	An Apostrophe,	ib	No. 24.	-	-
No. 17.	-	Poetry,	76	A religious thought,	ib	The Slanderer,	-	93
Epistle from Tertius,	65	Profitable reading,	ib	Mormonism,	ib	Pious reflections,	-	95
High privileges, &c.	66	Hope,	ib	No. 22 & 3.	-	Editorial,	-	95
Reflections,	ib	Equity,	ib	Divine honours due the Son of God,	85	Letter from Gardner H. Sweet,	ib	ib
Reply to "Ency,"	67	Young Preachers,	ib	Renouncing the world for Christ,	ib	Primitive Christianity & sectarian,	ib	ib
Editorial,	ib	Humility,	ib	humility,	86	Effects of temperance,	ib	ib
Appointments,	68	No. 20.	-	Unruly Member,	87	Fidelity.—Murder.	ib	ib
No. 18.	-	Divine honours due the son of God,	77	Editorial,	ib	Items;	-	-
Short Sermons,	69	Letter from Gardner H. Sweet,	78	Minutes of the Conference,	88	-	-	-
Be ye holy &c	70	Editorial,	79	Remarks on divine Revelation,	ib	-	-	-
Appointments &c	ib	B. F. Carter's Letter,	ib	What have I to repent of,	89	-	-	-
Editorial	ib	Cholera at New York,	ib	A visit to Vermont & new Hampshire,	ib	-	-	-
H. M. Peavy's Letter,	71	Poetry,	80	Letter from J. Haskell,	90	-	-	-
Jason Smith's Letter,	ib	Shocking murders,	ib	Resolution,	ib	-	-	-

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II.

STOW, VT. SEPTEMBER 8, 1862.

NO. 1 & 2.

THE CHRISTIAN LUMINARY

Is published at Stow, semi-monthly, at \$1 per volume. Twenty-five per cent discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

JOSIAH KNIGHT, CONTRACTING AGENT.

JARED L. GREEN, Conducting Editor.

JEHIAL P. HENDEE, PROPRIETOR.

Publishing Committee.

BENNETT PALMER, Marlow, N. H.

DANIEL WINCHESTER, Pomfret, Vt.

EDWARD B. ROLLINS, Bradford, "

JARED L. GREEN, Calais, "

AMOS STEVENS, Stowe, "

JOSIAH KNIGHT, Morristown, "

JERE HASKELL, Stukeley, L. C.

All letters, respecting the pecuniary concerns, should be addressed to the Proprietor at Stow. Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded, if necessary. Also, subscriptions will be received and payments may be made to any of the Committee.

HISTORICAL & DOCTRINAL

From the Christian Palladium.

FAITH.

The word *faith*, in scripture, is sometimes put for the object of faith, or the system of truth which we are required to believe. This is called "the faith which was once delivered unto the saints." Jude 3. It is called the "one faith." Eph. iv. 5. God has given us but one correct system of truth, and will give us no other. Paul desired his brethren to pray that he might "be delivered from unreasonable and wicked men; for all men have not faith." 2 Thess. iii. 2; that is, all men have not a consistent system of belief; some have none whatever, and cannot tell what they believe. Such are unreasonable and wicked. "The law was a schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. iii. 24, 25. This had allusion to the Jews only. The law was designed to instruct them till the coming of Christ, after which, the gospel was to be received as a perfect system of faith. "But after that faith is come."—This means, the gospel now come, and we have no more use for the ceremonial law, as the gospel supercedes it.

In the second place, *faith* implies an undeviating belief of all that the gospel teaches. This may be either *nominal*, or

virtual; temporary, or *efficacious*. A *nominal* or *temporary* faith consists in simply assenting to the truth of the gospel, without consenting to obey its precepts or requirements. This measure of faith is very common where the gospel is preached, and yet of but little benefit to its possessors. Even the devils have this kind of faith. "The devils also believe and tremble." If any virtue then can be attached to mere nominal belief, the devils have as good claims as any other impenitent nominalists. The apostle James asks the question, "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" Certain it is, that faith is efficacious no farther than it produces works of righteousness. It is even so in a moral point of view. A child may receive the best of counsel from its parents, and may nominally believe all that it is taught; yet the belief of that child is beneficial no farther than it produces adherence to the instruction given it.

It is in this sense that John says "whosoever believeth that Jesus is the Christ, is born of God." 1 John, v. 1. Now it would not answer to apply this to the mere nominal believer, for many such are blasphemers of Christ. Yet they professedly believe all that the scriptures say of him. Let it be kept in mind, that the scriptures require us to believe with our hearts, which is very different from simply believing with our heads. The faith of the unregenerate believer is nothing more than the opinion of the head. Paul says "with the heart man believeth unto righteousness." Rom. x. 10. The *heart*, in scripture, means the soul, and all its affections. Until all the desires of the heart are placed on Christ, some of them are attached to other objects, which the heart loves better than it does him. The Jews professed to believe in Moses; and so strenuous were they for the law of Moses, that they wanted to put Christ to death for healing a man on the sabbath day; but Christ said to them "had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 46, 47. These Jews had a system of opinions in their heads, and honored the Lord with their lips, but their hearts were far from him. When the eunuch said "here is water, what doth hinder me to be baptized?" Philip said, "if thou believest with all thine heart, thou mayest." Acts viii. 36, 37. God says, "ye shall seek me, and find me, when ye shall search for me with all your hearts." Jer. xxix. 13. It is impossible to believe in God with all our hearts, without loving him with all our heart. If we love him, we will keep his commandments. Faith and obedience are so nearly

related, that the one cannot live without the other. "For as the body without the spirit is dead, so is faith without works dead also." James ii. 26.

God is as willing for sinners to come to him and receive pardon now, as he ever was, or ever will be. Is it not treason against God, to tell his creatures that they can neither believe nor obey him? Every argument used to convince sinners that God has not given them power to believe and obey him, is an argument to persuade them to do neither the one nor the other; because there is no way more effectual to stop any person from doing a thing, than to make him believe he cannot do it. No system of doctrine which has the least tendency to do this, can be beneficial to sinners.

Three-fourths of the people in this gospel-enlightened land, have faith enough to save their souls, if they would only put it into practice—that is, cause it to bring forth fruits unto righteousness. If every one would do all he believes is right, and leave undone all he believes is wrong, no doubt but that the most of men would be saved. One evidence that the faith of most impenitent sinners is correct, is, they know how christians ought to live, and are capable of correcting them when they see them out of the way. If they know how christians ought to live, they know how they ought to live themselves. The heathen who never heard the gospel, have no choice whether they will or will not believe it. But those who were raised in a christian land, have their choice whether they will have a living, or a dead faith; that is, they may either do the things they ought to do, or they may neglect them, and thus pursue the course which they believe is wrong.

If faith were no how dependant on the will or affections, unbelief could be no crime; because nothing can be a crime to us, that has no connexion with our wills or affections: but Jesus Christ charges unbelief on those who reject his gospel, as a condemning sin. He says, "he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God." John iii. 18. To be a *believer*, in the true gospel sense of the word, is to be a christian; for no one but a christian believes with the heart unto righteousness. Reader, art thou an impenitent and prayerless sinner? think seriously on these things, and let what faith there is in them have its perfect work. M.

From the Christian Examiner.

ORIGIN OF THE TRINITY.

The first century was characterized by great simplicity of doctrine. The primitive Christians, it is true, appear to have sometimes applied the title *God* to Christ, but in

227022

a sense totally different from that in which it came afterwards to be attributed to him. His miraculous birth, his Messiahship, and the state of glory to which he was advanced after a painful and ignominious death.—God having 'raised him up,' and 'highly exalted him,' making him 'both Lord and Christ,' for the 'suffering of death' crowning him with 'glory and honor,'—were circumstances on which they dwelt with wonder, delight, and gratitude; and they did not hesitate occasionally to bestow, on a being thus favored and exalted, some of the epithets of the Divinity.

Thus they sometimes call Christ, God, and Jewish usage fully sanctioned such an application of the term. Magistrates and judges are repeatedly denominated Gods in the old Testament, and our Saviour alludes to this application of the word as well known to the Jews; John x. 35. It is not surprising that the primitive Christians, who as Jews, were familiar with this use of the term, should sometimes apply it to their master. Accustomed to hear the great and good prophets, judges, and magistrates of their nation called Gods, they would very naturally suppose that there could be no impiety in occasionally bestowing the title on Jesus, whose extraordinary birth, character, and offices were so fitted to inspire admiration and love.

They never, however, thought of confounding him with the One Infinite Father, or making him in every sense his equal. The title in question was one of dignity and honor, applied primarily to the Supreme One, but in a secondary sense to beings inferior to him, to angels and men; and this use of it was too common to occasion any surprise, error or embarrassment.

When Christianity, in the second century, began to number among its converts men wearing the garb, and claiming the character and name of philosophers, this simplicity of faith, which till then remained, became corrupted. Educated as Platonists of the Alexandrian school, these philosophers were familiar with the belief of a sort of second God, *logos*, or reason, originally emanating from the fountain of the Divinity. This doctrine they took along with them on embracing the religion of Jesus; and misled by some obscure and figurative expressions employed by the Evangelists and Apostles, especially by John, they gradually incorporated it with the Christian system.

Thus Jesus, who before this time, had been called divine, and sometimes God, solely on account of his miraculous birth and exalted character and office, now began to be termed such in a different sense, that is, as a being from eternity existing in God, not personally, but as an attribute, as his reason, wisdom or energy; which, a little before the creation of the world, was emitted, or thrown out, that is, converted into a real being or person, a kind of second God. After this event, he became, as these Fathers imagined, a being wholly distinct from God, was inferior to him, and his agent in

forming and governing the world. They never apply to him the title 'God over all'; never ascribe to him supreme divinity. They did not suppose him eternal, except as an attribute of the Father. He existed in God, as reason exists in us, so existed from eternity, a mere quality or attribute. He was produced, that is, became a real being, when God, being about to create the world, had occasion to use his ministrations. Thus, as an attribute, he was, in their view, eternal; as a person or being, he was not so, having been begotten or made (for they originally used both terms) in time. This is what these Fathers meant by the generation of the Son, which, as we have seen, was regarded by them as temporal, not as eternal.

For the Christian Luminary.

A MODERN REVOLUTION.

MR. EDITOR—For the information of the public, I forward to you for publication, a manuscript, handed to me by a friend, which purports to be the system of Articles of Faith, as adopted by a people who have recently seceded from the Freewill Baptists, in the north part of the State of Vermont, under the administration of Elder Jonathan Woodman.

The circumstances of the origin of this people, as near as I can learn, are as follows: Some time since Elder W. began to organize churches upon the principle of the following Articles, without associating them with any body or society of people, or assuming any name. And as he did not stand in regular membership with the Freewill Baptists, but still pretended to be with them, and administered to some of their churches, and officiated in adding members to them, at the same time that he was building churches upon a different principle, some began to suspect that it was his design to separate from them, and called upon him to explain his proceedings; when he came forward in meeting and declared that he was a Freewill Baptist, and never could be any thing but a Freewill Baptist. But no sooner was the revival over, and the converts gathered into the church, under the name of Freewill Baptists, than measures were immediately resorted to, to lead the church to come out from the Freewill Baptists, and to associate with those other churches which he had organized; when they assumed the name of GENERAL BAPTIST. Whether they are uniform with the GENERAL BAPTISTS of England, may be determined by comparing their principles and proceedings. It is not my intention to investigate their principles at this time, but simply to inform the public, with regard to their origin and the principles they profess to believe as a people. They do not appear to be very particular with regard to those sentiments, as set forth in their Articles, for I understand that some have been received among them, who openly declared, at the time, that they did not believe some of their articles, and many others say they never did nor never shall believe them. If this be

the case I do not see the expediency of their having any Articles at all, for if one can discard one Article, another may another, and thus among them all, the whole may be believed and disbelieved, and what is their faith in such a case?

SPECTATOR.

THE GENERAL BAPTISTS. CHURCH ARTICLES OF FAITH.

ARTICLE 1st. *On the fall of man.*

We believe man was made upright, in the image of God, free from disorder, natural and moral, capable of obeying, perfectly, the will and commands of God his maker, yet capable of sinning, which he unhappily did, and thereby laid himself under the divine curse, which curse we think could include nothing less, than the mortality of the body, and the eternal punishment of the soul. His nature also became depraved, his mind defiled, and the powers of his soul weakened, so that both he was, and his posterity still are, captives of Satan, till set at liberty by Christ.

ARTICLE 2. *On the nature and perpetual obligation of the moral law.* We believe the moral law extends, not only to the outward actions of life, but, to all the powers and faculties of the mind, to every desire, temper and thought, that it demands entire devotion of all the powers and faculties of both body and soul, to God, or in other words, it requires us to love the Lord, with all our hearts, soul and strength, and that this law is of perpetual obligation to all men.

3. *On the person and work of Christ.*

We believe that our Lord Jesus Christ is God and man, united in one person: or possessed of divine perfections, united to human nature. That he suffered to make a full atonement for all men, and thereby has wrought out for us a complete salvation; which is received by us a free gift communicated to all that believe in him, without the consideration of any works done by them, in order to entitle them to this salvation. Yet, we firmly believe that no faith is the means of justification, but that which produces good works; and that it is the duty of all, without exception, to look to Christ by faith without any regard to any thing in, or done by themselves, that they may in this way alone, that is by faith, be possessed of this salvation.

4th. *On Justification.*

We believe, as scripture assures us, we are justified, made the children of God, purified and sanctified by grace through faith. When a person comes to believe in Christ, and not before, he is regenerated, or renewed in his soul, by the spirit of God; which renewal of his soul naturally produces holiness in heart and life, and is the means of preparing us for the enjoyment and employments of the heavenly world.

5th. *On Baptism.*

We believe that it is the indispensable duty of all, who repent and believe the gospel, to be baptized, by immersion in water.

in order to be initiated into a church state; and that no person ought to be received into the church without submission to that ordinance.

6th. Rule on Discipline.

We believe that members walking disorderly, or holding doctrines contrary to the gospel, should be dealt with by way of discipline, according to the laws and order of God's house, personal injuries and private offences should be taken up by the individuals who receive or know them, and buried forever on private confession; public transgressors should be labored with by suitable brethren, according to Gospel rule, and restored only on confession made sufficiently public to relieve the wound that the cause of Christ may have sustained.

7. Rule on communion.

We agree to extend our communion to all baptized persons, who are members of regular churches, and who have been baptized by immersion: we will receive them, upon the ground of christian fellowship, and not upon the strength of their baptism.

8. Rule for raising church expenses.

We agree that all church expenses shall be borne, equally, by its members, according to their property.

9. Rules against brother going to law with brother.

We agree that it is wrong for one brother to go to law with another, in any case, except in case of emergency.

CHRISTIAN LUMINARY.

STOW, SEPT. 8. 1832.

TO THE PATRONS OF THE CHRISTIAN LUMINARY.

Beloved Brethren and Friends:

Permit us, at the commencement of the second volume of this work, to suggest a few circumstances for your consideration, concerning this publication.

First. As it respects the necessity of continuing the work. This has been considered doubtful by a few, while many have been confident of the expediency of it. But for the satisfaction of those few we will suggest the following things. It is evident that every people, united in social compact, while located in different places, and yet so interested in the proceedings of all, in every place, that it is essential, to the perpetuity of their union, to have earnest information concerning the transactions of all, must have some means of communication among them. Such are the circumstances of the Christian Brethren, as a people. They are a compact body or society of people, composed of several individual churches, located in different places, and each individual church is authorized and required, by the gospel, to walk in the ordinances, and to govern

themselves as a body according to the law of Christ, in removing offences from among them, and in appointing official gifts to publicly minister as Elders among the flock of God, wherever God may call them to labor. All the churches are interested in the labors of these public gifts, and are more or less affected by the proceedings of every church in fellowship with them. Consequently it becomes expedient, not only for those public gifts to associate for the purpose of maintaining acquaintance with each other, and uniting their exertions to perform their official work; but for all the churches to act in concert, and to have knowledge of the transactions of each other, and of their Ministers. This information may be circulated by other means; but it certainly can be more correctly and conveniently done by means of a periodical publication among us, than in any other way. And beside this there are many subjects which may be discussed, with more lasting effect, in such a work, and in many cases the brethren may be instructed and admonished concerning duty, as well as to be refreshed and encouraged by the good news and cheering intelligence, which is frequently brought to their houses, by these flying heralds of peace, that often bring tokens, like the olive leaf, borne to the ark by the dove, that the floods of afflictions and sorrow are assuaged, and that the winter is past, the rains over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Second. Concerning the principles on which the work should be conducted. This also seems to be a matter of difference of opinion. Some seem anxious to have the work almost entirely devoted to religious intelligence, and others to have its columns open, and considerably devoted to controversial discussions, and reforming investigations, to correct and reform the errors of the day. On this subject, we would say, that all correct intelligence concerning the wonderful works of God among the children of men, and the progress and proceedings of Zion, as well as such general intelligence as relates to the moral and religious improvements of society, ought to have special attention in a publication of this kind: but that controversial discussions ought to be wholly excluded, we think few will contend, when they consider how much effect such discussions have had, to promote the progress of light and liberty in the religious community; and with what facility the light of truth has been brought to view, to the

expense of error, by periodical communications. Nor that reproofing admonitions are to be always rejected, when calculated to expose the artful intrigues of seducers, and to guard the unwary against the impositions of designing men, we think will not be insisted on, when we consider how many ways the man of sin has exerted his power of lying wonders to deceive, if it were possible, the very elect. But all controversial discussions, as well as reproofing admonitions, ought to be conducted with candor and christian meekness, avoiding personal censures as much as possible, and abiding strictly to principles and practices, without implicating the characters of those involved in them, any farther than they implicate themselves, we believe all will readily admit.

Third. With regard to the pecuniary concerns of the Luminary. We think no one will be so unreasonable, as to suspect that we can have any motives of speculation in its publication. The patronage afforded the first volume has not come near supporting the work, and the former Editor has sustained a serious loss in publishing it. And the encouragement now offered will not defray one half the expence of publishing the second, but we can but hope that the general interest that is felt by our brethren and friends, together with the improved form in which it is now published, will induce our patrons to use their exertions to increase its circulation, and that the rich variety of correspondence, which our brethren have given encouragement of furnishing for its columns, will so increase its intrinsic merits, as to entitle it to a generous patronage, at least sufficient to sustain it without any very material loss to the publishers.

We assure our brethren and friends that the Publishing Committee will faithfully use their endeavors to render the work interesting and useful; and they rely with confidence upon the assurance, so generally given by their brethren in conference, at Stowe, that they will use their exertions to patronize and encourage the work, both by increasing the list of subscribers, and furnishing matter for publication.

THE COMMITTEE.

NOTICE TO SUBSCRIBERS.

This number is designed as a specimen of the form and principles of the Christian Luminary. Our friends will perceive that the work, in the present form, will contain about a quarter more matter, than the first volume contained; and that the price is the same, while the rates of postage are reduced, should it be published monthly.

We expect that those subscribers, who receive

227022

the first volume, and have not directed the Publisher to discontinue to send to them, intend to continue to patronize the work. If any do not wish to continue, they will please to inform some one of the Publishing Committee, and return this number to them, otherwise we shall consider them subscribers for the second volume. Those of our friends, also, to whom this number may be sent, who have never subscribed for the work, will do the same; unless they wish to be considered subscribers.

Agents will please to forward the names of subscribers, as fast as possible, to the Committee, who will inform the Proprietor.

Notice to the Publishing Committee.

The Committee, appointed by the Presbytery to superintend the publication of the Christian Luminary, are requested to meet at Hardwick, Vt. on the second Wednesday, 17th October next.

EDITOR.

PRIMITIVE AND MODERN REVIVALS CONTRASTED.

The movements of every age, are regarded by the friends of Zion, with feelings of peculiar interest, as they portend good or evil. The present is styled a day of reformation; and in many respects is peculiarly so; but in others, the reverse. Every lover of truth and promoter of peace, is rejoicing to see party feeling and bigoted zeal giving way to the mild and salutary influence of the gospel; but when Pilate and Herod are made friends, little is to be hoped of the prosperity of Zion. That an increasing union exists, among the different denominations of christians, is not doubted—but the ground of this union, with the character of modern revivals, we propose to examine. Whether the existing union be the effect of an increase of vital godliness, or a united conformity to the world, is a point that admits of doubt, and demands a fair and candid examination. To obtain a fair decision on this point, we need only to compare the testimony of the officious, in our modern revivals, with the plain accounts of primitive reformers. Modern accounts of reformation, almost invariably, boast of the degree of wealth and worldly distinction they gain—while the primitive accounts say, "Ye see your calling, brethren, how that not wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wisdom of the wise," &c. Moderns, for the support and success of their mission, are making repeated and large demands upon the charity of the people; while Jesus modestly inquires, "when I sent you out, without purse or scrip, lacked ye any thing? and they say, nothing." Another point, which demands attention, is, the manner of proceeding, in giving a reason of what they hope God has done for them; which is—after the usual ceremony in opening meetings for worship, the Preacher arises, and gravely tells his hearers, he

has, in his hand, the relation of —, the individual who offers himself to the church—and that relation is sometimes of his own writing, and sometimes of the candidates. Anciently the candidate was prepared to say, in his own language, "draw near all ye that fear the Lord, and I will tell you what he has done for my soul." And by the Apostle, the injunction was plainly given, "But, sanctify the Lord God in your hearts, and be ready always to give an answer, to every man that asketh you a reason of the hope that is in you, with meekness and fear."—Each of the denominations, existing in our section of the country, have by their opponents been branded as heretics, deceivers, wolves in sheep's clothing, &c. and at present many of them are seemingly in perfect union. Now the question is, whether this union has been produced by repentance and confession on the part of those, who have thus stigmatized their brethren, or an unholy alliance with the spirit of the world, on the part of those who have suffered for Jesus' sake. Jesus has plainly told us, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Now it is evident, from scripture, that nothing but that which is pure and spiritual, can be acceptable in the sight of God, and we mourn the moral depravity of human nature, when we see professed Preachers of the gospel trying to effect, by the gain of popular influence, what cannot be accomplished effectually, but by the saving influence of godliness in the soul, and would sincerely pray, that God may give them repentance to the acknowledging of the truth. While all are united in enlisting popular influence, and promoting a system of religion that goes in silver slippers, without the cross, all is well, and harmony prevails: but the moment an individual becomes conscientiously scrupulous of such a method of procedure, and begins to preach in demonstration of spirit and power, the gospel which demands an absolute separation from the world, the cry of delusion and wild-fire is raised, and that too by professors of religion. As proof of this, we need only revert to circumstances which have actually existed among us. In this we are not surprised, while we see the truth of scripture so clearly explained; yea and all that will live godly in Christ Jesus, shall suffer persecution." This spirit is clearly discoverable, in the fact, that *plain-dress societies* are formed, with the ostensible object of saving expense, for charitable purposes: when in reality it is only what the scriptures positively enjoin on every believer in Christ. We are glad to witness all the good that can be accomplished in the world, but we would that we could see professors of religion cleaving more closely to that spirit, which "searcheth all things, yea the deep things of God:" and contending, more earnestly, for that faith which was once delivered to the saints; for certain it is, that unless we are divested of every principle,

not in strict accordance with the gospel, we must suffer an irreparable loss. It is a comforting thought, to the humble followers of Christ, that God is not dependant upon popular influence, nor the sanction of our modern Rabbis for the success of his work. But on the contrary, he has plainly told us, that the friendship of the world is enmity with God; and that if we seek to please the world, we are not his servants. The success of the Apostles' preaching was not from the enlistment of worldly distinction, as we have shown, but from the simple fact, that they spake as they were moved by the Holy Ghost. They laid aside every earthly hope and promise, and lived themselves in constant communion with their God, having confidence that he would bless. They claimed the promise, "and lo I am with you always;" and carried it to the throne and there prevailed. And upon this principle they prevailed with men; the Lord working with them, and confirming the word by signs following. And if preachers, at the present day, would believe that the anointing which they have received, should teach them, and is no lie, their success would be more abundant.

But there appears to be a real difference between the method of preaching, at the present day, and that practiced by the primitive disciples. The usual method of treating difficult passages of scripture, at present, is to resort to the opinions of others; but the preacher with four or five Doctors of divinity in his head, and as many hundred weight of commentary on his back, finds it hard keeping pace with a worthy old disciple, with no entanglements, but a strong and confident Thus saith the Lord in his heart.

That bible doctrine may be understood, and the primitive order of Zion restored, is the prayer of a professed disciple of Christ.

COMMUNICATIONS.

For the Christian Luminary.

MR. EDITOR—The following communication, from the *Christian Herald*, I think worthy of a place in the *Christian Luminary*. Elder Shaw, the author of this excellent systematical essay, is a worthy minister of the Christian connexion: and I can but rejoice to learn, that some of the leading Preachers, of that connexion, begin to discover the "necessity of system in a christian community," and to labor to show their brethren the plain economy of CHRISTIAN EQUALITY, and to point out the tyrannical and anarchical systems of Episcopal and Congregational Church Governments; both of which, seems to be strangely blended, in the present general measures of the CHRISTIAN CONNEXION in this country.

Their Conferences of Ministers are, in the strictest sense, "self created." They have never been organized nor sanctioned by the voice nor any act of the churches, and in this respect are Episcopal: inasmuch as they presume, not only, to govern a certain part of those who ought to be members of individual churches, in a body separate from the churches, but even to establish rules for themselves.

and the churches, in their resolutions, passed in these Conferences.

Again, as the churches are not represented in these Conferences, and have no voice in those resolutions passed by them, they will not consider their doings binding, nor act in conformity to them; only as they may be influenced by the caprice of a few ambitious sycophants, who are ready to adopt the old maxim, *That the King (or the Conference) can do nothing wrong.* Notwithstanding all the "hard and long" labors that have taken place in Conferences, the churches pretend to exercise a Congregational power of government, not only over the lay members, but even over the preachers, who are members with them; and thus two systems are strongly blended in the same connexion, which counteract each other, and so "things remain, as they were in Israel, when every one did that which was right in their own eyes."

It is well known that many of the Preachers of the Christian connexion, are much given to the practice of criticising and declaiming the systems of others; and we can but hope, that Elder Shaw's Communication will call their attention at home; and that they will either adopt some consistent efficient system, or else acknowledge that they have none.

PHILO ORDO.

ON THE NECESSITY OF SYSTEM, IN A CHRISTIAN COMMUNITY.

System, for the well regulating of any society, and to ensure its existence and prosperity, is indispensable. This is no less necessary in a religious, than in a political, literary, or commercial association. All bodies are composed of members, which are so many component parts of the whole. The great object, in all such bodies, is, that each part may contribute its proper proportion towards the support of the body: and may, in return, receive its proper proportion of assistance and support from the body.

Hence the necessity of ascertaining the location, and comparative strength and needs of every member of a community; and by bringing these to a common centre, and ascertaining or prescribing, by mutual consent, the powers vested in the body forming a common centre, all the parts are brought to operate together in harmony, by general consent; and thus, union, activity, and stability are made apparent through the whole. In all large associated bodies, it is necessary that there be an advance by regular steps from the scattered branches, in regular gradation, till we arrive at the centre of union, where the wisdom and strength of the whole shall meet; and from which shall be diffused, light and counsel, carrying a salutary influence to the most remote and obscure members. Were all our incorporated towns so many independent sovereignties, confusion would soon be introduced, and throw our country into embarrassments immeasurable and innumerable; but while each town enjoys a proper degree of independence for its own convenience, a number of towns compose a county, and a number of these compose a state, and a number of

states compose the nation; and representatives from these, form the common centre.

It is true that a part of the independence of each town and state is surrendered, in order to secure to the whole in general, and to each district in particular, greater privileges than could be enjoyed by retaining the whole. It is a fact undeniable, that in a church or state, either there must be no associated body at all, or some part of the independence of the individual members of an association must be surrendered to the body; and if, in any measure, the members act in subjection to the decisions of their representatives, so far they act not independently, but in subordination to those, who, by their own suffrages, were chosen to act in their behalf. No large community can meet personally; hence, they must meet by their delegates, or not at all; and if they do not like the measures adopted, they must either change the men, or withdraw themselves.

The members of a christian community are churches, which are composed of individuals received into fellowship on certain grounds or conditions. Churches have an undoubted right to remain perfectly independent, or to associate together: if they join in an association, they must meet by representatives: when their representatives assemble, they act for those they represent.

There is no necessity for an association or representation, for the management of those things which concern an individual church only; these can be attended to at home in the church, decided and finally settled there, either among themselves, or with the advice of counsel. A body of representatives, therefore, are to act for the body they represent, and to devise and carry into effect such measures, as shall, in their judgment, be conducive to the interest of the whole; and being chosen by the churches, their acts should be counted valid, and considered obligatory on the body.

Not that such a body is authorised to make laws for the church of God; but, being composed of ministers approved by the churches, and representatives chosen from among the private members of the churches, they should see that the laws of Christ are attended to, and that the wants of the churches are supplied, and that no deviations from the essential principles of the gospel be countenanced; but on the contrary, that all such deviations and corruptions be strictly guarded against.

A conference of ministers, self created, acting without the sanction of the churches, and whose doings are consequently only advisory, may labor long and hard, but still, little will be brought to pass; for, after all, the churches are not fully represented; neither do they speak in the conferences by their representatives, that thereby the doings of the conference may be the doings of the churches through those they have chosen to represent, and act for them. Consequently, when a conference closes, all things being considered but advisory, and the churches knowing that they have had no

hand in what such a conference has done, none feel bound by the decisions, and things remain as they were in Israel, when every one did what was right in his own eyes.

Instead of uniformity, a change of circumstances produces still greater difference while each church is governed by the caprice of a few, or by outward circumstances which are constantly changing. These things are for want of a regular system to be governed by, which shall embrace all the parts which ought to be brought to act together, and so harmonize that each part shall feel and receive help from the rest, and none be eased while others are burdened.

A system to move all the machinery at once, and yet move the whole harmoniously, must embrace the churches and all the public gifts, great and small, weak and strong; must cherish and encourage the weak, by holding out to them a helping hand.

Three systems are set before us, and we are left to choose; 1st Episcopacy, which puts all the government into the hands of the ministers; 2d A system strictly congregational, which gives the ministry, as a body, no power; 3d An association of ministers and churches, which gives ministers a share of authority, and also gives the churches full liberty and power to act for themselves in conjunction with the ministry.

The first of the three is tyrannical; the second is anarchial; the third is liberal, yet effectual. Still, to introduce this system, and yet neglect the full and complete representation of the churches, or to consider all the acts of a body thus organized, merely advisory, will soon cause the whole to be paralyzed, and soon to degenerate into an inefficient, nominal thing. But let conferences be organized, composed of ministers and representatives appointed by the churches to act for them in conference; let the churches know and feel the importance of punctuality in such a representation; then let it be known, that the acts of conference are to be regarded as the acts of all the ministers and all the churches associated; and let the conference, having received a just representation of the situation of its churches, make such provision for them, as their present wants shall require.

That this may be done more effectually, let such conferences be comprised within a small circle; say two or three within the present limits of one of our local conferences; and let them hold a session connected with a public meeting once in three, four, or six months, as shall be agreed upon. Then let delegates from these be chosen to meet in annual conference; and let a general conference, to meet as often as shall be thought best, be composed of delegates chosen out of the several annual conferences.

This, with the necessary appendages, completes the system, when the powers of each and all are defined. Such a system would be the introduction of nothing sub-

stantially new, though it would add some things, the want of which has caused disorder, and thrown insupportable burdens upon man. Such a system is to be desired, which shall define the principles of association, and the powers vested in the body associated; and shall cause the whole to operate together, and in harmony. Such a system *must* and *will* go into operation.

These outlines are thrown out, that our preachers and churches may examine them, and be prepared to act as occasion and duty may require.

ELIJAH SHAW.

For the Christian Luminary.

REACTION AND REFORM.

Dear Brother Editor,

While perusing the minutes of the Christian Conferences, in the States of New-Hampshire and Maine, I find that those Conferences "consider the General Christian Conference of the U. States, imperfect in its organization;" and have declined sending messengers to said Conference. The cause, which they assign for their separation, is, in some respects, similar to that for which the Christian Brethren in Vermont separated from said Conference, eight years ago. There is this difference, however, the Christian Brethren considered the General Conference, and its tributary Conferences, to be the Christian Connection; and that it was a compact formed out of the people called Christians, and a body or society different from any thing that ever existed among that people, till the General Conference was organized in 1820. But the New-Hampshire and Maine Conferences seem to express an attachment to the Christian connection; while they separate from the General Conference, according to our understanding, thus declare themselves firmly to that, from which they separate. If they, or any others, can show, that there ever was an organized body, that existed under the name of Christian Connexion, previous to the time the General Conference was organized, or that that Conference was organized by any proper act of the people called Christians, they will do us the favor to convince us of our mistake; but, till that can be done, we must believe, that the General Conference and its constituent Conferences, is the Christian connection; and that they have palmed off their proceedings upon the people called Christians, in general, and have usurped the jurisdiction of those churches, that had been previously formed among that people, in many instances, without even asking whether they wished to be connected with them or not, yet we must consider that the Christian Connexion is as different from the people once called Christians, both in name and

measures, as any other religious society whatever. The people called Christian Brethren have generally been considered as dissenters from the people called Christians, but they are no more so than the General Conference, *alias* the Christian Connection are; either in name or practice: and we can but rejoice that some of the Preachers who were active in that organization have discovered the error of those measures; and began to labor for a consistent system of church government. We wish them much success in their arduous work.

The recent measures of the N. Hampshire and Maine Conferences seem more encouraging than any thing we have witnessed among them for many years; and if they mean that they are firmly attached to the people called Christians, instead of the Christian Connection, we can inform them, that the Christian Brethren, in Vermont, are as much attached to that people as they are, and would they or any others return to the *good old way*, and then pursue the gospel rule in the order and ordinances of the House of God; they would find the Christian Brethren as anxious for a union, as they would be.

PHILO CONCORDIA.

For the Christian Luminary.

CHRIST'S SUFFERINGS. NO. I.

Whenever we turn our attention to divine things, and take our bibles in our hands to learn the ways of God, and carefully search the sacred pages, we find allusions in almost every place to the sufferings of our blessed Saviour. Should we turn as far back as to the first promise of a Saviour made to fallen man, we should read that the serpent should "bruise his heel." We also discover in the rites and ceremonies of the ancient Jewish law many striking figures and representations of what Jesus was to undergo, in order to lay a foundation for the salvation of the world. Many of the prophets had a clear view of His sufferings, and spake of them in pathetic strains; such as the following: "He was led as a lamb to the slaughter, and as a sheep is dumb before her shearer, so opened he not his mouth; in his humiliation his judgment was taken away from him," &c. Hence we see, it was the belief and understanding of the servants of God even before Christ made his appearance on the earth, "in the form of a servant," that He must suffer and die for the sins of the people: and on reading the history of the life and death of Jesus, in the four evangelists, we have set before us "a man of sorrow," "acquainted with grief," hated by the world, despised by the noble and ignoble, persecuted, turned out of doors, with not where to lay his head, and when feeling the condition of a world lying in wickedness, sweating, as it were, great drops of blood; betrayed by a disciple, de-

serted by his friends, condemned unjustly by his enemies, and extended upon the cross; forsaken of his Father, and in the agonies of death. And what! O what, dear reader, is this all for? Why it is because you and I have sinned, and gone astray from God, that he thus suffers. Well may we exclaim with the apostle, "Behold what manner of love the father hath bestowed upon us."

Notwithstanding all that was done and said of the sufferings of Christ before his appearance on earth, and the history we have of him in the new Testament, and the clearness and precision with which the apostles spake of his trials, yet, since the degeneration of the church, many speculative opinions have arisen on the subject, which we intend to examine in a future number. Meanwhile, dear reader, may you and I take the exhortation of the apostle, "Forasmuch then as Christ hath suffered for us, in the flesh, arm yourselves likewise with the same mind, and as Christ has laid down his life for us, so ought we to lay down our lives for the brethren."

S. A.

For the Christian Luminary.

BIOGRAPHY OF BR. LEWIS COOK, OF BROOME, L. C.

Dear Brethren—While reflecting on some circumstances that attended the life and death of the subject of this biography, I feel it my duty to communicate the following for publication.

Br. Lewis Cook experienced religion about six years ago, and, from the commencement of his christian race, he has tried to live the life of the righteous; and has been a bright example of piety, in his family, in his neighborhood, and in the christian Church. Some time since he appeared to be on a decline, while a corrosive consumption was preying upon his mortal system. When I left the Province, last winter, he was almost gone! But death to him had lost its terrors; for he firmly believed, with the apostle Paul, that it would be far better for him to depart and be with Christ. Therefore he was resigned, and willing to die the death of the righteous.

About the first of May last, his friends were called around his bed side to witness his departure. He seemed to swoon away, and for some time they thought him to have left the body; but he revived again, and said, "I have come back for something, I don't know for what, without it is to warn Achsah;" (his eldest sister living.) She came forward, when he took her by the hand, and said, "Will you hear the words of a dying brother, and promise me that you will seek the Lord?" She readily promised, with tears, that she would. Said he, "then I die with pleasure." He then turned his eyes to his mother, and said, Mother, I have seen the children, [meaning his two brothers and two sisters, who had before died in the triumphs of faith.] and I have conversed with them. O mother, I wish you could go with me now; it is but a step

or two, not over a rod." After which he fell asleep in Jesus.

Some may be disposed to think this the effect of imagination; but permit me to ask such, would not God be as likely to shew a dying saint that heavenly host, as he was to open the eyes of the servant Elisha to see them, when he was in health? "The apostle said ye are come, to the spirits of just men made perfect," and all we want is spiritual eyes to behold with the servant of Elisha, and with Br. Cook, that heaven is all around us, not more than a step or two from us. The true light can light us through death, as well as in life.

R. ALLEN.

For the Christian Luminary.
ON HUMILITY.

Dear Brother—Feeling interested in the welfare of Zion, and also an interest in the prosperity of the Christian Luminary, I submit the following for publication.

What is Humility? Answer. Humility is a disposition of mind wherein a person has a low opinion of himself and his advantages. It is a branch of internal worship, or of experimental godliness. It is the effect of divine grace on the heart, and always characterises the true christian. I would that more professed christians were honored with this characteristic. In ancient times humility, by heathen philosophers, was called meanness and baseness; but I think we have a more correct definition of the term. It is my opinion that pure religion never debased a person nor never will. I am bold to say that humility is an honor to any person, yes, even to the king on his throne. To consider this grace a little more particularly, it may be said that humility does not oblige a man to wrong the truth or himself, by entertaining a meaner opinion of himself than he deserves; nor does it oblige a man to give every body else the preference to himself. One man's advantages may be as good as his neighbor's, and perhaps better, but this is no reason why he should think himself better than his neighbor. To be sure a wise man cannot think himself inferior to the ignorant multitude, nor a true christian to a blasphemous wicked man. Nor does humility oblige a man to treat the meanest with disdain or neglect, in his word, or actions: neither does it oblige a man to treat himself with contempt. There are people in the world that are always speaking in their own dispraise, as others know, and they themselves know to be false. And it is plain also, that this is often done as a bait to catch the praises of others. Humility consists in our not attributing to ourselves any excellence or good which we have not; and in not overrating any thing we do or have; in not taking an immoderate delight in ourselves; in not assuming more of the praise of a quality or action than belongs to us; in an inward sense of our many imperfections and sins; in ascribing all that we have, and are, to the grace of God. True humility will express

itself by the modesty of our appearance and actions. A man will consider his advantages and standing in the world, and act accordingly in all his pursuits. We shall not aim at any thing above our strength, but prefer a good to a great name. It will be seen in our conduct. We shall not be obstinate, forward, envious or ambitious. O what a heaven born principle this! who would not desire it? The benefit of humility is great. It is well pleasing to God. The scripture saith, let it not be that outward but inward adorning of a meek and quiet spirit, which is of great price. It has a great influence in the performance of all duties. It indicates that more grace will be given, for it is said, "he giveth more grace to the humble." It preserves the soul in peace, quietness, harmony and safety. As saith the scripture, "the humble shall see this and be glad, and your heart shall live." It makes people patient in afflictions. Job 1st ch. 22d verse. To obtain this principle we should read the history of Christ, and remember heaven is a place of humility, and in order to obtain heaven we must be humble. O christians, labor to subdue that wicked principle, (pride) and humble yourselves under the mighty hand of God; and you shall be raised up and sit together, with the people of God, in heavenly places in Christ.

MARCUS.

For the Christian Luminary.
A CRY TO PREACHERS.—No. 1.

My Fellow Laborers in the Ministry.—While viewing the state of Zion, and the moral condition of mankind generally, it appears to me important, that preachers should come up to their high privilege in the work of the Lord, and labor faithfully to win souls to Christ, and to edify and comfort the saints. There appears to be a consistent harmony in all the work of the Lord, and a regular rotation of labor, among all the members of the church of God, so that by the proper improvement of all the spiritual gifts, which God has set in the church according to the measure of faith bestowed upon every one, there is a mutual action for the benefit of all the members of the body, and a united and powerful influence exerted, to persuade men to be reconciled to God. This work, ordinarily, begins in the Ministry. Preachers are set in the church to be ensamples, as well as laborers, and to prove by experience the excellency of the power of the gospel, as well as to preach it to others. When there was a lying spirit in the mouth of the Prophets, Israel went astray; and when the blind led the blind, they all fell into the ditch, and when all sought their own, and not the things that are Jesus Christ's, the love of many waxed cold, and iniquity abounded. Even so, at this present time, if the Preachers conform to the spirit and customs of the world, and lean to their own understanding, instead of receiving the word from the Lord, the people will join affinity with nations, and wander from God. And if the preachers are

not spiritual to discern, and see, and warn the people against the hidden things of dishonesty, and the works of darkness, they will be seduced, and fall into the gulph of confusion; and also if the preachers seek their own advantage in wealth, fame or ease, and neglect to labor and watch for souls, as they that must give account, they may lose their own crown, when the Chief Shepherd shall appear, and those who depended on their labors may grow lukewarm and negligent of duty, and thus iniquity will abound, and a general apostacy ensue.

I know it is a trying case for preachers to forsake father, and mother, wife and children, houses and lands, for Christ's sake and his gospel; but the promise of a reward, of a hundred fold in this life, and in the world to come life everlasting, is, or ought to be, sufficient to encourage us to do it. Too many preachers are unwilling to make this sacrifice, and rather than to endure the trials attending the faithful Preachers of the gospel, are resorting to almost any course of life, or labors, to shun the cross of Christ, and to excuse themselves for neglect of duty. Some seem to be zealously engaged, in studying the fashionable style of the day, and seeking the friendship of the world, to gain their applause and favors; others are engaging in the business and traffic of the world, to gain the riches of this world, and too many that do neither of these, are so unreconciled to their duty, that they are either idle in the vineyard, or else they murmur so much against the Lord, that it renders their labors almost useless.

Concluded in our next.

For the Christian Luminary.

Agreeable to previous appointment, a General Meeting was held at Morristown, Vt. on Saturday and Sunday, the 1st and 2d days of September, 1832. Saturday, a large number of visiting Brethren from different parts assembled for worship. Public exercises commenced at half past 10, A. M. After prayer and praise, a discourse was delivered by Br. Wm. Sweet, after which a good degree of freedom was manifest among the Brethren. In the after part of the day, a discourse from Br. John Orcutt. The exercises of the day were very interesting. The form of the fourth, was amongst us. On the Sabbath, a large concourse of people assembled to hear the word of the Lord. A discourse from Br. A. Stevens, was listened to with serious attention. In the afternoon an interesting discourse from Br. E. B. Rollins. The meeting was peculiarly interesting to the saints, and many of them spake of the things of the kingdom, and talked of the power. Union and harmony seemed to characterize the children of God, and candor, solemnity, and good attention, the unregenerate. At the close of the meeting, we took the parting hand with our brethren and sisters, not expecting to meet them all again in this world, but with a firm expectation of meeting in heaven, no more to part.

J. P. HENDEE.

POETRY.

From the Christian Herald.

THE REFORMATION.

Composed by a young gentleman in the Province of New-Brunswick.

Hail glorious day, and happy land,
A Saviour's wings o'er thee expand;
His crimson banners wave around,
His Gospel trumpets loudly sound,
While his heralds are proclaiming
To the world, salvation free,
And the light of life is flaming,
We will sound the Jubilee.

High o'er the mountain summit steals
The rumbling of his chariot wheels;
His saints rejoice to hear the sound,
And trembling sinners fall around,
While redeeming love extending
Through the land, and o'er the sea,
With the holy spirit blending
We will sound the Jubilee.

Ye vaulted skies, ye deeps profound,
Repeat the strain, prolong the sound,
Ye Seraphs bear on glittering wing
The conquests of your glorious King,
For to sovereign mercy bending
We behold the haughty knee;
And the Saviour condescending
Sets the lawful captive free.

See round his heralds, what a throng
Of new-born infants move along;
Born once, to die, now born to live,
They sing, rejoice, and glory give,
To that Saviour condescending,
Who admits the sinner's plea,
He the best of friends, befriending,
Gives them life and liberty.

With love inspired to glory bound,
They seem to tread celestial ground,
On wings of flame their spirits rise,
And vain would soar above the skies.
And while with loudest praises
To the Lamb for victory,
Each kindred spirit raises,
We will sound the Jubilee.

MORAL & MISCELLANEOUS.

From the Christian Herald.

MILTON, N. Y. May 20, 1832.

Dear Brother,—I rejoice to learn thro' the medium of the Herald that there are still many in the East, who are enquiring "for the old paths wherein is the good way," and are determined to walk therein.

I am greatly surprised at this late period to hear any man, who professes to be a *New Testament Christian*, come forward to advocate *INSTRUMENTAL MUSIC* in the church of Christ.

I once was so little acquainted with the changeableness of the children of men, that I did expect the people who through a storm of persecution a few years ago professed to be Christians—to be *New Testament Christians*—and nothing else, would continue to preach what they found therein written, and to obey what they found commanded in that book. But alas! how are the mighty fallen! how are the Sons of thunder

weakened through a neglect to hear Christ, and by conforming to the vain fashions of this world.

My health is so feeble that I never expect to be able to range the country to preach the unsearchable riches of Christ any more. I have had my day, and the Lord has given me a good day—blessed be his holy name.

The little flock in Milton with whom I constantly preach every first day, are striving for the Haven of eternal rest.

O Brother, of these, I am persuaded, though thousands fall on the right hand, and ten thousands fall on the left, it shall go well with the righteous—and had I health to go forth in the field of battle as in former days, be assured, I would draw the sword of the Spirit against the pomp and fashions of the world, which is bewitching so many of our dear brethren.

I may not live to see it, but God will yet have a great people through all of this land, who will be a new testament people in deed and truth. Farewell.

LEVI HATHAWAY.

Religious Periodicals.—How valuable are religious periodicals to an intelligent and reading community! They come to us at stated seasons bringing good news from far and near. They cheer the fainting pilgrim with pleasing accounts of the conversion of perishing sinners; the increase of the Redeemer's kingdom; the advancement of the churches in the divine life; and often point the weary saint to his eternal rest, while they declare the triumphant death of some faithful disciple of Jesus. Moral and religious instruction, on various important topics, is brought to us, almost without our seeking for it.—Much scattered information is here concentrated, and the various gifts of many an obscure or unknown individual are here developed, and the christian, while he reads, enjoys a sweet repast, as when a hungry man seats himself at a table loaded with dainties, and every dish he tastes he calls the best.

From the Christian Herald.

"O DEATH, WHERE IS THY STING?"

We have just visited a death bed scene—there we saw the triumphs of faith—the conquering christian meeting the general foe, but it was not with dread or fear—as he approached, a Saviour's love shed a halo of light around and the dying saint could see clearly that the monster had his sting extracted—and could welcome him as a friend to break the shackles of dull mortality and set the spirit free to be at rest. How appropriate

are the words of Mrs. Rowe on the "joyful view of approaching death." "O death, where is thy sting? where thy boasted victory? the conquest is mine; I shall pass in triumph through thy dark dominions, and through the grace of the Son of God, my divine Leader, I shall appear there, not a captive but a conqueror.

Thrice welcome, thou kind messenger of my liberty and happiness! For the toils of virtue, I shall immediately receive its vast rewards; for the reproach of fools, the honor and applause of angels. In a few minutes I shall be higher than yonder stars, and brighter far than they. I shall range the boundless ether, and breathe the balmy air of paradise. I shall presently behold my glorious Maker, and sing hallelujahs to my exalted Saviour.

And now come, ye bright guardians of the just, conduct me through the unknown and trackless ether, for you pass and repass the celestial road continually: you have commission not to leave me till I arrive at Mount Zion, the heavenly Jerusalem, the city of the living God.

A General Meeting is appointed, to be holden at *Hardwick Hollow*, on Wednesday and Thursday the 17th and 18th days of October next; to commence at 10, A. M.

Grain will be taken for the Luminary, without discount, if delivered to the Proprietor, or Agents, in January next.

We hope, that all our preaching Brethren, who feel interested in the Christian Luminary, will use their influence to obtain subscribers. Also any private member, who will forward the names of subscribers, shall be entitled to every seventh.

Subscriptions will be received by the following Agents:

John Capron, *Marshfield, Vt.*
Ebenezer Thompson, *Danville.*
Luther Hemenway, *Gilsum, N. H.*
Daniel Ide, *Granby, L. C.*
Royall Haskell, *Hatley*
Robert Allen, *Piermont, N. H.*
Asa Brailey, *Pomfret, Vt.*
Isaac Dexter do.
Isaac R. Pettingill, *Lyndon, Vt.*
John Moffit, *Johnson,*
Israel Keith, *Cabot,*
Abram Hartshorn, *Fairfax*
Benjamin Wells, *Hardwick*
Timothy Harvey, *Shefford, L. C.*
Belcher Carpenter, *Waterville, Vt.*
John Spaulding, *Itinerant.*
Gardner H. Sweet do.
Wm. Sweet do.
Moses Sweet do.
Calvin G. Goodwin do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE. [D. ROOD, PRINTER.]

VOL. II. || STOW, VT. THURSDAY MORNING, OCTOBER 4, 1832. [No. 3.]

THE CHRISTIAN LUMINARY.

Is published at Stowe, semi-monthly, at \$1.00 per volume. Twenty-five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

JOSIAH KNIGHT, Contracting Agent.

JARED L. GREEN, Editor.

JEHIAL P. BENDIEE, Proprietor.

PUBLISHING COMMITTEE.

BENNET PALMER, Marlow, N. H.
DANIEL WINCHESTER, Londret, Vt.
EDWARD B. ROLLINS, Bradford, "
JARED L. GREEN, Calais, "
AMOS STEVENS, Stow, "
JOSIAH KNIGHT, Morristown, "
JERA HASKELL, Stokely, L. C.

✍ All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

✍ Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded, if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINA L.

FOR THE CHRISTIAN LUMINARY. BAPTISM.—No. I.

Viewing the beauty and sublimity of the ordinance of baptism, (notwithstanding my inadequacy,) I have been induced to offer a few remarks on that subject, and sincerely hope some more able person will write more fully upon the same. My design is not to cast reflections on those who differ from me in opinion, but to throw light.

The question first arises. Who are fit subjects for gospel Baptism, Some, (whose writings are now extant,) in answering this question, have said, that Infants are fit subjects for this ordinance, and draw their arguments, chiefly, from the "belief that the Abrahamic and Christian Covenants are the same, and that, as children were admitted under the former; and that as Baptism is now a seal, sign or confirmation of the Christian Covenant, infants have as great a right to it as children had to the seal of circum-

cision under the law." For a proof of this belief, they quote the words of Peter in Acts ii. 39. "For the promise is to you and to your children." Now let us examine the subject. Peter was addressing himself to thousands who were assembled at Jerusalem, from all nations under heaven; and his testimony being attended with so much of the spirit of God, and his doctrine so reasonable and convincing, that they plainly saw their own pollution by nature, and were led to cry out, "Men and brethren, what must we do?" Peter answered, "Repent and be converted every one of you, and you shall receive the gift of the Holy Ghost." And for their encouragement to attend to his directions, he tells them "The promise is to you and to your children, and to them that come afar off, even as many as the Lord our God shall call." Now to suppose that Peter meant, to be understood, that the ordinance of Baptism, to be administered to, or the Holy Ghost conferred on those children that were unborn, is supposing that which our better judgement would contradict. And still it is just as reasonable to suppose this, as to suppose he meant that the ordinance of Baptism should be administered to, or the Holy Ghost conferred on those children, before they are capable of hearing the calls of God, or of repenting when He calls. The plain fact of the case is, then, that while God was calling they had the privilege of repenting, and of being baptized, with a promise of receiving the Holy Ghost; and that their children after them should be favored of God in the same way. Not that they should be called of God, or repent, or be baptized, or received the Holy Ghost, either before they were born, or before they come to years of discretion, or before they repented; but after. As it respects circumcision, it was a sign by which the posterity of Abraham was distinguished from all other nations, and was exclusively enjoyed by the Jews, which sign entitled that nation to the privileges, rights and ceremonies of the Law of Moses. (Rom. iii. 1, 2.) But that circumcision was

the same under the law that baptism is under the gospel dispensation, I am prepared, with candor, seriously to deny; as I shall hereafter endeavor to show. I do not say that circumcision had no meaning;—it had a meaning, and was pointing forward, not to Baptism, but to regeneration; as may plainly be discovered from the following passages of scripture. Deut. xxx. 6. Rom. ii. 28, 29. Phil. iii. 3. Col. ii. 11. As none under the law could be favored with the privileges of Abraham's family, without being circumcised, but were liable to be cut off from the congregation of Israel, (Gen. xvii. 14.) so none can be blessed with the spiritual blessings of the Gospel, without being born again; but are to be cast out of the congregation of the righteous. (John iii. 3, 5.) But the Gospel is come, and the Law is done away. Circumcision of course, is done away also. 1 Cor. vii. 19. Heb. x. 9. Admitting that baptism is a seal of the new, or Christian covenant; it does not prove infant baptism, but the contrary; for the new covenant is the shedding abroad a Savior's love in the heart; Heb. viii. 10. and as it always takes two to make a covenant, contract, or bargain, consequently, the creature must be active in complying with the conditions on which the blessing of salvation is offered, in order to receive it. The condition is, "Repent and forsake; and ye shall find mercy." And Paul told the jailor to believe on the Lord Jesus Christ and, he should be saved. The usual way of doing business, is, first, to make the contract or covenant, and then set the seal. Not to put the seal on whether the bargain is made or not. So admitting baptism to be a seal of the new covenant, (or the new birth,) it would be proper for sinners, first to enter into this contract and comply with the conditions of the gospel, and "give their hearts away to God," and promise to serve him the rest of their days, and receive his "laws into their minds," and have it "printed in their hearts," before the seal is set, i. e. before they are baptized. While we examine the subject, we are unable to obtain any

proof of infant baptism from the seal of circumcision; nor can we find any command in scripture to baptize infants, or any example to show that Christ or his apostles ever practiced in this way. We are forced to believe from the weight of truth while searching the scriptures, that none are real candidates for gospel baptism, only gospel believers. If this ordinance had been designed for any but believers, we should have been instructed into it. We will examine a few passages.—First, look at the commission of Christ to his apostles: “Go ye into all the world, and preach the gospel to every creature; saying, He that believeth and is baptised shall be saved, &c. Math. xxviii. 19. Mark xvi. 16. Would not Jesus have told his disciples something about baptizing children, if it was his will for them thus to do? Again, an account is given of Peter’s preaching repentance to the people, and of those being baptized who gladly received his preaching, and of those only. (Acts ii. 38, 41.) A similar account is given in Acts viii. 12, where it is said that those who “believed Philip’s preaching the things concerning the kingdom of God, they were baptized, both men and women; but nothing said of children. The account given of Lydia and her household, (in Acts xvi. 14, 15,) is not so explicit as in other places. An idea has been advanced, that Lydia’s household consisted of a family of children, and an argument drawn from this idea in favor of infant baptism. How any person of candor could imbibe such an idea from reading the account, is to me astonishing: for we have no reason to believe she was ever married, but was a merchantess in the city of Thyatira, and had the management of her own business, viz. selling of purple. We see at once that her household would not be likely to be made up of children, but of hired servants, whom she had employed to assist in her business. And it is reasonable to conclude that her household ‘attended unto the things that were spoken of Paul,’ with her, as well as to be baptized with her. The history of the jailor, in Acts xvi. 31—34, is similar to that of Lydia. In the 31st verse, Paul tells the jailor to believe on the Lord Jesus Christ, and he should be saved, and his house: not that his house should be saved without believing; which will appear evident when we trace the

subject further. For in the next verse, (32) we find Paul preaching ‘the word of the Lord’—not only to him, but ‘to all that were in his house;’ and in the 34th verse we find the jailor ‘rejoicing and believing in God,” not for, but WITH all his house.” We might mention the Eunuch, who believed with all his heart. (Acts viii. 36, 38.) And many other places might be named all of which are saying, “Believe and be baptized.”

Having been assisted by scripture, to find a candidate, we intend to show the meaning and mode in some future number.—*Confucius.*

Morristown, Sept. 24, 1832.

For the Christian Luminary.

CHRIST’S SUFFERINGS. No 2.

In my last number, I proposed to consider some ideas relative to the sufferings of Jesus Christ, which I view to be erroneous, and have arisen since the apostacy of the Church. Some of the most inconsistent notions have been, and still are propagated upon this subject, and are held forth as among the fundamental principles of our holy religion. Not only do the ignorant and fanatical embrace such opinions; but we find that in the largest and most popular religious societies of our country, they are believed, propagated, and defended, as well from the sacred desk, as from religious newspapers, tracts, &c. The ideas to which I allude, are in substance as follows. Viz. That by the sufferings of Jesus Christ, the debt that was due divine justice was canceled as far as it relates to the humane family; and that his sufferings were purely vicarious; or that he suffered the demands of the law instead of the sinner. That he suffered to reconcile God to man, and to purchase salvation for them: and many other branches of the same kind, which would naturally grow out of such doctrines. All of which I shall take the liberty to say, appear to me to be repugnant to sound reason, and the general tenor of divine revelation. That Jesus has suffered; and that too for the benefit of the world, I have already admitted, in my first number. But that he suffered in the sense just named is questioned. To be sure it may be said in some sense, that Jesus was a vicarious sufferer; for all may be considered vicarious sufferers, when, by the means of their sufferings, another sufferer is delivered. Thus Howard the great Eastern philanthropist, who took his life and property in his hand; deprived himself of earthly enjoyments: devoted himself and all he had to the purpose of alleviating the wants of suffering prisoners, and at last fell a victim to his generosity, was in this sense a vicarious sufferer. For by his so doing, hundreds of prisoners were made less miserable, than they otherwise would have been. But I conclude no one will even begin to sup-

pose, that he suffered the penalty of the law in their stead.

The term *justice* verily forbids the idea of the offering of the innocent as being competent to satisfy for the crimes of the guilty; though the executors of justice may be, and frequently are, moved, by the anxieties and sacrifices of the friends of the guilty, and consequently *show mercy*. But it must be acknowledged that there is but one way, that justice, *real justice*, can actually have its demands, and but one way that the penalties of law can be suffered, and that is, by the actual suffering of the guilty in prison. For instance, a man murders, and justice requires the penalty of death to be inflicted upon him. Now if his friend, an innocent man, should step forward and offer to die in his stead, and his offering should be accepted, would any one be willing to admit that the law required it, or that justice had actually taken place? No, not even the most simple. Hence we see that Jesus Christ could not have suffered for man, [in the sense here spoken of,] consistent with the very nature of justice and penalty. And again, when we make the inquiry, what was the demands of justice, and what the penalty of God’s law? our minds are cited immediately to what was said to Adam, “In the day thou eatest thereof thou shalt surely die.” Hence then, we arrive at the conclusion that the penalty was death, and justice required it. Now it is generally believed that man did die, in the day in which he ate; agreeable to the prediction of the Almighty. If so, he suffered the penalty of the law himself, and when penalty is once suffered, justice can have no more demands; consequently it was not necessary for Christ to have suffered in this sense, if he could.

To Be Continued.

For the Christian Luminary.

A CRY TO PREACHERS,—No. 1.

Concluded in our next.

How many there are who profess to be preachers of the gospel, that are idle away more than half of their time, either in indolence or idle conversation, and in complaining of their hardships and trials, and how many are saying, God has called me to preach, but I have a family to support, and I cannot go. It is my duty, but I cannot do it, because I am afraid my family will suffer. This looks to me like disobedience; and it borders hard upon rebellion that is as the sin of witchcraft. What! has God called you to a duty that you cannot do? There is a mistake somewhere. Either you are not called to this duty, or you can, if you will, do it. But if you have not confidence to believe in the promises of God, I think you had better stay at home; and not go abroad, to tell people to trust in that God that you dare not trust in yourself. There are too many such half hearted, fearful, murmuring preachers now in the world, that think more about this world than they do about another, and that talk more about their own things than they do about the

things of the kingdom of God, and more about themselves than they do about Jesus. Such preachers are an imposition upon the world, and a burden to the churches; and they bether go home and stay there; or repent and believe the gospel they pretend to preach; and get into the work of God; and get the true testimony of Jesus, which is the spirit of prophecy, unto their hearts, and then they will find enough to say and do, without preaching themselves, or their trials, to the people. With such preachers there must be something done. A great choice is necessary. The churches are groaning beneath the cold, chilling lethargy of their influence. And they are too much like the insect that devours all before them, and leaves nothing behind them. If they are appointed to the care of churches, the church languishes under their administration; and if they are free from the care of any church, it only relieves them from feeling any responsibility or labor at all, and then they are out of employment, and fall asleep or go a fishing.

Some may think that such preachers were never called to the work of the ministry: but it is not a certain evidence that they are not, because they are not useful. It may be that they are not faithful, and in consequence of their lack of faith, and the spirit and power of religion, they are unsuccessful in their labors. We frequently find that those who have heretofore useful, fall into such a useless state, and notwithstanding all the proof that once appeared of their being called of God, there is now no fruit of their labors. And if such, through disobedience or neglect of duty, grow useless, it may be that some are always useless on the same account. But it is high time that such preachers were alarmed; and that they should either resign their claims to call and work. Preachers are also to give themselves wholly to these things, and make full proof of their ministry, that their profiting may appear to all, or at least to some.

To be continued.

CHRISTIAN LUMINARY.

STOW, THURSDAY, OCTOBER 4, 1832.

GOD'S NEWS FROM A FAR COUNTRY.

We rejoice to hear from the Heralds of the Cross, that Zion in some parts is in a pleasing condition: two of our brethren have of late been set apart for the work whereunto God hath called them; also two Churches have been organized in the North part of this State.

We learn from Brother Palmer that the South is giving up. The denomination called CHRISTIAN BRETHREN, although small and much despised, are in a flourishing condition. Numbers are added to the Church daily, and we hope such as will be saved.

Dear brethren: live humble, die daily, stand to your post in Zion, and you may expect that the slain of the Lord will be many.

For the Christian Luminary.

Mr. Editor,—I was this morning with much pleasure perusing the *Vermont Telegraph*, of

Aug. 14th, when I came across "an extract of a letter to the Editor," signed by Ebenezer Mott; in which the writer, after noticing the organization of a "*Plain Dress Society*" in Bristol, asks the following question: "Would it not be well to appoint an agent to visit the churches, and assist the sisters in forming themselves into societies, as the subject is new to them." To which the Editor makes the following reply. "In reply to Br. Mott's concluding question, we would say, that in our opinion, Pastors are competent to render all needful assistance."

Now, Mr. Editor, I wish to ask Friend Mott, and the Editor of the *Telegraph*, whether it would not be better still for Pastors to instruct their flocks, that when they unite with the "*Church*," they join a "*plain dress society*," the constitution of which was framed by Christ and his Apostles, and try to have them govern themselves accordingly.

Quaker.

COMMUNICATIONS.

Extract of a letter from Elder Bennet Palmer, to the Publisher, dated, Marlow, Sept. 19, 1832.

Beloved Brother,—While viewing the state of religion in Marlow, Gilsun, Walpole, and the region round about, I concluded that it might not be amiss to send you the following hints, which, if you think proper, you are at liberty to publish.

When I first came into this country, it seemed as if the powers of darkness rested down upon this place. Iniquity has been pouring in like a flood, while many who profess to be Christians, have long been turning the glory of the Lord into shame, and loving vanity more than righteousness; and have been more earnest to contend for their own selfish feelings, than for that faith that was once delivered to the saints. * * *

I can with pleasure inform you, that notwithstanding the spirit of anti Christ that is diffused, not only in this place, but in many others. Yet a number of the youths, as well as the middle aged, have lately embraced the humble religion of Jesus, and are now happy in the love of God. In the town of Walpole, I have baptised seven since last April: Eld. Burdham has also Baptised a number. About twenty in this place have been brought from darkness to a knowledge of the truth, and are striving, (as I trust,) to walk in the strait and narrow way that leads to life. In the town of Gilsun the state of religion is very low. In the town of Marlow a little cloud has appeared to hang over the place; and some mercy drops have already fell. I have Baptized seven in that place since last April; and one or two more are seeking the Lord sorrowing.

In the town of Lempster, a good work of the Lord has been witnessed the season past: twelve or fifteen have been brought from darkness to God's marvelous *Light*, "and from the Power of Satan unto God." I have baptized nine in that place; Eld. Putnam three, and Eld. Minor one. They are all young people, and bid fair to be useful in the cause of Christ. The congregations have been large and attentive, and we can but strongly hope that the few drops which have already been witnessed,

will be but a few drops before a plentiful shower. Doors are open for meetings in almost every direction, and I have more calls than I can possibly attend to.

"The harvest truly is great, but the laborers are few." There are more Rev.'s and D. D.'s than is necessary; but faithful laborers are what the gospel requires; and O may the Lord thrust them forth into his vineyard, that they may pray men in Christ's stead to be reconciled to God.

We hope to meet with a number of our preaching brethren from Vermont at our General Meeting in this place. We hope to be remembered by all the friends of Zion, and that your earnest supplications may ascend to God, that He may shake mightily the empire of darkness, that all ungodliness may be brought low, and Jesus reign in the hearts of those that are now aliens from God, and strangers to the covenant of promise.

B. PALMER.

Connecticut Valley, Sept. 19, 1832.

For the Christian Luminary.

Agreeable to previous appointment, a General Meeting was held in Shefford, L. C. on Saturday and Sunday, the 2d and 3d days of Sept. 1832. On Saturday, quite a large congregation came together to hear the word. Public exercises commenced at half past 1, P. M. After prayer and praise, a discourse was delivered by Br. Wyatt, a Methodist preacher who resides in the town of Eaton, L. C. and was formerly from the United States. I can but notice a prophecy from him, that on the morrow, &c. &c. On Sabbath, a very large concourse of people came together, and I addressed them in the name of the Lord. At half past 12 M. Br. D. Ide spoke to the people to the comfort of many; and at half past 2, Br. R. Haskell addressed the people from 2d Cor. vi. 1. In this discourse, and in singing a farewell hymn, the prophecy of Br. Wyatt was fulfilled, and we were raised up to sit together in heavenly places in Christ Jesus.

G. W. SWEET.

Broome, L. C. Sept. 6, 1832.

For the Christian Luminary

MR. EDITOR—Please to give the following information through the medium of the *Luminary*. On the 19 inst. we met with a company of the disciples of Christ, in Fairfield Vt. agreeable to their previous request, and believing that it would be for the glory of God, and the upbuilding of his cause, we acknowledged them a Church, in fellowship with the people denominated CHRISTIAN BRETHREN. Also, on the 20 inst. organized a church in Enosburg.

For the encouragement of our Brethren, I just observe that notwithstanding but little fruit was realized from their labours during the general meeting held in this place, on the 1st and 2nd days of this month; yet, since that time, we have had the joy of seeing the seed then sown, spring up and bring forth fruit to the glory of God. The old Hebrews begin to come out of their hiding places. Then let us be encouraged to attend to the injunction of Scripture, sow thy seed &c.—J. KNIGHT.

POETRY,

FROM THE GOSPEL PALLADIUM.

"Respecting in each others care,
The gifts of nature and of grace.

Dost thou, poor fragile worm, presume to scan
The secret spring that moves and governs man?
Dost thou, in knowledge weak, in mysteries
Blind,

Attempt in chains to bind the human mind?
To wield unskillful, Heaven's avenging rod,
And brand the child of grace a foe to God?
Thus to direct, (were thou commission'd, say?)
What we must think, and how, or not to pray—
To sit in judgment proudly over all,
And on suspicion bid the lightning fall;
Or when the man, with meek and pious fear,
Whose aim is truth, whose every act sincere,
Would speak of mercy infinite, deny,
Because with thee he sees not eye to eye?
Presumptuous! think not thou that Heaven or
daim'd

That he is blest, with persecution stain'd!
'Tis not in meats that make us truly blest,
Nor faith, nor washings, or a form or dress;
The heart that's fix'd to follow and obey,
As Heaven may lead and point to him the way.
Howe'er his lack of knowledge, if sincere,
Though he reproaches like his Savior bear,
May humbly hope his weary soul will find
Joys, not for *Sects*—but for the good design'd.

MISCELLANEOUS.

Infidel wit repelled.—A gay young man of a deistical turn travelling in a stage coach to London, forced his sentiments on the company, by attempting to ridicule the scriptures; and among other topics, made himself merry with the story of *David* and *Goliath*; strongly urging the impossibility of a youth like *David*, being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called *Quakers*, who sat silent in one corner of the carriage. "Indeed," replied he, "I do not think it at all impossible, if the Philistine's head is as soft as thine."

THE HAPPY MAN.

The happy man was born in the city of regeneration in the parish of repentance unto life. He was educated in the school of obedience, and lives on the plain of perseverance. He works at the trade of diligence, in the county of christian contentment, and many times does acts of self-denial. He wears the plain garb of humility, and has a better

dress to put on, called "the robe of righteousness. He often walks in the vale of self-abasement, and sometimes climbs the mount of spiritual mindedness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same. He has meat to eat which the world knows not of; and his drink is the water of life. Thus happy he lives and happy he dies.

Happy is he who hath gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; truth in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over his head. In order to attain which, dear reader, pray fervently; believe firmly; wait patiently; work abundantly the work of faith—live holy, die daily to every inordinate desire and affection; watch your heart with all diligence; guide your steps, redeem the time, love Christ and long for glory.

*It is necessary to make preparation
for a Journey.*

"It is written of a gentleman who died suddenly, that his Jester went to the other servants, and having told them that their master was dead, he with much gaiety added "There! And where is he gone?" The servants replied, "Why he is gone to heaven to be sure." "No," said the Jester, "he is not gone to heaven, I am certain." The servants with much warmth, asked how he knew that his master was not gone to heaven." The Jester then replied, "Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he talked about it sometime beforehand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him make preparation for death; and I am sure he is not gone to heaven."

Of how many may it be said—"They are not gone to heaven" if we judge of them by their conversation and conduct.

From the Christian Palladium.

Rules to be observed in order to grow in grace, and in the knowledge of the truth.

- 1 Continue in prayer, watch, and be sober.
- 2 Let patience have its perfect work; that ye may be perfect—wanting nothing.
- 3 Let no joking or jesting proceed out of your mouth.
- 4 Speak evil of no man, but honor those that fear the Lord.

- 5 Let not the sun go down upon your wrath.
- 6 Be patient in tribulation, and be clothed with humility.
- 7 Set your affections on things above, and not on things on the earth.
- 8 Strive not about words to no profit.
- 9 Exact no more than is your due, and be content with your wages.
- 10 "Be not proud," for the Lord hath spoken it.
- 11 Let your dress be that which becometh women professing godliness.
- 12 Let all your conversation be that which becometh the gospel.
- 13 See that you render not evil for evil to any one.
- 14 If ye be reviled, revile not again.
- 15 Search the scriptures daily.
- 16 Live peaceably with all men.
- 17 Walk worthy of the vocation wherewith ye are call'd.
- 18 Let all bitterness and wrath be done away from among you.
- 19 Let love be without dissimulation. Abhor that which is evil.
- 20 Let every one please his neighbor by doing him good.
- 21 Be not conformed to this world, but be ye transformed.
- 22 Envy not the rich, nor despise the poor.
- 23 Be temperate in all things.
- 24 Shun every appearance of evil.
- 25 Put on charity, which is the bond of perfectness.

A General meeting is appointed, to be holden at Hardwick Hollow, on Wednesday and Thursday the 17th and 18th days of October next; to commence at 10. A. M.

ORDINATIONS.

Ordained in Shefford, L. C. Sept. 2nd, Eld. Timothy Harvey to the work of an Evangelist, by the laying on of the hands of Elders Royal Haskell and Daniel Ide.

Also in Fairfax, Sept. 18th, Eld. Abram Hartshorn, to the work of an Evangelist, by the laying on of the hands of the Presbytery, J. Knight and A. Stevens.

Subscriptions will be received by the following Agents:

John Capron, *Marshfield, Vt.*
Ebenezer Thompson, *Danville.*
Luther Hemenway, *Gilsum, N.H.*
Daniel Ide, *Granby, L. C.*
Royal Haskell Hatley, *L. C.*
Robert Allen, *Piermont, N. H.*
Asa Brailey, *Pomfret, Vt.*
Isaac Dexter, *do.*
Isaac R. Pettengill, *Lyndon, "*
John Moffit, *Johnson, "*
Israel Keith, *Cabot, "*
Abram Hartshorn, *Fairfax, "*
Benjamin Wells, *Hardwick, "*
Belcher Carpenter, *Waterville, "*
Timothy Harvey, *Shefford, L. C.*
John Spaulding, *Itinerant.*
Gardner H. Sweet, *"*
William Sweet, *"*
Moses Sweet, *"*
Calvin G. Goodwin, *"*

JOB PRINTING
Newly executed at this Office.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II.] STOW, VT. THURSDAY MORNING, OCTOBER 18, 1832. [No. 4.

THE CHRISTIAN LUMINARY.

Is published at Stow, semi-monthly, at \$1.00 per volume. Twenty-five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

JOSIAH KNIGHT, Contracting Agent.

JARED L. GREEN, Editor.

JEHIAL P. HENDREE, Proprietor.

PUBLISHING COMMITTEE.

BENNET PALMER, Marlow, N. H.
DANIEL WINCHESIER, Pownet, Vt.
EDWARD B. ROLLINS, Bradford, "
JARED L. GREEN, Calais, "
AMOS STEVENS, Stow, "
JOSIAH KNIGHT, Monticello, "
JERAMSKELL, Stokely, L. C.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded, if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL,

A DISCRIPTION OF THE PERSON OF CHRIST.

Copied from the North Star.

As it was found in an ancient manuscript, sent by Publius Lentulus President of Juda, to the Senate of Rome.

There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the Living God.

He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every sort of disease with a word or a touch! His person is tall and elegantly shaped, his aspect amiable and reverend. His hair flows in those beautiful shades which no united colours can match, falling into graceful curls below the ears, agreeably touching on his shoulders, and parting on the crown of his head like the head-dress of the Nazarenes. His forehead

is smooth, and his cheeks without a spot, save that of a lovely red.

His nose and mouth are formed with an exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin and parted in the middle like a fork; his eyes are bright clear and serene. He rebukes with magister, counsels with mildness and invites with the most tender and persuasive language. His whole address whether in word or deed, being elegant, grave and strictly characteristic of so exalted a being; *no man has seen him laugh*; but the whole world has frequently beheld him weep; and so persuasive are his tears that the multitudes can hardly hold theirs from joining in sympathy with him. In short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty and divine perfection, every way surpassing the children of men.

CHRIST'S SUFFERINGS. No 2.

Concluded.

With regard to the other ideas, i. e. that Christ suffered to reconcile God to man, and to purchase salvation for them, I would just observe; that while I search the Scriptures in pursuit of light and truth upon the subject, I am constrained to disbelieve, and contradict them. For I find that the scriptures teach that Christ was sent into the world by His Father: and He (Christ) says, "I come not to do mine own will, but the will of Him that sent me". And the Angels tell us what this will was, when they announced the appearance of the Babe, which was, "peace on earth and good will to men". And again Jesus himself tells us plainly, that "God so loved the world, that He (God) gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". Now does it appear consistent, that God should send His Son, with "good will to men"; and give him, that they "should not perish"; while at the same time, the object of the messenger and gift was, for the purpose of reconciling him-

self to men, and of selling salvation to them? It would be a singular circumstance, for one man unreconciled to another, to send out a messenger to the other party, for the purpose of reconciling himself, unless he has some confession he wishes to send. And it would be equally singular, for one who has any thing to sell; first to give from his own purse or hand, the price he demands for the article. Such a circumstance we should readily conclude, would be only a farce played merely for the name of trading; which I dare not charge upon the Almighty. Jesus did not finish his sufferings on earth himself. See (Col 1. 24. 1st Peter 4. 13. Phil. 3. 10. 2d. Cor. 1. 5.) Now no one will be so simple as to believe, that the disciples of Christ, ever did any-thing toward reconciling God, or purchasing salvation: and yet a measure of his sufferings are left for them to fill up. The foregoing are a few among the many reasons, why I disbelieve the popular doctrines of the day upon the subject of Christ's sufferings. But I am thinking some one will say; what do you believe? Ah this will be the labour of my next number. Let us search for light.—farewell.

S. A.

From the Christian Herald.

MOTIVES FOR HUMILITY.

For who maketh thee to differ from another? and what hast thou that thou didst not receive?" 1 Cor. iv. 7.

These words of the Apostle Paul are a strong dissuasive against being lifted up on account of any supposed virtues or amiable qualities of disposition we may possess while they serve to show us that we ought not to be tired or become impatient at the ill tempers and untoward conduct of others; for we should consider who made us to differ from such persons. If we are better it is cause of gratitude and thankfulness, not of exultation and unmercifulness towards those who are ill disposed, and of a perverse and froward disposition.

We ought, indeed, never to be

Wm
March

put out of patience, or become irritated, however perverse, obstinate, or mischievous any one may be. If we refuse to bear with patience his froward conduct, would it be just with God to leave us, as a punishment, to become like unto him.

Our different dispositions are often the gift of God, and if he has in his merciful dealings towards us, seen fit to give us a kind benevolent, and obliging disposition, we cannot be to thankful for such a favour, and it is but a small return of gratitude to be willing to bear with those who in their behaviour and conduct, are just the reverse of such a spirit, and who do every thing in their power to annoy, distress and disquiet us. For certainly it is better to hear and suffer such treatment and usage from others, than to have a disposition to treat others, in such a way ourselves. This we should consider, and reflect upon when we are ready to be provoked and tried by evil disposed persons, and are almost tempted to exercise severity towards them on account of the unreasonable, unjust, and unrighteous manner with which they treat us.

CHRISTIAN LUMINARY.

STOW, THURSDAY, OCTOBER 13, 1832.

ON THE SHORTNESS OF TIME.

No exercise, or labour of mind, is of so much importance, and of so great interest, as a close attention to this subject. One reason is, no subject is so directly calculated to lead people to a consideration, or reflection upon future scenes and prospects. This I consider highly necessary in order to a preparation for Eternity. I am sure if we did but consider with what rapidity we are hastening to a scene of trial, it would have a tendency to lead us to a reflection on this subject. Time is a gift of God, the improvement of which, will either raise us to Heaven, or sink us down to Hell. If it be the case, that we are accountable to our Maker, for the improvement of Time, and our conduct here, this should be the first inquiry, am I prepared for that awful and interesting scene? If the conclusion be on the negative, the injunction follows, prepare to meet thy God; for behold now is the expected time &c. How uncertain is life, and how certain is death. What ere we do, where ere we be, we're hastening to the grave. We are subjects to pain and sorrow; and must inevitably fall victims to death. Dissolution is written upon all flesh.

This is clearly demonstrated from the fact, that every generation from Adam to the present, are extinct from the earth. Our Fathers where are they? And the Prophets, do they live forever? And even the present generation are passing away. Our connections, our neigh-

bours, and our acquaintance, many of them are gone? "and are we wretches, yet alive?" Are we in Health? Are we in Youth? Is our frame well turned? Are our Features fair, and graced with beauty? What saith the Psalm?

"Youth like the Spring will soon be gone,
By rolling Years or sudden death;
Your morning Sun may set at noon,
And you in darkness group beneath."

Or should we live to old age, the blasts of time, and the multiplicity of years; will change our appearance; these limbs now active, will become palsied, and this body now strong and vigorous will sink beneath the burden of toil and pain, and the countenance now blooming and fair, will become furrowed with age.

"Our days are as the grass,
Or like the morning Flower;
If one sharp blast sweep o'er the field,
It withers in an hour." Watts.

"It is appointed unto man once to die, but after this the judgement." According to the declaration of Heaven, the appointment of death will surely take place. Dear reader, we should let the thoughts of death, judgement, and Eternity; occupy our thoughts more constantly, and let not the things of time and sense call our attention from this all important subject. It is true that the natural heart is animated with the toys of earth, and especially, the minds of Youth. But let us remember, that while our minds are exercised with the vanities of this world, are excited with a short lived disappointment; and our energy and dependance is in vain. We who pursue the objects of this world for happiness, are disappointed. The stream of life bears us on, and our joys and griefs are left behind.

However rough or smooth the path of life, we are hastening towards Eternity. There is no delay, the wheels of time are ever in motion, until we approach the brink. We hear the sound of death; and even its waves are tossing our bark towards the whirlpool of dissolution. The floods are lifted up around us, and we are forced to bid adieu to this world, whether prepared or not, and must wait our trial at the resurrection morn.

Ah reader, are we void of one anxious feeling about the scenes of a future world? The importance of this subject demands our highest attention. Time is short, and how strikingly swift our days pass away;

"And are we still secure,
Still walking downward to the tomb,
And yet prepared no more."

There are a number of reasons why this subject is important to us. 1st, the shortness of time, 2d. There is no delay, time waits for none. And 3d. Time lost, is irrecoverable. We are fully convinced of this truth. If this be the case, how important it is, that every moment is improved; for saith the Scriptures, "be ye also ready, for in such an hour as ye think not, the Son of man cometh."

How advantageous and interesting, the good improvement of time must be in every respect. It is certain that whatsoever things of this

world have promised us happiness have deceived us; and can we still put confidence in "young vanities?" No let us rather turn our attention to the things of God; and lay aside every weight, and the sin which doth so easily beset us &c. and consider that we are wayfaring persons, who have no abiding place or continuing City, but hastening to a world of Spirit; and O may we be moving forward, with a firm and unshaken confidence in a better and an enduring substance, which is obtained only upon the condition of repentance towards God, and faith in our Lord Jesus Christ.

Time what an empty vapor tis,
And days how swift they are,
Swift as the Indian arrow flies,
Or like the shooting Star,

The present moments just appear,
Then slide away in haste;
That we can never say they're here,
But only say they're past.

Our life is ever on the wing,
And death is ever nigh,
The moment when our lives begin,
We all begin to die. Watts.

To the Editor of the Christian Bower.

Mr Editor—Sir we received the BOWER dated Sept. 23, 1832, which contained a brief letter to the Editor of the CHRISTIAN LUMINARY, soliciting an answer to a few questions therein contained.

We would inform you that that the Editor is now absent. I think however, that your request will be attended to by the Editor or some other one. I would just observe, that we profess to believe in the ordinance of Baptism, by *Immersion in water* and we expect that the General Baptists believe the same *Bible Doctrine*. Read if you please, *Confucius* on Baptism; he has commenced an investigation of the subject; perhaps he may assist you in some degree. We would assure you that as much as in us is, we shall endeavour to show unto the children of men, the way of life, and we are glad of all the assistance possible. We would say also, that the peace headed origin of the Trinity, is in accordance with our feelings. Also, for our belief concerning God and Christ, we would refer you to the first and 2d, articles, found in your Letter to the Rev. Mr. Lyon, with this alteration, (of all men; but especially, of them that believe) Yours &c. Pr.

J. Bradley Editor of the Christian Bower,

ERRATA. In our last Number, under the head of Christ's Sufferings, for suffering of the guilty in Prison, read, sufferings of the guilty in Person, and on the first page, 2d Col. 10th line from the bottom, omit [or before they repented.]

COMMUNICATIONS.

A CRY TO PREACHERS.

Concluded.

Perhaps some such, may think that they have given themselves wholly to the work, because they have relinquished their former employment and left their homes, to engage in preaching, and that they have been much engaged in preaching, because they have travelled many miles and have attended many meetings, and perhaps preached often. But those who have done all this, to no effect, must see that either they are unfaithful or else God has never called them. Leaving our worldly occupations, and traveling, and attending meetings, and preaching sermons, is but a small part of the work of a minister of the gospel; nor of the sacrifice that is to be made, to leave all for Christ. The word says, "Wherefore come out from among them, and be ye separat, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters saith the Lord Almighty". If Preachers would observe this command, the brethren would follow their example, and thus, the preacher and his brethren might prove the blessing, and be united in the work. But while preachers join affinity with the wicked, and neglect to come out from the spirit and fashions of the world, their brethren are like Ephraim of old will mix with the people, and traffic at Babalons store-houses. The greatest cause why preachers are no better supported in temporal things, is because that the brethren spend so much of their property, to procure ba balonish goods, that they have but little to spare for any charitable or useful purposes. Nature's real demands are moderate, and if nothing was wasted in extravagance, there might be an abundant supply, to satisfy the real wants of all, and thus, by an equality, those who preach the gospel might live of the gospel. But while Pride, Ambition, and Avarice reigns, some will be intoxicated with luxury, while others suffer deprivation and want. You are charged also to "preach the gospel, to be instant in season out of season, to reprove, rebuke and exhort, with all long suffering and doctrine.

The WORD must come from the Lord, and not from your skill, or memory; and if you would exercise more faith in prayer to God for a message, when you preach, and not lean so much to your own speculative knowledge, you might have a testimony, that would have life in it; and in stead of preaching your hearers to sleep, you might ever awake the dead, alarm the careless, and persuade men to be reconciled to God. How much preaching there is, that is no better than that which came from old notes, and lifeless skeletons? and have people think that if they can make out an ingenious discourse and deliver it in oratorical style, that this is the highest attainment of their profession, and they shall pass for preachers, whether they do any good or not; or whether their preaching comes from Jesus yea or nay. Nothing but the living word from the Lord, will strengthen the saints, or convert sinners; and if we have this word engaged, and abiding in us, like fire shut up in our bones, we shall long to speak that our souls may be refreshed; and whether in season, or out of season, whether in meeting or out of meeting, at home, or abroad, by night, or by day, we shall be engaged in labouring for the salvation of souls.

Altho this work appears great and arduous, it is simple and easy to be performed, and that servant of God, that lives in the spirit, and separates himself to the gospel of God, and studies to shew himself approved unto God, may easily become a workman, that needeth not to be ashamed, and rightly divide the word of truth, and give to every one a portion of meat in due season.

May the Lord help my brethren in the ministry, to up to His help against the mighty: make them strong for himself, and give them victory in the battles of the Lord; and may you my, brethren, feed the church of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, and when the Chief Shepherd shall appear, you shall receive a crown of Glory, that fadeth not away.

ELIAS OR JEREMIAS

For the Christian Luminary.

The general meeting held in Mar

low N. H. on the 5. 6. & 7. Inst. Was truly an interesting season to the friends of Zion. Not so many preachers attended as we expected, but when we heard that they were engaged in the Work of reformation we could rejoice, and let our prayers go With them, like sickles into the harvest.

What rendered this meeting peculiarly interesting, Was, that a harmonious and consolodating spirit, (not only in practice, but in feeling,) seemed to prevail among the disciples, from the commencement, to the close.

Sabbath some in the congregation came forward With tears, desiring to find him Who could speak, and remove the mountains of sin and guilt that Was awfully Weighing them down. At the close, the symbols of the Body and blood of Jesus Was brought forward, the table spread, and about one hundred and twenty five or thirty communicants came around the table of the Lord, and thus shewed forth the sufferings and death of our blessed Lord and Master. We then sung the parting hymn, and took our leave of each other, but not Without a degree of reluctance, While our hearts Were united like the hearts of David and Jonathan, yet the thought of parting, (though painful,) Was cheered With a bright, and glorious prospect of meeting in that brighter world, Where congregations never break up, and Sabbaths never end.

O my Soul! Shall I meet With all those Brethren and Sisters, in that Heavenly World, and be a guest at that heavenly feast of love at God's right hand, With Whom I have enjoyed such privileges in this World?

No, not without I live the life of the righteous.

Beloved Brethren if we fall out by the way, we shall come short of HEAVEN. But by the GRACE of God I will try to meet with the faithful in Heaven.

J. KNIGHT.

Morristown, Oct. 12 1832.

DIED.

In this Town, Sept. 30, Mrs. Polly, wife of Mr. Noah Robinson, in the 75th year of her age,

Also Sept. — Mrs. Harriet, wife of Mr. Jacob Bennett, aged —

POETRY.

From the North Star

Come let us join our friends above,
That I have obtain'd the prize,
And on the eagle wings of love
To joy celestial rise:
Let all the saints terrestrial sing,
With those to glory gone,
For all the servants of our King,
In earth and heaven, are one.

One family, we dwell in him,
One church, above, beneath,
Though now divided by the stream,
The narrow stream of death;
One army of the living God,
To his command we bow;
Part of his host hath cross'd the flood,
And part is crossing now

Ten thousand to their endless home
This solemn moment fly
And we are to the margin come
And we expect to die
His militant embodied host
With wishful looks we stand
And long to see that happy coast,
And reach the heavenly land.

Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity;
Even now by faith we join our hands,
With those that went before,
And greet the blood-besprinkled bands,
On the eternal shore.

Our spirits then shall quickly join,
Like theirs with glory crown'd,
And shout to see our Captain's sign,
To hear his trumpet sound.
O, that we now might grasp our guide:
O, that the word were given!
Come, Lord of Hosts! the waves divide,
And land us all in Heaven!

MISCELLANEOUS.

From the Youth's Companion and Family Visitor.

Copied from the North Star.

"PASSING AWAY."

Human life has not improperly been compared to a cloud—the vapor—the grass—and a flower! and nothing does so well set forth the brevity of human existence as these.

Our days upon earth are "few and evil." Our Fathers, where are they? The friends of youth, where are they? Gone! they have "passed away." My youthful reader the time is short; and your stay upon earth is both transient and uncertain.

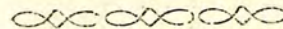
Let this solemn truth then, be engraven on your heart, and do you

show by your conduct that you realize and feel its importance. "Passing away," is written on every thing below the sky! Blessed, blessed, thrice blessed, is he who feels that earth is not his home—that he is but a pilgrim and stranger here; and who having tasted of the grapes of Canaan, longs to get out of this wilderness of sin, and who is now travelling with his face directed towards that heavenly country. Let us institute the inquiry, each one for himself and herself. Whither am I going, and do I expect that heaven will be my eternal home? Home! how delightful is the sound to the weary and worn out traveller. This is an important question, and if we propose it to our own hearts in sincerity it will produce a salutary effect and be felt in time and eternity.

Reader! you and I are rapidly passing away to another world. We are now sleeping—we are now dreaming—soon we shall awake, and open our eyes upon the realities of eternity!

'Tis life's a dream—an empty show,
But the bright World to which I go,
Has joys substantial and sincere,
When shall I awake and find me there?

Cucin.



From the North Star.
THE CHRISTIAN'S HOPE.

The sin and misery which abound in this evil world, and which make the whole creation groan, must often make the Christian long after that state of eternal happiness when church at large will enter into rest, and be happily secured, where sin cannot intrude, or a pang of sorrow be realized. It is a joyful thought that we are nearer our salvation than when we first believed; that the night is far spent, and the day is at hand when we shall be emancipated from a state of suffering and death.

The Scriptures exhibit an enlarged and consoling view of the glory which awaits the dying believer; to be "absent from the body," is to be present with the Lord.

May the transitory and uncertain nature of all sublunary things tend to fasten us more securely upon the Rock of Ages; may every change remind us that here we have no continuing city, but are fast hastening to that invisible world where we shall be associated with the spirits of the just made perfect. The time and manner of our departure we must leave; but whatever be the means of removing a true believer from this world to a better, whether by famine, sword or pestilence, all is wisely ordered, and appointed; for "what shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or sword; nay, in all these things we are more than conquerors through him that loved us."

How would I conduct if Christ were at all times personally present?—If we were often to ask ourselves this question with seriousness and solemnity, I have no doubt it would be of vast benefit. How should I have preached last sabbath, if the Lord Jesus Christ had been, in person, one of the congregation? With more tenderness, affection, zeal and solemnity than I did. I should have thought more of pleasing him, and less of pleasing myself and others, useful and proud like myself. How should I conduct in my family, before my children, servants and friends, if the Lord Jesus Christ were one of my family, or always present to inspect my conduct? Surely I should be more serious, circumspect, and guarded than I am. How should I order my conversation in my intercourse with my fellow creatures generally, if I saw Christ ever before me, and knew that every word I uttered reached his ears? Surely, I should put a bridle upon my tongue, and weigh carefully the words of my lips.

Christians Index.

To the Patrons of the CHRISTIAN LUMINARY; we would say, that the time for paying in advance, is nearly or quite expired.

Groin will be taken for the LUMINARY without discount.

Any communications for the LUMINARY, will be received by the Agents, who will please to forward the same to STOW, VT.

Subscriptions will be received by the following Agents:

John Capron, *Marshfield, Vt.*
Ebenezer Thompson, *Danville.*
Luther Hemenway, *Gilsum, N.H.*
Daniel Ide, *Granby, L. C.*
Royal Haskell Halley, *L. C.*
Robert Allen, *Piermont, N. H.*
Asa Brailey, *Pomfret, Vt.*
Isaac Dexter, *do.*
Isaac R. Pettengill, *Lyndon, "*
John Moffit, *Johnson, "*
Israel Keith, *Cabot, "*
Abram Hartshorn, *Fairfax, "*
Benjamin Wells, *Hardwick, "*
Belcher Carpenter, *Waterville, "*
Timothy Harvey, *Shefford, L. C.*
Galen Palmer, *Wolcott Vt.*
John Spaulding, *Itinerant.*
Gardner H. Sweet, *"*
William Sweet, *"*
Moses Sweet, *"*
Calvin G. Goodwin, *"*

THOSE WHO WISH TO PURCHASE THE FIRST VOLUME OF THE LUMINARY, WILL APPLY TO EDWARD B. ROLLINS.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II.] STOW, Vt. THURSDAY MORNING, NOVEMBER 1, 1832. [No. 5

THE CHRISTIAN LUMINARY.

Is published at Stow, semi-monthly, at \$1.00 per volume. Twenty-five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

JOSIAH KNIGHT, Contracting Agent.

JARED L. GREEN, Editor.

JEHIAL P. HENDREE, Proprietor.

PUBLISHING COMMITTEE.

BENNETT PALMER, Marlow, N. H.
DANIEL WINCHESIER, Poufret, Vt.
EDWARD B. ROLLINS, Bradford, "
JARED L. GREEN, Calais, "
AMOS STEVENS, Stow, "
JOSIAH KNIGHT, Morris-town, "
JERA HASKELL, Stokely, L. C.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded, if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL,

[From Rev. F. W. P. Greenwood's "Lives of the apostles."]

BEAUTIFUL EXTRACT

Who in that hour of darkness, darkness in the heavens and in the hearts of men; who, in that hour of abandonment when even the Son of God cried out that he was forsaken; who, of all his followers, were with him then, to support him by their sympathy, and prove to him their love? In the midst of scoffing soldiers, and brutal executioners, under the lowering sky, and just below the fringed cross, we behold four weeping females, and one disciple, the youngest and gentlest of the twelve, braving the anger of those in authority and the insults of those who do their bidding, determined to be near their friend and Master in his agonies, and ready on the spot and at the moment to share them.

And what is it that braces up the nerves of this feeble company to

such a singular pitch of fortitude and daring? The simple but unconquerable strength of affection; the generous omnipotence of their attachment and gratitude. In the might of their love, they ascend the hill of Calvary, and take their station beneath the cross; hearing amidst all the tumult, but the promptings of their devoted hearts; seeing nothing but their dying Lord; remembering nothing but that he was dear to them, and that he was in misery.

O how loftily does courage like this rise above that ruder and earthly courage, which rushes to the battle field, and is crowned with the applauses of the world? It calls for none of those excitements and stimulants from without, which goad rough spirits into madness, but relies on those resources that are within, those precious stores and holy powers which are the strength of a single and faithful breast. That is the courage of the animal; this is of the soul. It is pure; it is divine. To say all in one word, it is such as moved the complacent regard of the Saviour himself, even in the height of his sufferings.

Hanging on the cross, bleeding and exhausted, yet when he saw his mother, and the disciples standing by, whom he loved, he was touched by their constancy; his thoughts were recalled to earth; the domestic affections rushed into his bosom; and with a tender care, which proved at once a protection for his parent and a reward for his friends, "he saith unto his mother, Woman behold thy son! Then saith he to the disciples, Behold thy mother!"

Where was there ever so affecting a bequest as that which was then made. What love and filial pity triumphed over suffering. When was there ever so affecting an adoption as that which then took place, when attachment triumphed over fear? The last earthly care of Jesus was accomplished. His mother was confided to the disciple whom he best loved. The favorite disciple eagerly accepted the honorable and precious charge; for, "from that hour," as we are told by himself, "he took her to his own home."

For the Christian Luminary.

BAPTISM—NO. 2.

In my first number, after finding a candidate for Baptism, I proposed to show the design or meaning, and mode.

The design of Baptism, is for the believers to make profession of their faith, or to declare what they believe.

Some have thought it was designed to represent the washing of regeneration, and that only. But while searching the scriptures, I find but one or two places, where it is spoken of as washing. Ananias said to Saul, "and now why tarriest thou? Arise and be baptized, and wash away thy sins," the Apostle's sins no doubt, had been forgiven, previous to Ananias directing him to be baptized; but as Saul had been a cruel persecutor of the Saints, in their minds, he was still a sinner, and they were still afraid of him; and in order to remove the stain of sin from his character, which remained in the minds of Christians, it was needful for him, by baptism, to declare his faith in Christ, and thus wash away his sins, and the doubts that remained, in the minds of the people. In Heb. x. 22. Paul speaks of "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The sprinkling of the heart, here spoken of, is the same as, "ye are come unto the blood of sprinkling that speaketh better things than that of Abel." "Through the sprinkling of the blood of Jesus Christ," &c.

As to the washing of the body, I leave the candid to make their own comments.

The plain and full meaning of Baptism, is not confined to bare representation of washing; but it is designed to represent death and the resurrection. Hence, Paul in proving the doctrine of the resurrection, brings forward baptism, and asked them, (1 Cor. xv. 29.) "what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This question gives us to understand, that baptism was considered a figure, not only of death, but

No. 5

the resurrection also; and that when they attended to it, they fully professed, and declared their faith in the doctrine of the resurrection. (Col. ii. 12.) Paul speaks of being "buried with him (Christ) in baptism, wherein also ye are risen with him" &c. Believers, in attending to this ordinance declare their faith in death and the resurrection, in a three fold sense. 1st. they manifest a belief, that Christ their Divine Master, has not only died for their sins, but was raised for their justification. 2dly; they declare their death to sin, and their resurrection to newness of life.

And 3dly; they show their belief, in the death of their own mortal bodies; nor does it stop here; Glory to God! It points forward beyond the confines of the tomb, and views that bright scene, which will unfold to the triumphant Saints, when death will loose its sting, and the grave its victory. For a proof of this, turn to Rom. vi. 3d.—9th. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the like ness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," &c. "Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more;" &c. As the believer gives himself into the hands of the administrator, expecting to be raised out of the watery grave; so when he is called to yield his body into the dusty grave, he does it in full faith, that Christ will raise it in the bright morn of the resurrection, to eternal life and felicity.—Confucius.

To be continued.

CHRISTIAN LUMINARY.

STOW, THURSDAY, NOVEMBER 1, 1832.

Wednesday and Thursday the 17th and 18th of Oct. we had the privilege of attending a General Meeting at Hardwick Vt.

On Wednesday at ten o'clock A. M. we met with a goodly number of brethren, mostly from Hardwick, after prayer and praise to God, heard a warm and interesting discourse from

Br I. R. Pettingill, which was followed by a number of lively exhortations from brethren.

In the afternoon, heard an impressive discourse from Br. Robert Allen, from Rev. iii. 18 h. Evening meetings were held in different parts of the Town, some of which were crowned with signal blessings. Thursday, A. M. Br. B. Palmer delivered a discourse from 2d Cor. v. 5 h. At the commencement of the afternoon meeting an hour or more was spent in conference which was followed by a solemn and interesting discourse from Rev. xiv. 8th 10th. A more visible and general display of the Power of God, seldom ever witnessed. At the close Br. I. R. Pettingill, appointed a meeting at Br. Enoch Coopers, on Friday at eight o'clock A. M. to attend to the ordinance of baptism, which continued until 4 o'clock P. M. with a short intermission. At the close of the 1st exercise, a Sister by the name Lovina Marsh, a member of the Congregationalist Church, came forward and related a very satisfactory experience and in likeness of our blessed Saviour, was buried with him in baptism, much to the satisfaction of her friends, and the joy and comfort of her own heart. We would here remark, that another Sister belonging to the same Church, walked hand in hand with her to the water in token of her approbation to the move.

On Friday evening, while attending prayers in the family circle, a young man residing with Br. Coopers who had backslidden from the Lord, became convinced that his condition was deplorable, fell upon his knees and humbly confessed his deep revolting from God, and found in the joy of his heart, "If we confess our sins, He (God) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

On the sabbath following, we attended a meeting in the neighborhood near Br. Justus Burnham, where we witnessed a refreshing from the Presence of the Lord. At the close, we attended to the ordinance of Communion, where we met with some 30 or 40 members of different denominations, all in sweet union and harmony, where we all found, that in keeping the commands there is great recompence of reward. May the Lord hasten the happy day, when his people shall all be of one heart and one mind, and our blessed Saviour, rule King of nations, as he now does King of saints.

☞ To our Patrons we would say, we are sorry that so many typographical errors have appeared in our last; it was occasioned by a failure in one of our printers. We hope in future to be enabled to do justice to our work.

COMMUNICATIONS.

For the Christian Luminary.

Having some information to communicate, which will probably be refreshing to the saints of God, I offer the following remarks for publication. In the month of May last,

the Lord began to revive his work in this place, although he cloud was small, and the work gradual, I can inform my brethren and friends, the work has continued to increase, and the converts appear strong and are bold witnesses for the Lord. In the Snow neighbourhood the work has been realized, though in Sharon and the adjoining vicinities a number have been brought from darkness to light and from the power of Satan to God. During the season, eight or ten have united with the Christian Church, in this vicinity Eld. Winchester has had the privilege of leading a number of individuals, down the banks of Jordan, where they were buried with Christ in baptism, and quite a number I expect are awaiting for an opportunity, (as Eld. D. Winchester has been absent.) At present the prospect is better than it has been during the season past. Doors are opened in different vicinities for preaching, and the Macedonian cry is heard in different quarters. The Fields are white ready to harvest.

O may the Lord help us who profess to be reapers to thrust in the Sickle, give ourselves wholly to the work, whereunto God hath called us, showing ourselves approved unto God &c. My Brethren, it is our privilege to see Souls converted to God, the gospel proffers it, and we must labour for it, come down to the work of God, go into the field in the name of God; and see the champions fall. O that the watchman would cry aloud spare not Ager nor the best of the flock, but show the house of Jacob their sins, and Israel their transgressions; We meet With some opposition, but nothing Worth of notice, as Paul calls his light afflictions &c The Lord help us to leave all and follow Christ, and We shall receive a salary viz. a hundred fold in this life with persecution, and in the World to come life everlasting.

I Would inform my friends in Canada, the Lord has bound me in this region.

G. H. SWEET.

Pomfret Oct. 18, 1832.

For the Christian Luminary.

BLIND LEADERS OF THE BLIND.

Mr. Editor; not long since there was a meeting in this place for preaching and baptizing, by a protestant Methodist. At the close, a candidate presented herself for baptism. After relating a satisfactory experience, we travelled some distance

in a shower of rain to the water; a large handkerchief was tied over her head, the preacher after divesting himself of his watch, shoes and coat, took the candidate by the hand, and led her into the water about three inches deep. The candidate knelt, and the administrator put as much water on the handkerchief that covered her head, as he could hold in his hand and repeated the usual form of words, the spectators looked disgusted, and the candidate appeared to get no blessing. I asked a Methodist, the propriety of taking so much pains, if so little water was sufficient. He replied, that Christ went into Jordan. I reminded me of the man that was in the habit of rising early, and taking his dram. His neighbor read this scripture to him; Wo unto you that rise early to swallow strong drink. To evade this denunciation, the man lay abed late, but was sure to have his dram the first thing after he was up. Thus the blind lead the blind, and make void the Law of God, by their tradition. I think while our Protestant Brethren are protesting against the Episcopal anti-republican government, they would do well to condemn this anti-scriptural practice also. P. SMITH.

Stow Oct. 1st, 1832.

*From the New England Christian Herald.
Extract of a letter from John Lord, dated
Kennebunk Port, Sept. 18, 1832.*

CONVERSION OF A MOTHER THROUGH THE INSTRUMENTALITY OF HER CHILD.

DEAR BRETHREN—I read a few days since an interesting account of the happy death of Bion Eaton, a Sabbath school scholar, in Alfred, Me., written by Rev. David Copeland and originally published in the Me. Wesleyan Journal, and subsequently by yourselves, in your most invaluable paper. As that piece contains the words of truth and soberness, and is no exaggerated fiction, and is also written in a style so well adapted to the purpose for which it was designed by its author, it has been already frequently read by superintendents of our Sabbath schools in this vicinity, to their respective "little flocks." much, I trust, to their edification and encouragement in the ways of piety.

His conversations with, exhortations unto and prayers for, his mother, will doubtless be particularly remembered. And I have now the happiness to be able to announce the glorious truth, that those pious labors of that divine child have been blessed of God in the awakening and most happy conversion of that moth-

er. Yes verily! for I was present, with several others, at her house yesterday morning, when she emerged from nature's darkness into God's marvellous light;—and from being one of the most distressed penitents, she became, as it were in a moment, one of the most joyful and happy converts. The circumstances of her conversion are briefly these. She was awakened as above observed by the conversational exhortations, and prayers of her dying son. From that time till yesterday morning she felt deeply and pungently convicted of sin; but knew not what to do in order to find rest to her soul. The constant language of her anxious spirit was:

"A poor blind child I wander here,
If haply I may find Thee near;
O dark dark dark! I yet must say,
An idst the blaze of gospel day."

In this situation she was, when I first saw and became partially acquainted with her on Saturday afternoon last at our Quarterly meeting at that place. She attended the most of the meeting, but did not publicly manifest her feelings, till at the prayer meeting on Sabbath evening when she rose for prayers, but found no relief. At the special request of herself and her husband and sister, Br. Kellogg and myself agreed to call and see her next morning which we accordingly did, and found her as above described. With the greatest apparent sincerity, she exclaimed, "There is no mercy for me!—It seems as though I could see heaven but against me, and hell open beneath to receive me, an angry God all around ready to destroy me at once." I then sat down with her, and explained the way of salvation, by grace through faith; taught her the nature of her situation,—of faith-justification-regeneration, and religion in general; pointed out her duty, or what she "must do to be saved;" related to her several experiences, some of which I had very recently witnessed. I then brought her to the trying point:—will you now join with us in prayer, and make an effort to give up yourself to God through Christ, the Mediator? She said, I will try. We all then fell down on our knees to pray, and while we prayed she prayed, and God helped by his Spirit, and the mighty work was soon wrought—her burdened bosom ceased to heave—her distress was gone—her tears stopped. She was instantly filled with light and joy unspeakable, and she opened her mouth in much the same strain as did Zechariah, Elizabeth, Mary, Simeon, Anna, the Prophetess, and the household of Cornelius of old. Before she arose from her knees she praised God with an unwavering tongue for what He had done for her soul; then rising, she walked to and fro and wondered at what had taken place, and blessed God for his goodness and mercy to her. It was truly a time of refreshing from the presence of the LORD, and from the glory of his power.

For the Christian Luminary.

SEPARATION.

In order to enjoy the benefits of Christ's King-

dom, we must live in it's dominions. The Scriptures inform us that Christ's Kingdom will over power every other Kingdom; likewise; that the inhabitants are peaceable subjects. They are a humble, loving people; they love their King with all their heart, and their neighbors as themselves. They enquire of their King in every respect, what they shall do to honour Him. They are perfectly satisfied with his laws; likewise with their traffic. They have no dealings with other nations; they are a separate people for what communion hath light with darkness, and what concord hath Christ with belial; or what part hath he that believeth with an infidel. But notwithstanding all this, there are many that say they are subjects to this Kingdom, and engage in all the traffic of Babylon: whom God has pronounced a curse against. They are continually inquiring after the fashions of the world and are equally as anxious to impose them upon the sons and daughters of Zion. Their language is, and has been, ever since Christ's Kingdom was established, that our fashions are the best, and there is no harm in conforming with other nations, neither does it infringe upon a Christian example. But I am not satisfied with those Sisters, who learnt their trade in Zion, and have since moved into the City of Babylon, and are using their best endeavours to impose their abominations upon the family of Zion. I fear that such will suffer loss, for in consequence of partaking of her sins, must suffer in her destructions. Permit me to exhort such in the language of Scripture, "come out of her my people, and be not partaker of her sins, and I will receive you, and ye shall be my sons and daughters saith the Lord Almighty.

PLAIN DEALER.

For the Christian Luminary.

Now it came to pass, when the time was fully come, for the inhabitants of ——— to assemble themselves together, to witness the setting apart of a young man, to the work of the ministry, that the young man addressed the congregation, with the most singular doctrine I ever before heard. He introduced himself to his hearers, in the following words viz, that man naturally is a religious being, is self-evident. To prove this statement, he brought forward the following arguments. 1st, that man is naturally inclined to worship some object. 2d, that the object of his worship is the living God &c.

The 2d proposition I admit, viz, that man is naturally inclined to worship; but that the object is God, I cannot reconcile with Paul's conversation to the Rom. viii 7th. Cor. ii. 14.

If I can be helped to a substantial proof of this doctrine, I shall embrace it, otherwise it would be impossible. INQUIRER.

MARRIED.

In this town on the 17th ult Mr. Ebenezer Burrows Jr. to Miss Sarah H. Russel, both of this town.

Also, Mr. Elias Smith to Miss Huldah Swift both of this town.

POETRY.



' They went out into the Mount of Olives.'
There's something sweet in scenes of gloom
To hearts of joy bereft,
When hope has wither'd in its bloom,
When friends are going to the tomb,
Or in the tomb are left.

'Tis night—a lovely night—and lo!
Like men in visions seen,
The Saviour and his brethren go,
Silent, and sorrowful, and slow,
Led by heaven's lamp serene,
From Salem's height, or Kedron's stream,
To Olivet's dark steep,
There, o'er past joys, gone like a dream,
O'er future woes, that present seem,
In solitude to weep.

Heaven on their earthly hopes had frown'd;
Their dream of thrones has fled;
The table that his love has crown'd,
They ne'er again shall gather round,
With Jesus at their head.

But not, O God, this hope of ours,
The hope of sins forgiven;
Then when our friends the grave devours,
When all the world around us lowers,
We'll look from earth to heaven.

From the Ecceyist.
THE WATERS OF LIFE.
By G. W. LIGHT.

Leave! O leave, the rivers of earth,
Where poisonous waters flow;
And cease to drink, ere the blighting dearth
Shall come, with its voice of woe!

And let ye not, as her fountains gush,
And their music pour around;
For a serpent dwells 'neath the golden flush,
And would lure thee by the sound!

But come! O come, to the crystal stream
That flows from the holy hill,
Where a purer light than the sun's doth gleam
On its waters, clear and still!

Come! O come!—and the burning flame
Of passion will cease to rage;
And a cooling spirit steal o'er thy frame,
And thy strongest grief assuage!

The mind's rich soil will never bear
Its amarantine flowers,
Till a holier sky be glowing there
To send down holier showers.

Then leave! O leave, the rivers of earth,
Where poisonous waters flow;
And cease to drink, ere the blighting dearth
Shall come, with its voice of woe!

MISCELLANEOUS.

THE TURNPIKE OF LIFE.

We are all on a journey. The world through which we are passing is something like a turnpike, all along which, Vice and Folly have erected toll gates, for the accommodation of those who choose to call in as they go, and there are very few of all the host of travellers, who do not occasionally stop at some one or other of them—and consequently pay more or less to the toll gatherers.

Pay more or less, I say; because there is a great variety, as well in the amount as in the kind of toll exacted at those stopping places.

Pride and fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth, delightful road in the outset; she tempts the traveller with many fair promises, and wins thousands, but she taxes without mercy—like an artful robber she allures till she gets her victim in her power, and strips him of health and money—and turns him off, a miserable object, into the worst and most rugged path of life.

Intemperance plays the part of a sturdy villian. he's the very worst toll gatherer on the road—for he not only gets from the customers their money & their health, but he robs them of their very brains.—The men you meet in the road, ragged and ruined in fame & fortune, are his victims.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, for these who do not get through at least tolerably well, you may be sure have been stopping by the way at some of those places. The plain common sense men, who travel strait forward, get thro' the journey without much difficulty.

This being the state of things—it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he gets in with. We are all apt to do a good deal as our companions do—stop where they stop—and pay toll where they pay. Ten chances to one then, but our choice in this particular decides our fate.

Having paid due regard to a prudent choice of companions, the next important thing is, closely to observe how others manage—to mark the good or ill that is produced by every course of life—see how those who do well, manage; and trace the cause of all evil to its origin in conduct. Thus you will make yourselves master of the information most necessary to regulate your own conduct. There is no difficulty in working things right, if you know how—by these means you learn.

Be careful of your habits. These make the man. And they require long and careful culture, ere they grow to be a second nature:—good habits I speak of—bad ones are more easily acquired—they are the spontaneous weeds, that flourish rapidly and rankly without care or culture.

WANTED, in the Zion of God, a number of Milliners and Mantuamakers those well skilled in the fashions of Christ's Kingdom.

If those Sisters who have gone into Babylon, under a pretence that they cannot get a living in the Zion of God, will return they shall be ensured a good support through life, and a great reward in Heaven.

Grain will be taken for the LUMINARY without discount.

Any communications for the LUMINARY, will be received by the Agents, who will please forward the same to STOW, Vt.

Subscriptions will be received by the following Agents:

John Capron, Marshfield, Vt.	
Ebenezer Thompson, Danville.	
Luther Hemenway, Gilsum, N.H.	
Daniel Ide, Granby, L. C.	
Royal Haskell Halley, L. C.	
Robert Allen, Piermont, N. H.	
Asa Brailey, Pomfret, Vt.	
Isaac Dexter, do.	
Isaac R. Pettengill, Lyndon,	"
John Moffit, Johnson,	"
Israel Keith, Cabot,	"
Abram Hartshorn, Fairfax,	"
Benjamin Wells, Hardwick,	"
Belcher Carpenter, Waterville,	"
Timothy Harvey, Shefford, L. C.	
Galen Palmer, Wolcott Vt.	
John Spaulding, Itinerant.	
Gardner H. Sweet,	"
William Sweet,	"
Moses Sweet,	"
Calvin G. Goodwin,	"

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. THURSDAY MORNING, NOVEMBER 15, 1832.

[No. 6.]

JOSIAH KNIGHT, Co. trading Agent.
JERED L. GREEN, Editor.
JERIAL P. HENDEK, Proprietor.

THE CHRISTIAN LUMINARY,
is published at Stow semi-monthly at
one dollar per volume. Twenty-five per-
cent discount will be made to those who
pay in advance, and the same will be added
to those who neglect to pay at the end of
the volume.

All letters respecting the pecuni-
ary concerns, should be addressed to the
Proprietor at Stow.

Any letters or communications for-
warded, without expense, to any of the
Publishing Committee, will be punctually
attended to and forwarded if necessary.
Also subscriptions will be received, and
payments may be made to any of the Com-
mittee.

HISTORICAL AND DOCTRINAL.

HINDOO SUPERSTITION.

A work entitled "Excursions in India, by Capt. Thomas Skinner," has been lately published in England. He gives the following account of the conduct of the fanatic pilgrims at sources of the Jumna and Ganges rivers.—*Salem Observer.*

"It is impossible to survey this fountain of credulity, to enter this focus of human folly, without feeling as much wonder and astonishment, as the sight of it can inspire devotion and awe, in the victims of its superstitious votaries, who toil through so many hardships, to bathe in its dirty water. Here every extravagance that the weakness of the human race can be guilty of, seems to be concentrated: some who have been wandering for months to fill their phials at the stream, overcome by the presence of their god, lie prostrate on the banks; others, up to their waists in the water, performing with the most unfeigned abstraction, all the manœuvres of a Hindoo worship. Under the auspices of Brahmins, groups are sitting on several parts of the bank, kneading up balls of sand, with holy grass twisted round their fingers, intended as offerings to the Ganges for the propitiation of their fathers' souls, which, when ready they

drop into the Ganges with the most profound and religious gravity. Such faith is placed in its power of performing miracles, that many haunt it for the most ridiculous purposes, convinced that what they ask will be accorded. At this moment a fanatic is up to his middle in the river praying it to bestow upon him the gift of prophecy.

As I approached the holy shrine, a troop of pallid spectres glided through the woods before me, and vanished like the images in Banquo's glass.

I thought I had reached supernatural regions, indeed, till a few yards brought me in a train of naked fakirs, whitened all over with ashes; a rope was coiled round their waists, and their hair hung down to their shoulders, twisted like serpents; their hands close to their sides, they glided along with measured steps, repeating constantly, in a hollow tone, 'Ram! Ram! Ram!' (a Hindoo word for the Deity.) If it required any thing to heighten the wilderness of the scene, these unearthly beings were admirably adapted for it. The firmest skeptic in ghost stories would have startled to behold one of these inhuman figures rise suddenly before him, and the slightest shade of superstition would be sufficient to blind the eyes of a believer to the reality of such a form, if, in the glimmering of the moon, one were to be seen perched upon the brow of a precipice, with an arm raised above the head, incapable of motion, and the nails hanging in long strings from the back of the clinched hand. If the sight of such an apparition could give rise to fear, the deep sepulchral voice with which the words, 'Ram! Ram!' fell upon the stillness of the night, and resounded from the rocks around, would, indeed, complete the scene of terror!"

MARTYRS.

According to the calculation

of some, about 200,000 Christian Protestants suffered death in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished, amounted to 1,000,000; within 30 years the Jesuits destroyed 900,000; under the Duke of Alva, 36,000 were executed by the hangman; 150,000 by the Irish massacre, besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life or immured within the horrid walls of the Bastille, or others of their church or state prison. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 50,000,000.—*Buck's Expositor.*

THE BIBLE THE BEST BOOK.

In its sacred pages we are taught the purest and holiest lessons clothed in language both beautiful and soul inspiring. Though strict as rules of life, and coming with divine authority to enforce their observance, yet they do no violence to the heart or to the feelings; they offer no bar to true enjoyment. The heart is softened and regulated under their sway; the feelings purified and elevated, and the whole man changed into a new and heavenly attitude, aspiring after God, and walking up into his lovely image. The milk of human kindness when mingled with this holy spring, is sweetened and purified. It flows not, it is true, in its wonted channel; but its course is more uniform and uninterrupted, spreading over a wider space and beautifying with its refreshing influence the social circle and the domestic hearth—in a word, all who come within its hallowed range.

The presence of the Bible when it is permitted to speak and

hold converse and plead for suffering humanity, is, as the presence of the Holy One in his own temple. The breath of Heaven is in the air. The stormy passions of man are hushed! myriads of the blest crowd around the enraptured soul, till the very elements seem listening to hear the great First Cause in audience with his creature man.

Oh it is our best and most constant friend—always the same and ever on the giving hand.

And wherever its visits have been cordially received and its presence hailed with joy and due respect paid to its kind and unwearied exertions in our behalf, there, a second Eden hath sprung up—there the hope of immortality shine out brightly and beautifully—there is safety and peace, fulness of joy, and a friend which sticketh closer than a brother; and in short, all, yes, all that man can seek, or want, or desire to render his state here happy, beyond expression happy, and to secure him a crown of glory and a mansion of blessedness in the palace above.

Do we prize it as we ought? or is it less to us than the light, and airy, and inconstant trifles of a sickly hour! If we have not taken it to our hearts and pressed it to our lips, and journeyed by its light, and ensured its smiles and favor, in the hour of sorrow, in the day of peril, in the view of death, we shall find ourselves wholly destitute of true consolation, and turn to its long neglected pages with bitter cryings and tears, mourning over our wickedness and folly and, O reader, then it may be too late to repent.

For the Christian Luminary.
BAPTISM—No. 2.

We have endeavoured to prove, that Baptism is designed to show the believers faith, not only in washing, and purifying, but in death and the resurrection also. Hence we argue, that it should

be performed by immersion.

There is three kinds of Baptism spoken of in the Scriptures, each of which, prove to a demonstration that immersion is the mode.

1st, *Baptism of Sufferings*. This was administered to Christ, and affords us indubitable proof, that nothing short of being buried, or immersed, can answer to describe it. Said Jesus "are ye able to drink of the Cup that I drink of, and to be baptized with the Baptism that I am baptized with." By the Cup, is meant that Cup of sorrows, which was presented to him in the Garden, when he said "My soul is exceeding sorrowful even unto death" and which he prayed his Father if possible, that it might pass from him. (Math. xxvi. 38, 39.) The Baptism last mentioned, has reference to the affliction and sufferings, with which our blessed Saviour was inundated on Calvary. I would inquire of you reader, was it a few drops of sufferings that was administered to Jesus? Let the earth that trembled at the sight, the rocks that broke, the veil that rent in twain, and the Sun who refused to behold that awful scene! Come forward, and declare why all this consternation. And what dear reader, is the reply of all these witnesses? Hark! Like so many peals of thunder, they are saying that Jesus was baptized with an *overwhelming flood* of sufferings, when he bowed his head and died.

2d. *Baptism of the Holy Ghost*. This was administered to the disciples of Christ, and to them only at the day of Pentecost.

"And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting." This circumstance gives us to understand, that the disciples were overwhelmed with the Holy Ghost. Not a small portion, but an overwhelming torrent, which filled the whole house where they were sitting. This was spoken of by John the Baptist, (St. John i. 33.) And by the Apostle, Acts i. 5.) And proves im-

mersion to be the mode.

Confucius.

Morristown Novem. 1832.

To be continued.

From the N. E. Christian Herald.
CHRISTIAN PERFECTION.

What is Christian Perfection in a Gospel sense?

1. As no tree, or vegetable, can grow without soil and roots, so Christian perfection cannot be obtained, and flourish in us except we are first, as the apostle expresses it, "rooted and grounded in the faith;"—experiencing a thorough renovation of soul, by the supernatural agency of the Divine Spirit. Being thus changed, from nature to grace rooted and grounded, in faith divine—in this fertile soil, the precious tree may grow, by the assistance of grace, till it becomes a perfect tree, in stature and quality.

2. It is to "love the Lord thy God with all thine heart, and with all thy soul &c. Deut. vi 5

3. It is to have our wills swallowed up in the divine will. Mat. vi. 10.

4. It is to have all our corrupt inclinations entirely subdued. Tit. ii. 14. And to be filled with the pure and perfect love of God. Acts iii. 4.

5. It is to be holy (in our sphere) as God is holy. Lev. ix. 45.

6. It is to be perfect (in our sphere) as God is perfect. Matt. v. 48.

7. It is to "rejoice evermore, pray without ceasing and in every thing give thanks." Thes. v. 16, 17, 18.

8. It is to put our trust in the Lord in the darkest seasons. Job. xiii. 15 Psalm iv. 6 Habak. iii. 17.

9. It is to take up our cross daily. Luke ix. 23, 24. John xv. 15.

10. It is to live so near the Lord as to be filled with the Holy Ghost. Acts ii. 4.

11. It is to have true humility in our hearts, and the Redeemer's yoke on our necks. Matt. xi. 27.

12. It is to live so as to enjoy communion with our Maker, and know our prayers are heard. John ix. 31. 1 John v. 14, 15.

13. It is to be poor in spirit

Matt. v. 3.

14. It is to hunger and thirst after righteousness. Mat. v. 6.

15. It is to love our enemies. Luke vi. 27.

16. It is to lay up a treasure in Heaven. Matt. vi. 19.

17. It is to walk in all the ordinances of the Lord, blameless. Luke i. 6.

18. It is to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2 Pet. i. 5—7.

19. It is to be wholly cleansed from all sin. 2 Thess. v. 23.

20. It is by faith, to view the heavenly landscape, with a delightful anticipation of joining the blest in the region of glory.

1 Cor. xiii. 12.

Such people I call perfect, in a Bible sense.

THE CONTRAST.

"Say ye to the righteous it shall be well with him; but wo to the wicked."

ISAIAH.

How serenely bright in the sacred paintings of Isaiah, is the sky of the Christian. If a cloud ever dots that ethereal azure, before the golden beams of the Sun of righteousness it flies, and leaves the scene the brighter for the transient and partial obscuration.

Equally delightful is the scenery around him. A thousand streams with serpentine curve and tuneful murmur, wind amidst as many hills of emerald, and fertilize the smiling vallies, where blooms in vestal beauty the blushing rose and floats on every wave of air, the blended fragrance of a thousand spicy groves. At morn he surveys the beauties of creation with grateful ardor, and contemplates with pensive pleasure, at evening, the shaded landscape as it is sinking beneath the glory of the setting sun. In his pious associations, every thing—the morning blush and evening shade, the noon-tide glory and midnight gloom—leads up his soul to God, and all the soul—cheering delights of piety, all the joy and peace of believing,

become the constant companions of his tranquil breast. In the enrapturing strains of this "Bard of Judah," "he goes out with joy and is led forth with peace; the mountains and the hills break forth before him into singing, and all the trees of the field clap their hands."

How unlike to this is the unhappy condition of the wicked, as it rises to life in the darkening drapery of the same inimitable hand. "There is no peace, saith my God to the wicked." On the wings of rapture the good man can soar to the fair climes of bliss, and drink the clear and cooling streams of paradise; but "wo to the wicked, it shall be ill with him."—"Wo to the wicked!" This is the language of the high and lofty ONE, who inhabiteth eternity, and it falls with death-like emphasis on the ear of the transgressor. "Wo to the wicked!" "Louder than the deep in storm, it rears from on high, and borne on the groaning bosom of every wind, it echoes from hill to hill and visits the dark caverns of perdition. "Wo to the wicked!"

Rolling clouds of total darkness thicken in the awful midnight of his sky, and draw around his soul the ebony curtains of anticipated dismay. "Wo to the wicked!" Before him rises the soul-dividing prospect of retributive vengeance—all around him is a heaving ocean, casting up from its filthy bottom nothing but mire and dirt—and wide creation is the scene of an ever menacing storm, thundering the terrors, and flaming with the righteous wrath and quenchless fury of an insulted and angry God.

Christian Watchman.

CHRISTIAN LUMINARY.

STOW, THURSDAY MORNING, NOV. 15 1832.

TO OUR PATRONS.

The present number of the Luminary concludes the first quarter of the 2d Vol. and we cannot longer refrain from an expression of gratitude to the Committee and Agents, for their unwearied exertions to increase our patronage, and for their liberality in furnishing matter for the Luminary. We have no grounds for dissatisfaction, only, on our part. We are sorry that the Luminary has not appeared

in better style. Dear Brethren, our youth, inexperience, and inability, plead your indulgence a little longer. But we would assure you, that as much as in us is, we shall endeavour to do our best, to render the Luminary interesting. We have enlarged the work nearly one fifth, and we hope still to be favoured with a continuance of your labours, both in obtaining subscriptions, and matter for the Luminary. And we hope to be able in some way or other, to remunerate our Brethren for their manifest interest in our welfare.

We learn from the communication signed Provincial Watchman, that there are busy bodies in the Province, who are seeking the overthrow of the Christian Brethren. And it appears that the only foundation upon which they have commenced their outrage is the circumstance alluded to, in the above mentioned communication, viz. that Eld. Rollins sustains a corrupt character. And the reason why his character is corrupt, is, that he has seceded from the sacreligious, and blood stained institution, of speculative Free-masonry. We are surprised that they have taken one of the most righteous acts, of Eld. R. life for a weapon, to destroy his associates. we say righteous act, because it is so considered, by the denomination to which he belongs. We think their success will be small, for if not deceived, they are not on the side of truth.

COMMUNICATIONS.

For the Christian Luminary.

In compliance with a request of the Brethren in Fairfield, a General meeting was held in this place, on Saturday and Sunday, Oct. 20th. & 21st. Saturday at 1. o'clock, P. M. a candid congregation assembled to hear the word of the Lord. After the usual ceremony, a discourse was delivered by Br. J. Moffit, after which, a number of witnesses came forward and testified to the truth, and were led to rejoice in the prospect before them.

On Sunday at 9. o'clock, A. M. a large congregation assembled; after prayer and praise, heard a discourse from Br. — which was followed by spiritual exhortations from Brethren and Sisters. At 1. o'clock, P. M. Br. A. Hartshorn, addressed the people, from 1st, Thess. i. 5. after which, I offered a few remarks from 2 Cor. v. 20. The cloud that has long seemed to hang over this place, burst, and a shower of righteousness descended; the backsliden in heart, began to return to the great Shepherd and Bishop of their souls, and sinners, to inquire what they "must do to be saved," and a number manifested their desires, by coming for-

ward and kneeling, when we commenced to mingle our prayers around the throne of grace, in their behalf. The meeting was solemn and interesting; but duty called, and we took the parting hand with our Brethren, not knowing that we should ever meet again in this world but could rejoice in the prospect of meeting if faithful, around the dazzling throne of God, to sing His praise, where congregations never break up, and Sabbath is never end.

Brethren pray for us in these Northern regions, that the work of God may spread abundantly.

C. J. GOODWIN.

For the Christian Luminary.

Mr. Editor,—I have somewhat to communicate to the Public, through the medium of the Press, if you will be so good as to give me a hearing.

It is well known to the candid public, that in this vicinity, there has been much excitement, and much said upon the subject of religion, within a few months past, and many souls hopefully converted to God. A glorious work of reformation, commenced Oct. 1832, in the town of Bromo, in which a goodly number experienced religion, and joined the church of Christian Brethren. Since that time, the work has spread in the following towns viz. Sutton, Bromo, Farnham, Granby, Shefford, Stukely, and in the vicinity of Stanstead. In the above mentioned places, there is more than three hundred, who have joined this new sect, as it is called.

What has raised the excitement still higher, is, that while the Methodist and Freewill Baptists, have for a long time, had their societies established in this part of the Province, and had become at ease in Zion, God sending a people by a different name, to call together the lost sheep of the house of Israel, and to erect a new building in the midst of their Cities, at the expense of taking some of the best timber that served as pillars for the support of their decayed fabricks. In consequence of this Pilate and Herod have made friends, and have been, and are still using every possible means, whether righteous or unrighteous, to overthrow it. I have reason to mention more particularly, of the Freewill Baptists. The preachers of this denomination say frequently, as the Masidoneans said of Paul, an Silas, "these men being Jews, do exceedingly trouble our City." Thy say a gain, that our doctrine is very erroneous. But we would inform the public, that we are prepared to say, that some bareing the name of Freewill Baptists, are guilty (if it be guilt) in the same that they ac-

cuse us—as is doctrine. It is well known that this denomination never had agreement enough among themselves as a body, to know what each other held as doctrine.

While our preachers were labouring in Stukely, Granby &c. they heard a macedonian cry from Hatley, and in the region round about, they immediately visited that place, and found a number of old Freewill churches as they called them, and while they were labouring in Hatley, the work of the Lord commenced, and a number of souls were converted to God, and also a number of the old Freewill members were awakened. After labouring there a number of weeks, some of the people requested to be acknowledged as a church, by the name of Christian Brethren. Previous to the acknowledging of this church, a certain Preacher of the F. B. connection, who by the way is said to be chairman of the Stansted quarterly meeting, visited this place, and informed the people, that he held them as members of the Q. M.

It is well known, that more than one half of those, that he holds as regular members of his society, do not sustain a Christian character. And his society in Stanstead was, and is now but little better.

We must here acknowledge, that in forming a church in Hatley, we were much deceived. That instead of uniting to our society, a people of some soundness of mind, and a people that we supposed would be an honour to the church of Christ, they were a unstable in all their ways, and have proved to be a serious reproach, to our people. In this condition, Mr. Chairman has reconciled them to his society. It would be well to notice here, that while we give to our readers the truth, in its glowing colors, Mr C. is compassing Sea and Land to make proselytes. To some, he is bold in stating, that he is a Trinitarian, and to others, that he does not differ from the Christian Brethren.

It is but a few weeks since, Mr. C. considered the old building in such a tottering condition, that he sent to the States for help. In answer to his call, a man came for his relief, by the name of Page. And how did he come? He come as Paul went to Damascus, only it appears that Paul's calumny was in his pockets, and Mr. P. in his heart, ("for out of the abundance of the heart the mouth speaketh.") This man is very bold in stating that Eld. Rollins sustains a corrupt character. But it may be clearly seen, that his object is, to hurt the influence of the Christian Brethren. It is well known, that Eld. R. sustains a Christian character among his acquaintance.

I would here notice, that one Eld. Le-lan Huntly, who was expelled, some months since from our society, for un-

christianlike conduct, is now sailing in this part of the Province, with his Ensign reared, and an inscription thereon, Free will Baptist. His character has come to light, in some places in this country, and where it staves him in the face he acknowledges that he is sorry for his conduct in Fairfax. I should advise Mr. H. to go to Fairfax, and rectify his wrongs, if he wishes to escape public notice.

Provincial Watchman.
Lower Canada Sept. — 1832

PRAYER.

Q. How should this duty be performed?

A. Prayer should be offered to God, and not to the people. I use to think that prayer consisted in a well worded ceremony, but after the Lord converted my soul, I found that prayer consisted in making mention of the very feelings of the heart. Thus while I have learnt that I was unable to save myself, I have said, Lord save me; and when tempted, could say, Lord deliver; and in stead of informing the Lord of many things concerning his character and habitation, or how Angels are employed, I feel more like inquiring, to know what duty is, and the will of God concerning me. In this manner all may pray, both saint and sinner. The light of truth makes manifest to the saint, his inability to keep himself, and the sinner his lost condition. When this is the case, people generally direct their petitions to God; but without this knowledge, it remains a ceremony, and not a prayer. The Lord does not regard a ceremony only.

For the Christian Luminary.

On the 2d 3d & 4th inst. I attended a General Meeting at Lyndon Vt. in company with a number of the preachers of the Gospel, and experienced an interesting season. Saturday morning met with a number of brethren who had previously requested our assistance, and after due examination into the expediency of organizing them into a Church, finding them well united in fellowship, and in the order of the hour, we granted them their request, by acknowledging them a church in fellowship with the Christian Brethren.

JOSIAH KNIGHT.
Morristown Nov. 12th. 1832.

MARRIED.

In Pomfret Mr. Otis Warren, and Miss Emily Tinkham.
In Randolph, Mr. William Harbach, of Grafton Mass. and Miss Eliza C. Lamson of R.
In Baker-field, Mr. D. T. Allen, of this town, and Miss Almira C. Sanders.

ERATA.

In the General Baptist Articles of Faith, in the 7th Article, insert the word, [not] between the words have and been, so that the sentence shall read thus; those who have not been baptized by immersion.



POETRY.

RELIGION! WHAT IS IT?

'Tis not to go to Church to-day,
To look devout, and seem to pray;
And ere to-morrow's sun go down,
Be dealing scandal through the town.

No! every sanctimonious face,
Denotes the certain reign of grace;
A phiz, that seems to scowl at sin
Oft veils hypocrisy within.

'Tis not to mark out duty's walk,
Or of our own good deeds to talk,
And then to practise secret crime,
And so mispend and waste our time.

'Tis not for sects or creeds to fight,
And call our zeal the rule of right;
When all we wish is, at the best,
To see our church excell the rest.

'Tis not to wear the Christian's dress,
And love to all mankind profess;
Then treat with scorn the suffering poor
And fast against them close the door—

Ah no! religion means not this,
Its fruit far sweeter, fairer is,
In heavenly soil alone it thrives,
And more than blossoms where it lives.

Religion! 'tis the rule of life,
The bond of love, the bane of strife,
Its precepts this, "to others do
As you would have them do to you."

It grieves to hear an ill report,
And scorns with human woes to sport;
Of others deeds it speaks no ill,
But tells of good, or else is still.

And does Religion this import?—
Oh! may our souls its influence court!
Haste, haste, the bright, the blissful day
When the whole earth shall own its way.

DEATH OF THE CHRISTIAN.

Hark! it is the bridegroom's voice;
Welcome, pilgrim, to thy rest;
Now within the gates rejoice,
Safe and seele'd and bought and blest!
Safe from all the lures of vice,
Seal'd—by signs the chosen know,
Bought—by love, and life the price!
Blest—the mighty debt to owe.

Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear and shame and doubt and pain.
Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain—in endless bliss expire.

MISCELLANEOUS.

HUMILITY.

If thou art a vessel of gold,
and thy brother but of wood,
be not highminded, it is God
that maketh the to differ; the
more bounty God sows, the
more humility he requires.
Those mines that are richest are
deepest, those stars that are
highest, seem smallest, the good-
liest buildings have the lowest
foundations; the more God hon-
oreth men, the more they should
humble themselves; the more
the fruit the lower the branch
on which it grows; pride is ever
the companion of emptiness. O
how full was the apostle, put how
low was his language of himself,
"least of saints, least of apostles,"
chief of sinners, no sufficiency
to think, no ability to do;" all
that he is, he is by grace; thus
humility teaches us in our do-
ings to draw strength from God,
not from ourselves; in our gra-
ces ascribe their goodness to
God, and their weakness to our
selves

Bishop Reynolds.

Dr Guise lost his eyesight
in the pulpit during the
prayer before his sermon, and
was thereby incapacitated
from making use of his notes.
After service, as he was led
out, bewailing his loss, a good
old lady overhearing him cri-
ed, "God be praised, your
sight is gone! I never heard
you preach such a sermon in
my life. I wish the Lord had
taken it away twenty years
ago!" Thus the Lord often
makes the deprivation of our
personal comforts advanta-
geous to our fellow Christians.

The calm serenity of a
summer's evening, has often
drawn me to contemplation,
and led my thoughts to him
whose presence prevades im-
mensity of space. At such a
moment, how evanescent
seem all earthly things, the soul
ranges in purer air, and finds
its resting place at the throne

of the Creator. What then
are her views of the busy
scenes of life? Not worth a
thought, she sings, "Aspire my
soul on lofty wings, and leave
the globe for ants to dwell."
In such moments we feel that
there is a spirit in man which
will live when earth and time
are no more—a spirit which
cannot be satisfied with sensu-
al bliss, but pants for commun-
ion with the high and lofty
One which inhabiteth eterni-
ty—BAPTIST REPOSITORY.

IRONY.

The best position in church
in time of prayer, is to stand
bolt upright with your back
to the clergyman. By this
means you will not only see
the fashions, but observe if
those in the rear behave with
becoming decency and solemn-
ity. While the blessing is
pronouncing, get your hat
ready—brush the dirt off your
shoes with your handkerchief,
and blow your nose with a
fashionable emphasis. It is
best to put on your hat before
you leave the pew, and do not
wait for the "amen!" for when
you get into the crowd where
all, like Young Rapid, are
"dashing on," a hat is much
in the way. Turks and Hea-
then I believe always remain
uncovered in a place of wor-
ship; but they cannot be held
up as a pattern to us enlight-
ened Christians.

RELIGION.

Religion is designed to pro-
mote, and secure our enjoy-
ments, and to ensure our hap-
piness. "Her ways are ways
of pleasantness, and all her
paths are peace. It produces
resignation to the divine will,
and a delight in the holy and
perfect law of God. A prac-
tical regard for all the doc-
trines of religion enlightens the
energies of the understanding,

and sheds a blissful influence
on our life. It teaches us to
govern our passions, to watch
against the evil propensities
of our hearts, and leads to the
possession of soul sustaining
promises, and hopes. This
world is at best a place of
trial, and suffering; a "broken
seed" which pierces man
through with many sorrows.

Meek religion comes in
with her divine aid and offers
peace, pardon and immortal
happiness to all these who will
submit to her scepter. "This
is the pearl of great price"
which cannot be sought too
diligently or prized too highly.
Religion! how much is com-
prised in this one word—even
all the happiness of this life,
and of that which is to come.

And can I be indifferent
whether religion has a seat in
my heart, when Eternal hap-
piness or misery is dependant
upon my choice? God forbid!
let me be called a bigot, an
enthusiast, or whatever the
world may please to call me,
but may I live and die in the
exercise of that religion which
will bring glory to my God
and Saviour and everlasting
salvation to my soul.

NOTICE.

Br A. Stevens will preach at Mid-
dsex M. H. on Sunday 30th day of Dec-
next; the Lord will.

Subscriptions will be received by the fol-
lowing Agents.

Marshfield, Vt.	Eld. John Capron.
Danville,	" Eld E. Thompson.
Pomfret,	" Eld. A. Brailey.
do	Eld. I. Dexter.
Lyndon,	" Eld. I. R. Pettingill.
Johnson,	" Eld. J. Moffit.
Cabbot,	" Eld. F. Kieth.
Fairfax,	" Eld. A. Hartshorn.
Hardwick,	" B. Wells.
Waterville,	" B. R. Carpenter.
Wolcott,	" Gaven Palmer.
Gilsum, N. H.	Eld. L. Hemenway.
Piermont,	" Eld. R. Allen.
Stanstead, L. C.	Eld. R. Haskell.
Granby do.	Eld. D. Ide.
Shford, do.	Eld. T. Harvey.
John Spalding,	Itinerant.
Gardner H. Sweet,	do.
William Sweet,	do.
Moses Sweet,	do.
Calvin J. Goodwin,	do.
Davis B. Wyatt,	do.

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDER, *Editor & Proprietor.*

THE CHRISTIAN LUMINARY,

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the personal concerns, should be addressed to the Proprietor, at Stow.

Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary.

Also, subscriptions will be received and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL

THE FULFILMENT OF PROPHECY.

Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled; but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says Bishop Newton, "the descendant of Shem and Japheth, ruling and enlarged in Asia and Europe, and perhaps in America, and the curse of servitude," still attending the wretched descendants of Ham in Africa. We see the posterity of Ishmael, multiplied exceedingly, and be-

come 'a great nation,' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them,' and still dwelling an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living no where in authority, every where in subjection; the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses: 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore,' and made 'a proverb and a by-word among all nations.' We see Ephraim so broken as to be no more a people, while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Ninevah so completely destroyed, that the place thereof is not and cannot be known; Babylon made 'a desolation for ever, a possession for the bittern and pools of water;' Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last which was greater and

more powerful than any of the former divided in the western part thereof into ten lesser kingdoms; and among them a power 'with a triple crown differs from the first,' with 'a mouth speaking very great things,' and with 'a look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim, gods—protectors, or saints—protectors, 'and causing the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Turks 'stretching forth their hand over the countries,' and particularly 'over the land of Egypt, the Lybians at their steps,' and the Arabians still 'escaping out of their hand.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled,' as the Jews are by a constant miracle preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself' above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great apostacy in the Christian church, which consists chiefly in the worship of demons, angels, or departed saints, and is promoted through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats. We see the seven churches of

Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the characters of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that, if the bishop of Rome had set for his picture, a greater resemblance and likeness could not have been drawn.

For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books which books have been read in public assemblies these 1700 or 2000 years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion."

Buck's Theo. Dic.

THE FEAR OF DEATH.

There is nothing to which we are subject in this life, that presents a more formidable aspect than death. It is the boundary of all human prospects, and the end of every earthly enjoyment—it is justly styled the king of terrors! Its victorious sceptre has humbled the glory of successive empires and the pride of kings. It enters alike the palace of the greatest earthly prince, and the most secluded cave of the solitary hermit.

Men have succeeded in forti-

fighting themselves against implacable enemies, but the strongest bulwarks and the most solid towers, afford no shelter from the ruthless arrows of death. No stratagem however deeply laid, can avert or retard for a single moment, its triumphant progress. Faithful in its work, this messenger of the grave leaps the highest walls, and the most inaccessible rocks, in pursuit of the victims of its rage—the subjects of the Almighty's firm decree, "dust thou art, and unto dust thou shalt return."

The blood of every living thing, for nearly six thousand years, hath not been sufficient to quench the thirst of the devouring monster—its insatiable hunger never cries it is enough. Inexorable in its demands, it regards not the tears of affection nor the entreaties of friends, but plucks from the mother's arms the darling of her hopes, and delights in trampling upon the beauties of innocence and youth. We weep! but it mocks our lamentations, and laughs at our grief.

We go to yonder house, and behold the trophies of its sway before us, cold as a marble statue, and silent, lies one whose voice we have often heard. We see the winding sheet—the hearse—the solemn train—the narrow pit. We hear! the funeral knell—the sobs of mourning friends, the rumbling earth, and from the midst, a voice, a voice! fearful! and filling us with apprehension; familiar, yet often disregarded. From it we learn that we ere long must die, and be seen no more for ever.

But why are apprehensions cherished at the near approach of death? Is it the agonies of nature's last struggle? Is it the dark silence of the grave that fills us with forebodings so fearful? No, it is not these alone that gives to death its dreadful aspect. It is the conscious thought that it opens to us the untried realities of another world. It is the reflection, that with all our sins and follies, we must pass a solemn

test at the judgment bar of God.

THE BIBLE.

There is no book which may be more easily comprehended than the Bible. It may be asked; Why do so many read it without deriving any benefit? The fault rests not with the Bible; it is wholly with the reader.

The written Word is a pointed arrow, aimed by God himself at the heart of man; but the reason it is not felt, and understood, and remembered, is because the natural man is not willing to attain this knowledge: sufficient light is given him, but he wilfully shuts his eyes. There is no veil cast over the Bible, but Satan and himself, have cast a veil over his understanding; and his heart is so filled with the vanities of the world, as to leave no room for the reception of heavenly things. Now it may be firmly asserted, that any person regarding the Bible with reverence as the word of God, and reading it with an humble and teachable disposition, holding its contents as sacred truths, and sincerely desirous to impress them on his mind, may without difficulty comprehend what he reads.

Can we doubt of God's assistance in this holy study? Will not this knowledge, like all other, be progressive? It may at first be compared to the feeble glimmering of dawn, which, though but one faint streak, is nevertheless a certain passage of the meridian sun.

Let any man shut this book altogether; never enter a church-door, where its truths and precepts are explained; nor even into the company and conversation of those who frame their lives by this book; and I will tell him he is hastening to the land of unalleviated sorrows. On the other hand, let him read this book for edification, to learn the way to Heaven; let him carefully attend upon the preaching of the gospel; converse and hold sweet counsel with the excellent ones of the earth, and imitate

their example; and I will tell him he is not far from the kingdom of Heaven. God never did withhold his blessing, and the influence of his spirit from those who diligently seek him.—Irving.

TWELVE EXCELLENT RULES.

For promoting harmony among church members.

1. To remember that we are all subject to failings and infirmities, of one kind or another.

2. To bear with, and not magnify each other's infirmities. Gal. i. 1.

3. To pray one for another in our social meetings, and particularly in private. James v. 16.

4. To avoid going from house to house, for the purpose of bearing news, and interfering with other people's business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge against any person until well founded.

6. If a member be in fault, to tell him of it in private before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rule of Solomon—that is, to leave off contention before it be meddled with. Prov. xvii. 14.

9. If a member has offended, to consider how glorious, how Godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. iv. 2.

10. To remember that it is always a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against every thing that furthers this end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these im-

portant things. Ephe. iv. 32. 1. Pet. ii. 21. John xiii. 5, 85.

From the Millennial Harbinger.

COMMUNION WITH GOD.

A devotional reading of the 12th chapter of Rom. which was over-heard from the closet of an Israelite indeed; reported by a brother who dated his conversion from it.

"I beseech you, therefore, brethren, by the miracles of God, that you present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service." [Yes, Lord Jesus, it is most reasonable that I give myself to thee; not my body only, but my soul; for hadst thou not made thy soul an offering for my sins, and given thyself for me, I had sacrificed myself to my lusts, and sold myself for vanity. My body, Lord, is thine—a living sacrifice offered by my soul to thee. O sanctify wholly!] "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [From the lusts of the flesh, the lusts of the eye, and the pride of this life, which are of this world—O my Father and my God, deliver me! And let my mind, O Saviour! reflect thy moral image as thou didst reflect on me the brightness of thy Father's glorious image.]

[Here is a hint of six verses.]

V. 9. "Let love be without dissimulation; abhor that which is evil, cleave to that which is good." (O Lord! thy love to mankind was without dissimulation! so let my love to the saints and my good will to mankind ever be!) "Be kindly affectioned to one another, in honor preferring one another." (May my affection for the saints be as tender and kind as was that of thy servant Paul, who endured all things for their sakes; and always may I rejoice to see them honored, and to honor them without an envious thought. Lord thou knowest my natural pride

and frowardness; may I regard myself as nothing, that thou mayest be all.) "Not slothful in business." (May I rise betimes and redeem time, that I may by industry in my family, provide for my household, and have something to give to him that needs; and while I do so, may I be fervent in serving the Lord.) "Rejoicing in hope" (of being delivered from the bondage of corruption and the evils of this life; may I be patient in tribulation, and "continue instant in prayer.") Distributing to the necessity of the saints, given to hospitality."—(O Lord, may thy saints share my bounty, and may I be often honored with showing hospitality to thy people. may they who know me, regard my house as thine, and ever feel themselves at home under my roof. Lord, bless the labour of my hands, and prosper the industry of my family, that I may have it in my power to be more like thee, who went about on earth doing good!)

"Bless them which persecute you; bless, and curse not." (Heavenly Father, forgive all my enemies, if enemies I have, and reconcile them to thyself for Jesus sake!) "Rejoice with them that do rejoice, and weep with them that weep." O Lord! may I be more full of thy divine sympathy!) "Be of the same mind one to another. Mind not high things; condescend to men of low estate." (Deliver me, O my God! from the spirit of this world! May I choose rather to suffer affliction with the people of God, than to enjoy the company of those called great and noble here. May I never be ashamed of the poorest of the poor, but esteem them as rich in faith, and heirs of the kingdom!)

To be continued.

From the Morning Star.

Wo unto you, when all men shall speak well of you.

Christianity has ever had its opposers—and that religion alone which is at enmity with the world, and the lust thereof, will stand the test and bring mankind safe into the haven of eternal rest. The devoted people of

God have, in all ages of the world been divided, persecuted and afflicted.

But they have chosen to suffer affliction rather than to enjoy the pleasures of sin; yea, many have here been who have rejoiced in being counted worthy to suffer shame for the name of Christ. In our own day, the arm of the civil law is raised to protect us from open persecution; but it is no less true now than formerly, that they who live godly in Christ Jesus must suffer persecution. The words of our Lord to his disciples were, "If they have called the Master of the house Bezzebub, much more will they of his household." If they have persecuted me, they will also persecute you. But it is enough that the servant be as his Master, and the disciple as his Lord. But he pronounces a blessing on those who are thus persecuted, saying, "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. But how many professors of Christianity there are at the present day, who suffer no persecution at all, and are even held in high repute by sinners, and those who despise the religion of Jesus! And if we search for the cause, can we find any other than that they are conforming to the fashions and vain practices of the world; and do not take up their daily cross, denying themselves of ungodliness and every world's lust? O, professed Christian, whoever thou art, who is thus contented with the world, and enjoyed the applause of the same—remember, that whosoever will save his life shall lose it; and what fellowship hath righteousness with unrighteousness: what communion hath light with darkness? or what part hath he that believeth with an infidel? O come out from among them and be separate, and touch not the unclean things;

Then shalt see and feel and know,
That thou art truly blest;
Though persecuted while below,
Yet heaven shall be thy rest.

From the Philadelphia Recorder.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"How can I resign to the dreary and forsaken tomb, this precious body?" said a weeping mother, while gazing on the lifeless remains of a beloved daughter. "But a week since, I saw her radiant with beauty and health, and though the ruthless hand of disease and death have robbed her of much loveliness, the traces of beauty yet linger on her pure cheek and marble brow, and her soft fair hair is glossy and beautiful as ever. O! I cannot give this dear and cherished form to foul decay! How can I bear to think when the storm is howling abroad, that it is sweeping with relentless fury over the lone grove of that beloved one who in life was shielded like the tenderest infant from every wind of heaven."

"My dearest wife, answered the bereaved father, who was bending with her over the same remains, this is not the language of a Christian, but rather the ravings of an unsanctified nature. Our dear departed Mary was one of the

sweetest lambs of Christ, and 'precious in the sight of the Lord is the death of his saints.' To her, the grave is rather a consecrated and hallowed spot, than dreary and desolate, for the sacred body of her risen Saviour has lain there: O! call it not lonely and forsaken, for an eye that never sleepeth nor slumbereth, and which penetrates the deepest recesses of the earth, will watch over and protect this precious dust, and what may well bring to our bereaved hearts the richest consolation, will at the last day raise her up in his own glorious likeness. O! think of the raptures of that blessed morning, when we, also raised in the image of our Saviour, shall revive from the dead, and behold, face to face, our angel daughter. Such a weight of bliss might well crush our bodies, and again consign them to the dust, were it not that this mortal shall put on immortality and what is sown in weakness be raised in power. O! then, when the sound of 'earth to earth, ashes to ashes, and dust to dust,' shall chill the life blood in our veins, and we are even ready ourselves to die, let us in that moment of anguish exclaim, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'

Weep, weep not, mourner that the tomb
Has swallow'd up thy friend;
Thine is dark penalty and doom,
But with the saints its end.
O! let thy tears no longer flow,
The earth shall yield her dead;
And those we thus in weakness sow,
Be like their glorious head.
Then 'earth to earth and dust to dust!'—
Be our vile bodies given
Till Jesus shall awake the just,
To dwell with him in Heaven.

CHRISTIAN LUMINARY.

STOW, THURS. MORNING, NOV. 29. 1832.

It has now become our duty to announce to our Patrons, some things relative to the Editorial department. The Luminary up to the present has appeared with the name of J. L. Green Editor. This statement of the Luminary, ought to have been regulated before now, as Br. Green has had no concern with this part of the work. The reason why Br. Green's name has stood as Editor, is, he was appointed to fill this station by the Committee, but in consequence of his local situation, and calls in the Vineyard of the Lord, he has thought it not duty to attend to it, and consequently was excused. Our Patrons may expect a communication from him soon, upon the subject.

In compliance with a request of the Committee, we have taken upon us the responsibility of Editor and Proprietor of the Christian Luminary. We must here acknowledge, that our youth & experience is such, it is with no small degree of reluctance, that we venture forward into the field of public action, and thus expose ourselves to the criticism of an enlightened public, but

with the expectation of some assistance from the Committee, together with the expediency of such work among us, notwithstanding the expense attending it, we have sacrificed our earthly inheritance, to purchase a Printing establishment for the use of the people denominated Christian Brethren. Dear Brethren, the Luminary is wholly dependant upon you for its existence, should it fail of your support, the work must cease. But the prospects at present are encouraging; our subscription list is increasing almost daily, and our prayer to Almighty God is, that we may be assisted by his heavenly spirit, to select and furnish such matter for the Luminary as shall be beneficial and interesting to the Zion of God. The columns of the Luminary are wholly devoted to religious subjects. We shall contend earnestly for the religion of the Bible, and the primitive order of God's house. In doing this, we expect to meet with a flood of opposition. Infidelity, Superstition and Idolatry, are arrayed in battle against the meek religion of Jesus: Iniquity abounds abounds, and the love of many seems to wax cold. The scenes of the present day, call loudly upon every soldier of the cross, to put on the whole armour of God, to enter the field and fight manfully the battles of the Lord. And although the contest may be severe, yet if we trust in our Leader (Jesus,) we may with propriety say with the poet "though earth and hell obstruct the way, the weakest saint shall win the day."—EDITOR.

Minutes of the adjourned meeting of the Presbytery at Stow Vt.

Persuant to adjournment, the Elders and Brethren assembled at Stow June 6th, 1832. After Prayer & Praise, proceeded to business as follows, viz.

1. Appointed Elders Daniel Winchester, & Royal Haskell Messengers to visit the churches in Vermont North of Montpelier, except those West of Waterville. Elders Bennett Palmer & Amos Stevens to visit the churches in Vt. South of Montpelier, and in the State of New Hampshire. And Elders E. B. Rollins & J. L. Green to visit the remaining churches in Vermont, and the Province of Lower Canada the ensuing year.

2. Appointed Elders D. Winchester, E. B. Rollins, B. Palmer, J. Knight, A. Stevens, J. L. Green, and J. Haskell, Publishing Committee, to superintend the publication of the Christian Luminary.

3. Appointed to hold the next annual meeting of the Presbytery, at Braintree Vt. the second Tuesday in June next, at 9 o'clock A. M.

4. Appointed the Clerks of the churches, Agents of the Liberal Society, the ensuing year, and to give them instructions to receive produce in payment of the fees of members, or donations of friends to the Society.

5. Voted to adjourn without day.

Attest, J. L. Green. Clerk.



POETRY.

For the Christian Luminary.

WHAT IS TIME?

I asked an aged man, a man of cares,
Wrinkled, and bent, and white with
hoary hairs,

"Time is the warp of life," he said "Oh
tell
The young, the gay, the fair to weave
it well!"

I asked the ancient venerable dead,
Pages who wrote, and warriors who
bled,

From the cold grave, a hollow murmur
flowed,

"Time sowed the seed we reap in this
abode."

I asked a dying sinner, ere the tide
Of life had left his veins "Time!" he
replied

"I've lost it, Oh! the treasure!" and he
died.

I asked the golden sun, and silver
spheria,

Those bright chronometers, of days and
years,

They answered, "Time is but a meteor
glare"

And bid us for eternity prepare.

I asked the seasons, in their annual round,
Which beautify or desolate the ground,
And they replied; "no oracle more wise
Than folly's blank & wisdom's highest prize."

I asked a spirit lost, but Oh the thrill
That pierced my soul, I shudder while
I speak.

I cried "a particle, a speck, a mote
Of endless ages, duration infinite,"

Of things inanimate my dial I

Consulted, it made this reply;

"Time is the season for all living well,
The path to glory, or the path to hell."

I asked my Bible, and methinks it said;

Time is the present hour, the past is fled.

Live! live today tomorrow never yet

On any human being rose or set."

I asked old father time himself at last,

But in a moment he flew swiftly past,

His chariot was a cloud the reinless wind

His noiseless steeds, which left no trace
behind.

I asked the mighty angel, who shall
stand

One foot on sea, and one on solid land,

By Heav'n I swear, the mystery is o'er,

"Time was" he cried "but time shall be
no more."

From the Monthly Repository.

THE STAR OF BETHLEHEM.

1 When marshall'd on the nighty plain,
The glittering host bestud the sky,

One star alone, of all the train,
Can fix the sinners wondering eye:
Hark! Hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Saviour speaks,
It is the Star of Bethlehem.

2 Once on the raging seas I rode,
The storm was loud, the night was dark
The ocean yaw'n'd, and rudely blow'd
The wind that toss'd my foundering bark
Deep horror than my vitals froze,
Death struck, I ceased the tide to stem:
When suddenly a Star arose,
It was the Star of Bethlehem.

3 It was my guide, my light my all,
It bade my dark foreboding cease;
And thro' the storm and danger's thrall,
It led me to the port of peace.
Now safely moor'd—my perils o'er
I'll sing, first in night's diadem,
For ever and for evermore,
The Star—the Star of Bethlehem.

MISCELLANEOUS.

PREACHING "ABEL MORGAN."

—One of the fathers recently made us acquainted with an anecdote related of the above named individual. Thinking a certain portion of our readers, whose good opinions are worth having, would be pleased therewith, we present it.

When Mr. Morgan was preaching, at a certain period, in Montgomery, he gave what was no uncommon thing for him—very great satisfaction to the people; at the which, he was so well pleased, that he began to congratulate himself on the excellence of his performance. He himself relates, that after having closed the services, something spoke almost audibly in his ear, "Well done, Abel Morgan!" Instantly his pride was humbled—for the syren's voice had an unearthly echo which assured him, in tones, too, not to be mistaken, that he had been preaching "Abel Morgan," instead of Jesus Christ.

MINISTERIAL QUALIFICATION.

AN EXTRACT.

A minister of the gospel should be a man of prayer.

Prayer is the most suitable exercise in which a cependant, ignorant, weak, and guilty creature can be engaged, as it puts him in a condition to see what he is, and to receive what he needs. By prayer he cultivates an acquaintance with the fiber of his soul; and as the mind derives a tincture from the company a man frequents, so will the soul that is much in company with God become in some measure like him. It will copy those perfections which it admires and adores; and according to the eternal laws of Heaven when it "beholds as in a glass the glory of the Lord," will or "changed in to the same image from glory to glory." Prayer is thus useful to every Christian, but more especially to every minister. Prayer is the life and sole of the sacred function. Without it the best instructions are barren—the most painful labours idle. Prayer gains success to little talents, while the greatest without it are useless or pernicious. A man of talents without prayer is the servant of Satan. The devil chooses him as he did the serpent, because he is more subtle than any beast of the field. A minister who neglects prayer, leaves himself helpless and deformed as a reptile of the dust.

A REFLECTION.

If every person would consider that he is in this life nothing more than a passenger, and that he is not to set up his rest here, but keep an attentive eye upon that state of being to which he approaches every moment, and which will be forever fixed and permanent—this single consideration would be

sufficient to extinguish the bitterness of hatred, the thirst of avarice, and the cruelty of ambition.

BIGOTRY.

The orator of the Emerald Isle, in a speech at the meeting of the Caholis, thus personifies Bigotry:—She has no head, and cannot think—no heart, and cannot feel!—When she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her God is a demon—her communion is death—her vengeance is eternity—her decalogue is written in the blood of her victims—and if she stops for a moment in her infernal flight, it is upon a kindred rock, to whet her vulture sang for keeper rapine, and replume her wing for a more sanguinary desolation.

NOTICE.

The Proprietors of the UNION HYMN-BOOK, are informed that the Agent will now be able to furnish the Company with books, whenever they may please to call.

Also, the Publishers of the Christian Brethren's form of Church Government will have constantly on hand, a supply for all who may wish to purchase.

All orders for the above, will be punctually attended to.

The Publishers, of the above mentioned form of Church Government will please forward the same to the Laminary Office for distribution.

The UNION HYMN-BOOK we have on hand, and for sale at this Office.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.
Danville, " Eld E. Thompson.
Pomfret, " Eld. A. Brailley.
do. Eld. I. Dexter.
Lyndon, " Eld. I. R. Pettingill.
Johnson, " Eld. J. Moffit.
Cabbot, " Eld. I. Kieth.
Fairfax, " Eld. A. Hartshorn.
Hardwick, " B. Wells.
Waterville, " B. R. Carpenter.
Wolcott, " Galen Palmer.
Gilsun, N. H. Eld. L. Hemenway.
Piermont, " Eld. R. Allen.
Stanstead, L. C. Eld. R. Haskell.
Granby, do. Eld. D. Ide.
Shiford, do. Eld. T. Harvey.
John Spalding, Itinerant.
Gardner H. Sweet, do.
William Sweet, do.
Moses Sweet, do.
Calvin J. Goodwin, do.
Davis B. Wyatt, do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. THURSDAY MORNING, DECEMBER 13, 1832.

No. 9

J. KNIGHT, Contracting Agent.
J. P. HENDEE, Editor & Proprietor.
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letter or communication forwarded, without expression, to any of the Publishing Committee, will be punctually attended to and forwarded if necessary.

Also, subscriptions will be received, and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL.

Baptism No. 4.

We have already shown in our last, that Baptism of sufferings and of the Holy Ghost, was performed by overwhelming or immersion.

In the 3d and last place, we will examine water Baptism, which some have laboured to do away, by saying that we have no account that water Baptism was ever attended to by the primitive Church, after the Holy Ghost was given. One passage of scripture only, is sufficient to confute such an idea. "Can any man forbid water that these (Gentiles) should not be baptised, who have received the Holy Ghost as well as we? And he commanded them to be baptised" &c. Acts 10. 47, 48. They had received the Holy Ghost and of course they were fit subjects for water Baptism.

It would be needless to rehearse the circumstances recorded in the new Testament, to show that water Baptism was always performed in the above mentioned way, for the candid can read for themselves. We shall therefore only speak in short of the term *baptise*. Every person who is acquainted with the Greek language knows, and even the Paedobaptists

themselves all acknowledge that this term was from the Greek word *Bapto* or *Baptizo*, which signifies to dip, or overwhelm, immerse &c. Now admitting that the Greeks understood their own language when they spoke of baptising, they meant the same as we do by the words immerse, bury, or overwhelm. By a candid and careful search for truth, we are convinced that Gospel believers, and they only, are fit subjects for Gospel baptism which is to be performed by immersion, by which act the believer shows his faith in death and the resurrection.

J. KNIGHT.

Morristown Dec. 7, 1832.

COMMUNION WITH GOD.

Concluded.

"Be not wise in your own conceit." [Lord save me from conceit! May I have a due regard to the attainments of others, and respect the gifts of wisdom and knowledge which thou hast vouchsafed them. To "no man let me recompense evil."] "Provide things honest in the sight of all men." [May I not only be honest in fact, in eating, drinking, and wearing my own labours, (and when I give may it be my own which I give,) but may I, by my diligence in business and constant industry, appear to all men to be honest, lest I should bring reproach upon thee O Lord! and may I be honorable in my dealings with all mankind!]

"If it be possible, as much as lieth in you live peaceably with all men." [May the God of peace enable me to live peaceably with all mankind. May I rather suffer wrong than be overrighteous in exacting what mere justice awards me, and by civility, courtesy, and all manner of kindness rather propitiate than irritate the evil tempers and dispositions of

men.]

"Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is mine: I will repay, saith the Lord.—Therefore, if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." [O Lord! this is a lesson not easily learned—May I in spirit and in truth cultivate this temper; and when I am injured by my fellow-men, may I not take thy weapons into my hand, nor assume what belongs to thee, the avenger of them who suffer righteously. May the example of thy martyr Stephen be ever before me in such times of trial. And when I have an opportunity of requiting good to them who have injured me, may I do it not in uppearance only, but in reality and with all my heart! Lord Jesus, may these excellent precepts, all of which my soul approves, be written on my heart, that I may from the heart yield obedience to them all.]

This is a pretty fair specimen of that communion with God, and his Son Jesus Christ, enjoyed in reading his word and in calling upon his name. This is a way of reading the holy oracles which commands itself to all; and incomparably transcends all commentators in giving to the mind the true meaning of the word, and in confirming it in the faith of all its exceeding great and precious promises.

From the Morning Star.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

There can be no doubt, from a rational understanding of the Scriptures of divine

truth, but that salvation is freely offered to every member of the human family, if they will accept of it. If all should attend to the light which is made manifest to their understandings, and obey the tender operation of the Spirit of God on their hearts, all would be saved. But how many grieve the Holy Spirit, and procrastinate the day of repentance year after year till wisdom is pushed out of life, and the scenes of eternity open to their view! When I have seen mankind thus making delays and going on in sin against a holy God, my heart has mourned for their folly, while I have reflected that in a coming day they will want a shelter from the gathering storm, which will fall upon their guilty heads when none can deliver. But I have as deeply lamented the false security of many who fancy themselves in the way to heaven, whose hearts, it is to be feared, are not right in the sight of God. The way is strait and narrow, and it requires strait people to walk in it. But, though the way is strait, it is wide so plain that the wayfaring man, though a fool shall not err therein. And if mankind deceive themselves; and think they are in the way and shall finally obtain heaven, and yet do not possess holiness of heart, love to God, and a delight to do the things he has commanded, they will ultimately fail and come short of it. Our Lord himself says, many will seek to enter in and shall not be able. And speaking of the day of judgment, he says, Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And far be it from me to say we have ate and drank in thy presence, and thou hast taught in our streets. But he declares that he will

then profess that he never knew them. Again, he said to that followed him, why call ye me Lord, Lord; and do not the things that I say? It must be evident then that we must be doers of the work, as well as hearers of the word. If we do not take up our cross, and follow Christ we cannot be his disciples. But how many do we see at the present day, that have come within the pales of the church, who are endeavoring to get along without suffering shame for the name of Christ. O let such remember that our blessed Master requires our utmost engagedness in his service. And if we will not suffer with him, we shall not reign with him. Let us be active, lest while we fancy we shall arrive at heaven, we fail and come short. The period of our suffering will not be long here below. Death is near and eternity is hastening; and

The judgment day will soon reveal

The acts of sinful men;

The righteous judge will none conceal,

But all will open then.

He will divide the numerous throng.

That stand before his bar;

And no injustice will be done

To nations gathered there.

The just at his right hand shall share

A crown of glory bright;

While those who have not owned him
here

Must sink in endless night.

All false pretences then will be

Like chaff before the storm;

The hypocrites then will see

How vain their hopes have been.

Lord, send thy light the world through-
out,

'Constrain mankind to come;'

May vain pretences come to nought,

But thy pure will be done.

[From Baxter's Christian Dictionary.]
DIRECTIONS TO UNCONVERTED
SINNERS FOR ATTAINING
SAVING GRACE.

*Suffer not the Devil, company,
pleasure, or worldly business, to
divert or hinder thee from serious-
ly attending to the interest of thy
soul.*

*The devil hath but two ways
to procure thy damnation.*

1. By keeping thee from any sober remembrances of spiritual and eternal things: as the other is, if thou wilt think of them, to deceive thee into false erroneous thoughts. To bring to pass the first of these (which is the most common powerful means) his ordinary way is by diversion; finding thee still something else to do; putting some other thoughts into thy mind, and some other work into thy hand: so that thou canst never have leisure for any sober thoughts of God. Wherever the Spirit of God knocks at thy door, thou art so taken up with other company or other business, that thou canst not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou wast not at leisure to hear and learn. Many a time he hath secretly moved thy conscience, and checked thee in thy sin, and called thee aside to consider soberly about thy spiritual and everlasting state; when the noise of foolish mirth and pleasures, or the bustle of encumbering cares and business have caused thee to stop thine ears and put him off, and refuse the motion. And if the resisted Spirit of God depart, and leave thee to thy beloved mirth and business, and to thyself, it is but just; and then thou wilt never have a serious effectual thought of heaven perhaps till thou hast lost it; nor a sober thought of hell, till thou art in it.

O therefore as thou lovest thy soul, do not love thy pleasure or thy business so well as to refuse to treat with the spirit of God, who comes to offer thee greater pleasures, and to engage thee in a more important business. O lay by all to hear awhile what God and conscience have to say to thee. They have grater business with thee, than any others that thou conversest with. They have better offers and motions to make to thee, than thou shalt hear from any of thy old companions. If the devil can but take thee up awhile, with one pleasure one day, and another business another day, and keep thee from the work

while thou art in the world, or till time be gone, and thou art slipped away into damnation, then he hath his desire.

It may then suit some limits to thy folly, and purport to do thus but a *little while*: but when one pleasure withereth, the devil will provide a fresh one for thee; and when one business is over, which caused thee to pretend necessity, another, and another, will succeed, and thou wilt think thou hast such necessity still, till time is gone, and thou see too late how grossly thou wast deceived. Resolve, therefore, that whatever company, or pleasure, or business, would divert thee, that thou wilt not befooled out of thy salvation, nor taken off from minding the *one thing necessary*. If company plead an interest in thee, know of them whether they are better company than the Spirit of God, and thy conscience. If pleasure would detain thee, inquire whether it be more pure and durable pleasures, than thou mayest have in heaven by harkening unto grace. If business still pretend necessity, inquire whether it be a grater business than to prepare thy soul and thy accounts for judgment, and of greater necessity, than thy salvation. If not, let it not have the pre-*cedency*. If thou be wise, do that first that must needs be done; and let that stand by, that may best be spared. What will it profit thee to gain the whole world, and lose thy own soul?

PRAYER.—A gentleman conversing with his friend respecting the exercises, of his own mind, before and after conversing, observed that there was a great difference as to the objects of prayer: "When I was, (said he,) only a nominal Christian, I used to pray to my family—if any strangers were present I prayed to them,—when I was alone I prayed to myself;—But since I have

been renewed by divine grace, in all my prayers, I PRAY TO GOD."

He should act in reference to God, as the planets do in reference to the sun—deriving all their lights, heat and motion from him, and incessantly and regularly revolving round him. Thus acted Paul; thus acted the primitive Christians; and thus every Christian act, who expects to see God in his glory.

CHRISTIAN LUMINARY

STOW, THURSDAY MORNING, DEC. 13 1832.

TO THE PROPRIETORS OF THE CHRISTIAN LUMINARY.

When any material alteration is effected in the management of a periodical, its Patrons are entitled to a reason for the change. My name has been announced as conducting Editor of the present volume of Christian Luminary. But from a motive of love to God, and strong attachment to his cause, and desire for its advancement in the world, have been induced to request the Publishing Committee to dismiss me from the Editorial care of the work. I have hitherto felt my mind more particularly to preach, than to write, and still feel constrained to give myself wholly to the work; and cannot feel justified in the sight of God, in taking upon me so much care and confinement, in addition to my present cares, as the management of such a work must necessarily require.

Another consideration is, my local situation is so far from our Printing establishment, that it would render the travail and expence a burthen of considerable weight. The Committee have agreed to give the Editorial care of the work to Br. Jehial P. Hendee. From acquaintance with his character and talents, believing he will do justice to the work. Br. H. has been employed to the work since the issue of the two first numbers. With those few remarks I take leave of my brethren in this department: praying that they may strive for the things that make for peace, and things whereby one may edify another.

J. L. GREEN

Sir, the Bower of Sept. 28, 1832, embracing your letter to the Editor of the Luminary was duly received, and in our absence the letter briefly an-

answered by the Proprietor, which would seem sufficient, but as a number of questions are Proposed, we would willingly answer as many as duty or the circumstances of the case require. We are to be sure happy in our approach at the truth, and are more abundantly so, when we hear friends in N. Y. express their unwavering belief, that we are not far from the Kingdom of Heaven; and we sincerely hope that in as much as they have the witness that we are pursuing the *good way*, they will be willing to walk in the same.

With regard to the first question proposed, we would say that the piece headed "Origin of the Trinity," very nearly expresses our views upon that subject.

We are secondly requested to give our opinion relative to the following expression, contained in the General Baptist's 3d article of Faith, which reads, "We believe that our Lord Jesus is God and man, united in one person" &c. This we feel ourselves under no obligation to do, as the General Baptist's articles of Faith, were not published as our belief, or any thing akin to it, but that the public might judge for themselves, whether they are in agreement with the scriptures or not; but for the satisfaction of our Br. Editor, we would say with Paul, "But unto us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge."

And as the remaining questions are so nearly connected with this, we think they need no definite answer. However, We would assure our friend in N. Y., that as much as in us is, we shall show unto our fellow men the way of Salvation, and teach them the doctrine of baptism, by immersion in water, and that unfeigned Faith, and sincere and humble repentance, are necessary qualifications to prepare for this ordinance. We wish you abundant success in your enquiry after truth, and sincerely pray that you may arrive at a correct understanding of *Bible doctrine*, and prove the fullest joy of primitive HOLINESS.

Yours respectfully J. L. GREEN.
Z. BRADLEY.

We noticed in the Patriot of the 3d inst., what we call an unprovoked attack upon the Editor of the Christian Luminary, relative to a certain advertisement, viz. "Wanted in the Zion of God" &c. The Editors of Patriot, [if our judgment be correct,] speak rather ironically, in saying "that the good democratic town of Stow, has the honor of sustaining a little 6 by 8 newspaper." Wonder! if the men are acquaint-

ed with the laws of human nature; if so, they must consider it beneath the dignity of a man to despise his neighbor, because his circumstances are superior. Also, they are aware, that it is natural for children to *crawl* before they are capable of running alone. The following extract is a specimen of the communication.

"Now being a man six feet in pumps, it may be considered somewhat strange that we should stoop so low as to take cognizance of this delectable little biped."

How great a stoop has been made we know not, but if the man's dimensions of himself be correct, we make no doubt, but that the stoop is worthy of notice. We would assure the conductor or conductors of the Patriot that we apprehend no fears, but shall continue to publish our 6 by 8 until we see fit otherwise to do, for we consider a 6 by 8 light better than none.

Our Patrons may think strange of the above, but should they become acquainted with the cause, you would consider the act justifiable, as we have been accused of jesting and publishing nonsense &c. &c.

COMMUNICATIONS.

For the Christian Luminary.

Mr. Editor, If you think proper, please insert the following questions for the consideration of our Trinitarian Brethren viz.

1st. Is Jesus Christ composed of two natures that is human and divine?

2nd. Did human nature only suffer when Jesus died on the cross?

3d. If so was it any thing more than a human sacrifice?

4th. Would a human sacrifice make any thing more than a human atonement?

SICKNESS AT NEW ORLEANS.

Advices from this city to the 6th inst., state that there was no abatement in the dreadful ravages of the cholera. The deaths in one week were about 1,000. Among the victims were Mr. McCaleb, Secretary of State, and Mr. Blence, first teller of the Branch Bank. The destruction among the blacks is very great. More than 300 draymen have also died.

The City Bank has appropriated the sum of 50,000 dollars, to be placed at the

disposal of the Mayor, at the ordinary rate of interest, to enable him to carry into effect necessary sanitary regulations.

The United States Branch Bank has appropriated 1000 dollars for the relief of the sick and indigent.

A letter written on the evening of the 6th, says: "Our condition is deplorable. Every face is marked with gloom; and the only conversation when we meet is to congratulate each other that we are still alive; while from one hundred and fifty 2 hundred of our fellow mortals are the daily victims."

A letter received in Charleston S. C., from a young gentleman of that place, resident in New Orleans, dated the 3d inst., says:—"They die, die faster than coffins can be made, and faster than they can be buried. For the last four or five nights, there have been from 20 to 50 left unburied. A new plan has been adopted for interring the dead, viz., digging a kind of ditch, 50 feet long, 4 feet deep and 7 wide, to contain from 100 to 150 bodies, where the coffins are laid two tier deep; the bottom tier across the ditch, the top tier fore and aft; the first tier are all under water; they are then covered with mud, 18 inches to 2 feet from the surface. There can be seen in the grave yard one or two hundred coffins at one time uncovered—as they do not cover them until completely filled. Many poor families are swept off entirely. I am aware of two families, one of 12, the other of 11, who have died, and several composed of 5, 6, and 7 persons. The sickness is worse than any season before known.

Papers of the 8th say, on the authority of physicians, that the number of cases has sensibly diminished.

TIME.—Time is lent to us to be laid out in God's service to his honour, and we cannot be to diligent in it, if we consider that time is precious. short, passing, uncertain, irrevocable when gone, and

that for which we must be accountable.

GOD.

Who can comprehend God? He is higher than heaven and deeper than hell. If we rise on angels wings, swifter than the lightning to the abodes of paradise—lo he is there! If we take up our abode in hell—lo he is there! If we take the wings of the morning and fly to the uttermost parts of the earth, even there will his piercing eye see us. Every heart is laid open before him, and no thought can be hid from his penetrating eye. Who indeed can comprehend God? Infinitely wise Being! may we feel our own nothingness, and thy greatness.

THE DYING MISSIONARY.

While on his death bed, he recounted the trials which he had experienced. He left his aged parents, his kindred, his country, and ventured forth into the forest, crossed the mighty ocean, to unknown lands, that he might win souls to Christ. He had suffered from the hands of enemies, had been vilified by the tongue of slander, and pointed at by the finger of scorn; but nothing could turn his pure mind from the great object for which he had entered the Gospel field. He beheld a world grouping in darkness, bowing to stocks and stones; and pointed them to the Saviour,—bid them view by faith the mangled body of the adored Jesus, and offered them a crown of glory that should never fade!—but now his race is run. He had proved himself a faithful veteran soldier of the cross. As he spake of his departure, his eyes glistened,—his deadly pale but heavenly countenance beamed like the sun;—a rapturous song burst from his lips; he closed his eyes, and, as his spirit took its departure, he cried, in an ecstasy of joy, "come Lord Jesus, on, come quickly; I long to be with thee in paradise."

POETRY.

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave thee—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger heart can tell!
Happy home, indeed I love thee?
Can I—can I say farewell?
Can I leave thee—
Far in heathen lands to dwell?

Scenes of carnal peace and pleasure
Holy days Sabbath—hell!
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes! I hasten from you gladly,
From the scenes I loved so well!
Far away! ye billows bear me,
Lovely native land farewell!
Pleas'd, I leave thee—
Far in heathen lands to dwell.

In the desert let me labour,
On the mountain let me tell,
How he died—the blessed Saviour
To redeem a world from sin!
Glad I bid thee,
Native land! Farewell—farewell!

When shall I see the day
That ends my woes;
When shall I victory gain
Over all my foes;
When shall the trumpet sound
That calls the exile home—
The grand jubilee year,
When will it come?

A crown of glory bright
By faith I see,
In yonder realms of light
Prepared for me—
O may I faithful prove,
And keep the prize in view,
And through the storms of life,
My way pursue.

Jesus, be thou my guide,
My steps attend;
O keep me near thy side,
Be thou my friend;
Be thou my shield and sun,
My saviour and my guard;
And when my work is done,
My great reward.

O, how I long to see
That happy day,
When sorrow, sin and pain
Shall flee away;
When all the heavenly tribes
Shall find their long sought home
The jubilee of heaven,
When will it come?

MISCELLANEOUS.

THE PUNCTUAL HEARER.
We heard the following
anecdote related by the
Rev. Dr. Mason, a few

years ago to his congregation, and would recommend our young readers carefully to avoid exposing themselves to this proof.

A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time. was asked, how it was she could always come so early. She answered very wisely, "that it was part of her religion not to disturb the religion of others."

LEARNING.

"Learning does not always lead men to God; it often carries them from him. Indeed, when they study to be convinced of the evil of sin, and the vanity of the world; to fill their souls with heavenly wisdom, and devout affection towards God; and all this that they may be better able to convince and edify their neighbors; such learning truly leads men to God; the rest is folly."—A man may have the knowledge of the word without spirit."

One particle of knowledge taught by the spirit of God is more excellent in itself, and of more value to thee, than an ocean of human knowledge.

Let knowledge conduct thee to faith, and faith to hope, and hope to love, and love to holiness, and holiness to happiness and glory.

DYING CONFESSION OF A SAINT.

The Rev. M. D. when asked on his death bed, how he found himself, answered, "I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from both to Christ, and in him I have peace."

EXCUSES FOR NOT ATTENDING PUBLIC WORSHIP.

Overslept myself—could not dress in time. Too cold—too hot—too windy—too dusty. Too wet—too damp—too sunny—too cloudy. Don't feel disposed. No other time to myself. Look over my drawers. Put my papers to rights. Letters to write to my friends. Taken dose of physic. Mean to walk to the canal. Going to take a ride. Tied to business six days in the week. No fresh air but on Sundays. Can't breathe in church, always so full. Feel a little feverish. Feel a little chilly. Feel very lazy. Expect company to dinner. Got a head-ache. Intend nursing myself to-day. New bonnet not come home. Fore my muslin dress coming down stairs. Got a new novel must be returned on Monday morning. Wasn't shaved in time. Don't like a liturgy—always praying for the same thing. Don't like extemporary prayers—don't know what is coming. Don't like an organ—'tis too noisy. Don't like singing without music—makes me nervous. Can't sit in a draft of air—windows or door open in summer. Stove so hot in winter always get a head-ache. Can't hear an extempore sermon—too frothy. Dislike a written sermon—too pressing. Nobody to-day but our minister.—Can't always listen to the same preacher.—Don't like strangers—spurn them contempt. Can't keep awake when at Church. Snored aloud last time I was there—shan't risk it again. Mean to inquire of some sensible person about the propriety of going to so public a place as church. K

No man is so foolish but he may give good counsel sometimes; no man so wise but he may err, if he take no counsel but his own. If you have a friend who will reprove your faults and foibles, consider that you enjoy a blessing, which the king upon his throne cannot have.

The fall of others should teach us humility and watchfulness, and should make us instant in prayer, lest we also be tempted, and be overtaken in a fault. Let us remember our obligation to the restraining and renewing grace of God, which alone maketh us to differ.

ANECDOTE—An accomplished musician who had been engaged for many years in performing at theatres, assemblies, and other places of amusement, on being asked why he relinquished his employment answered "Because I cannot look to heaven for a blessing upon it" Would it not be well for us when we commence any business, always to pause and reflect if it is such as we can ask God to give us success in prosecuting—and if it is not, immediately to relinquish it!

NOTICE.

It may be expected that Elder John Capron will preach at Morristown on Sunday 20 of Jan. next, and at Walcott 27. Also that Br. Joseph Knight will preach in west Windsor 13 and at Braintree 20, and in west Randolph 27 Jan.

Br. A. Stevens will preach at Middlesex Vil. Sunday 30th inst. at half past 10 o'clock A. M. if the Lord will.

NOTICE.

Constantly on hand and for sale at this office the Union Hymn Book also for sale by J. Stevens Store, Josiah Knight, Morristown, G. H. Sweet, Pomfret; and at whole-sale by Edward B. Rollins, Bradford.

MARRIED—In this town on the 3d inst by Eld. Amos Stevens, Mr. Oziel Gallup and Miss Lovisa Hammond. Also by the same, on 7th inst. Mr. Amos Spaulding and Miss Mary Cutler, all of this town.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

Vol. II,

STOW, VT. MONDAY MORNING, DECEMBER 31, 1832.

No. 9.

J. KNIGHT, Contracting Agent.
J. P. HENDERSON, Editor & Proprietor.

THE CHRISTIAN LUMINARY,

Is published at Stow semi-monthly at one dollar per volume. Twenty five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the present or any concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded, without expense, to any of the Publishing Committee, will be promptly attended to, and forwarded if necessary.

Also, subscriptions will be received and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL

For the Christian Luminary.

CHRIST'S SUFFERINGS No. 3.

Having in former numbers, raised my objections to the popular doctrine of the day, upon this subject, and in short, offered my reasons for so doing. I propose in this to show, in few words, what the scriptures teach respecting it.

There is nothing more evident, than that the Bible presents mankind to our view, in their natural state, as being under the curse, or penalty of God's law. And the same pages inform us, that this penalty is death. It was said to our first parents, "in the day thou eatest thereof, thou shalt surely die," and again "the wages of sin is death" and we learn that "the transgression of the law is sin." Hence it appears that in consequence of transgressing the holy law of God, mankind incur its penalty. That all were in like condition, is evident from passages like the following, viz. "Wherefore as by one man, sin entered into the world, and death passed upon all men, for that all have sinned: (Rom. v. 12.) Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by

the righteousness of one, the free gift came upon all men to justification of life." (18. ver.) "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1. Cor. xv. 21, 22.)

I wish to be understood.—Penalty is one thing, and the consequences of penalty is another. A man may be sentenced to the State Prison, as a penalty for some crime, and may suffer it, and not rid himself of its consequences; which are, shame and everlasting disgrace. We have already seen that the penalty annex to sin is death, and that it actually has come upon all men, for that all have sinned. The consequence of which, is that man possesses no moral, or physical power of his own, to extricate or help himself out, so he must forever remain in the clutches of death, without assistance from some one, superior to himself. Men being in this condition, in consequence of what is generally termed the fall, the Almighty Father of the universe, in his infinite mercy, undertook for them. He sent his son into the world, not to suffer penalty, nor to purchase salvation, but he sent him with salvation to be a REDEEMER to REDEEM his people, from that awful condition in which they were, as the consequence of sinning, and suffering penalty, as will appear from the following passages of scripture. "I will ransom them from the power of the grave; I will redeem them from death: O death I will be thy plague; O grave I will be thy destruction: repentance shall be hid from mine eyes." (Hos. xiii. 14.) "Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mat. xx. 28.) "Who gave himself a ransom for all, to be testified

in due time." (1. Tim. ii. 6.) "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." (Tit. ii. 14.) —The work of a REDEEMER he did perform; as will be seen by the following. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." (Luke i. 68.) Christ hath redeemed us from the curse of the law being made a curse for us: for it is written "cursed is every one that hangeth on a tree." (Gal. iii. 13.) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and spot. (1. Pet. i. 19, 19.) And they sang a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." (Rev. v. 9.) Many more texts of scripture might be brought forward to prove, that "ye are not your but are bought with a price;" and that he purchased his flock with his own blood;" but enough has been produced already, to convince those who are not so blinded by the traditions of men, that they will not see. Believing as I do, that it is one thing to purchase salvation for a man, and quite another thing to purchase, or redeem the man himself; and one thing to suffer penalty, and quite another thing to bring him out of the consequences of penalty: you must see, that if I would be a bible man, I must dissent from the one and hold to the other. For the scriptures say nothing about Christ's suffering penalty in our stead; they say nothing a-

bout his purchasing salvation for us, but on the other hand, they are full, to the point, that he suffered as a redeemer, and saviour. In such a saviour I can confide, and through such a saviour I can give thanks unto the Father.

I have already written too long, for one number, as our Paper is small, and will not admit of lengthy communications. I must therefore close by saying to my readers, they may expect a continuance of the same subject; (that is, endeavouring to show what the scriptures say, the object of Christ's suffering were,) in my next.—Adieu. S. A.

For the Christian Luminary.

SANCTIFICATION.

Much is said by some, of being justified, before we are sanctified, and that people may be justified and go to hell, unless they are sanctified afterwards.

But I find no such thing mentioned in the Scriptures: It is an invention of men. Men are sanctified first: the moment a sinner is cleansed from sin, God approves of him, or justifies him. The apostle in speaking upon this subject says, "But ye are washed, but ye are sanctified," &c. (1. Cor. vi. 11;) "It is God that justifies; who is he that condemneth." (Rom. viii. 33, 34.)

We are justified, in proportion as we are sanctified, or cleansed from sin, and devoted to God. It is a matter of some astonishment, that so many view this subject, in the light which they do, when the scriptures are so plain to the contrary. The word means setting apart to an holy use, entirely devoted to the service of God, by the spirit of truth in such as believe. (2. Thes. ii. 13. 1. Pet. i. 2.) It is in vain for such as were before defiled with sin. (1. Cor. vi. 11.) Sanctification is the first thing

that renders men accepted, and gives them a part in Christ. (Eph. v. 26. John xiii. 8.) Where the saints are commanded to sanctify themselves, it is meant, that they should devote themselves to God, who has cleansed them from sin and made them accepted in Christ. (2 Tim. ii. 21.)

Now let us search and see if here is not a sufficient foundation for every believer. The Apostle to those who had obeyed that form of doctrine, which was delivered them, that they are made free from sin, and become the servants of righteousness, Rom. vi. 8. And if made free from sin, and the servants of righteousness, certainly we are excepted with him, according to the words of the Apostle Peter Acts, x. 35.

I once asked a person, who professed great expiation upon this subject, if a man was not qualified for Heaven when his sins were first forgiven: He replied, that they were not: My reply was, if they die in a justified state, can they be condemned. Another person observed, (after I repeated several passages of Scripture, to prove that people are sanctified before they are justified,) that I could get away their say so, but could not get their know so. Another said, it was not as he had received it of the Lord. But according to my best information of the Scriptures, this is the only way that it can be received. I can heartily admit the idea, that Christians may be sanctified, and do not believe that they can be the sons of God without: And would encourage all Christians to grow in grace, and add to their faith, all the Christian graces mentioned by Peter, and to know the love of Christ that passeth all knowledge, and be filled with all the fullness of God.

Should there be any one of a different opinion, search the Scriptures, move according to its directions, and not consider me your enemy because I tell you the truth. I shall endeavour to give farther reasons in some future number.

May these few lines which I have wrote With candor be look'd ore; Should they offend your purest thought Sure I would write no more.

Connecticut Vally.

CHRISTIAN LUMINARY.

STOW, MOND MORNING, DEC. 31 1832

IRONY:

The best method for a gospel Preacher, to conduct himself, is, to neglect the errand upon which God has sent him, and commence a warfare with other denominations. To accomplish this, he should in the first place, represent himself as being infallible in almost every sense of the word; and if possible, make people think, that it is impossible for him to err, likewise, that the denomination to which he belongs, is the only true Church in the world.

2dly. He should represent those who differ from him in sentiment, as being in the profoundest errors and delusions and say to them, stand thou by, for I am more holy than thou. He should use every endeavour to destroy other religious society who bare a different name from himself. If he should fail, to accomplish it by fair means, his next resort is foul ones. He should magnify their errors, shun their society. And should Preachers of other denominations providentially happen to attend on his administration, he should know no man after any other name. He should lay aside entirely the mantle of Charity, and throw around him, the garb of Superstition and Bigotry. Should he see union and harmony existing among the people of God, he should not only use his best endeavours to sow discord, strife and envyings, but should teach others so to do.

By this manner of conduct, a preacher of the gospel, will undoubtedly insure the notice of an enlightened community. we are sorry to say it, but we fully fear that there are too many, and indeed, we have knowledge of some, to whom the above would apply, were the caption removed.

We are happy to learn from our preaching Brethren, that Zion seems to continue her undeviating march Heavenward, with her BLOOD STAINED BANNER, reared upon the pole of the gospel. And what more rejoices us, is, that many are deserting their old Master, [the Devil,] and are coming over on the Lord's side. May the Lord con-

tinue the glorious work of reformation, until all shall know Him, from, the least to the greatest.

ENCY:

Dear Brethren in the Ministry, we are grateful for the liberal support already received from you, in furnishing matter for the Luminary; but a little addition would be thankfully received. Not quite so much original matter as we expected.

We would inform our Patrons, that that in consequence of an alteration in the arrangement of the Mail, we have suspended the publication of the Luminary four days later. The Mail hereafter, will pass through Stow on Mondays. All letters and communications will be directed accordingly.

COMMUNICATIONS.

The following letter and Address, is from a Brother, formerly a preacher in the Methodist Episcopal Church; but a few months since united with the Christian Brethren. Br. Wyatt is now travelling in company with Brothers, D. Ide Wm. Sweet, J. & R. H. Kell. May the Lord crown his labours with abundant success, and make him a blessing to the Zion of God.

We hope still to be favoured with the fruit of his pen.

Bolton L. C. Dec. 10, 1832.

Dear Brother:—I am happy to say, that in the perusal of the Christian Luminary, have taken much satisfaction and comfort. And I sincerely hope that it will continue to increase both in interest, and patronage. A publication like this, should in my opinion, be highly prized, and universally read among the members of our denomination at least. What is more soul cheering to the Christian, than to hear from time to time, the pleasing intelligence of the conversion of souls, and of the downfall of satans kingdom? How is the lover of truth comforted, to hear of the onward march of all her votaries! How great the folly of some who spend their substance at vanity's faire, when they could obtain some religious Herald which would bring them glad news, for a little more than the small sum of the widows mite! O that we might all awake to our best interest; and to zeal

and activity in the circulation of religious knowledge. I find very many in this highly favoured land, who are perishing for lack of knowledge. And Parents are not altogether guiltless, in keeping the rising generation in ignorance. See this in quite a number of families, I have been prompted to address a few words, with your approbation, through the columns of the Luminary to them. D. B. WYATT.

To Parents:—Respected friends; permit me humbly to address you for a few moments, through the medium of this paper, upon a subject which deeply effects my heart. God has been graciously pleased in his providence, to commit to your trust, the care of immortal souls. He has given them to you with this wise, and solemn admonition; "Train up a child in the way he should go; and when he is old, he will not depart from it. And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The all wise Being has made it your peculiar duty, to train up these youthful spirits for Himself. Their young and tender minds are open to receive your instructions, and to follow your example. They expect, that the love you have for them, will excite you to lead them in the path of safety and happiness. Look at them; while they dance around thy board, and hang upon thine arms; knowing little of the ignorance and wickedness of the active world, which if they live they will soon enter; and see if thou canst say with a clear conscience, before the Searcher of hearts, I have faithfully attended to my duty; if not, I earnestly entreat you now to begin to store their little minds with useful knowledge. The impressions they now receive, will be as lasting, probably as life. It mostly rests with you, to say whether your children shall be wise or foolish, a blessing or a curse to you. If children are likely to follow in after life, the example of their Parents,

does it not depend upon your exertions, whether they shall be a disgrace, or an honor to society; a sincere christian, or a vain and deluded infidel? O! if thou wouldst have the rising generation saved from the horrors of foul infidelity, in the peaceful bosom of the Christian religion, if thou wouldst not have thy children desert thee in old age, misfortune or death; but carefully watch over thee, to cheer and comfort thee in these sad hours, begin now to bend their mind the right way. If thou wouldst not have thy son, or daughter walk the broad road, and die without hope, but have them honour the Saviour, enjoy peace and happiness in life, and die a triumphant death, advise, and entreat them to study, and obey his word. If, at the great, and last day, thou wouldst not have the blood of thy tender offspring, found in thy skirts, and they separated from thee forever, O, I earnestly beseech you, to pray fervently for them, and lead them to the Lamb of God. O, what an abundant reward will it be, if you should be so unspeakably happy, as to be found on the right hand of God, saying Lord here are we, and the children thou hast given us. If you would have this the case, make now, the firm resolve, as for me, and my house, we will serve the Lord. May I there meet you through grace in Christ Jesus.

D. B. WYATT

THE GRACE OF GOD, A SUPPORT IN TRIALS.

About two years since, I visited a family in the town of Walpole N. H. whom I had frequently visited before, and with whom I had enjoyed many interesting seasons in prayer to that God who "giveth grace to the humble." when I entered the dwelling, the parents, and relatives, were standing around the bedside of an affectionate son about five years old, who was struggling in the arms of death. Notwithstanding the hearts of these parents and friends were ringing with grief, and the

tears of affection flowing from almost every eye, yet I could but notice, that not one murmur was discovered. All was composure and resignation. I thought of that scripture "Be still and know that it is God." The father (after seeing his son struggle and gasp for breath in the agonies of death,) turned to his neighbours and friends and observed, "I have one consolation, and that is, I expect to meet my son, in a better world than this." In a short time after, a second, and in a few weeks the third and last child was taken from their embraces by death.

Strangers to the grace of God, may think it strange, that Christians can part with dear and near relatives, with so much composure of mind; but strange as it may appear, it is true; for the Lord hath said; "My grace shall be sufficient" to support under trials of the most severe nature. this grace God has given, that "we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast." (Heb. vi. 18, 19.) —It looks within the veil, to the place where, and time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. xxi. 4.) It looks upon death as a conquered enemy, and says, "O death! where is thy sting? O grave! where is thy victory?" "thanks be to God which giveth us the victory through our Lord Jesus Christ." (1. Cor. xv. 45.) 'Tis grace elevates the hope of the true Christian, so that he looks, beyond the dark and gloomy prison of death and the grave, so that when his Christian friends are taken from him by death, he "sorrows not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are

alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch Angel, and with the trumpet of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up to gether with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1. Thess. iv. 13, 18.)

Me thinks I hear the pensive sigh,
Rise from the troubled breast;
Parents and friends lament and cry,
For those who sweetly rest.

Hush! say's our Saviour to the minb,
Those inward pangs of grief;
Because in me you all shall find
Deliverance and relief.

Now hope with elevated eyes
Looks forward to that day
When we shall gain the heavenly prize.
When 'wak'd from slumbering clay.

Those feeble lungs that once did heave,
And struggle hard for breath;
No more distress will make you
grieve;

Through Christ you'll conquer death!

Then we shall immortal be,
And sing on harps of gold;
From all distress and sin set free,
Those joys cannot be told.

Sleep on! my dearest children sleep
'Till Jesus bids you rise;
We hope again with you to meet,
And reign above the skies.

J. KNIGHT.

For the Christian Luminary.

WARNING.—Let those who have covenanted or vowed, to pray to Almighty God, be careful to pay, that which they have vowed, whether once, twice, or thrice, in a day for salvation is of the Lord,

DIED.—In Hamilton county Ohio Sept. 20th at 11 o'clock P.M., ELLER WM. KINKADE.

At length the long expected but unwelcome intelligence has arrived, and it becomes our painful task to re-

cord the departure of that man of God. yes, he is gone! No more on earth will he join the humble disciples in worship; no more travel and preach the gospel, nor weep over poor sinners; and never again shall we greet him in our councils, nor hear his warning voice. His toils are all closed; the last tear has fallen; his last letter is written; the pen has fallen from his hand; his books are laid aside to be neglected, or perhaps to be perused by others with little interest; his work is done, and the accounts sealed up until the resurrection morn. when we reflect upon his humble life, his ardent spirit, his holy zeal, his faithful friendship, and his patient suffering for the promotion of pure religion on earth, we scarcely know how to express the affection we feel for our fallen brother *Chr. Pal.*

The memory of the Dead.—The relations between man & man cease not with life. The dead leave behind them their memory, examples, and the effects of their actions. Their influence still abides with us. Their names and their characters dwell in our thoughts and hearts. We live and commune with them in their writings. We enjoy the benefits of their labors. Our institutions have been founded by them. We are surrounded by the works of the dead. Our knowledge and our arts are the fruits of their toil.—Our minds have been formed by their instructions. We are most intimately connected with them by a thousand dependencies. Those we have loved in life, are still objects of our deepest and holiest affections. Their power over us remains. They are with us in our solitary walks; and their voices speak to our hearts in the silence of midnight. Their image is impressed upon our dearest recollections, and our most sacred hopes. They form an essential part of our treasure laid up in heaven. For, above all, we are separated from them but for a little time.

We are soon to be united with them. If we follow in the path of those whom we have loved, we too shall join the innumerable company of spirits of just men made perfect. Our affections and hopes are not buried in the dust, to which we commit the poor remains of mortality. The blessed retain their remembrance and their love for us in heaven; and we will cherish our remembrance and our love for them while on earth.



POETRY.

For the Christian Luminary.

MR. EDITOR:—The following lines are a tribute of affection, to the memory of the late Eld. Reuben Dodge, whose worth and character as a man, and Christian, are well known in this section of the country. Should you deem them worthy of notice, you are at liberty to publish them.

Beneath the green turf, cold earth thy pillow,
In quiet slumber rest thy weary head;
Strip'd of its verdure, the weeping willow
Shall wave in silence round thy lowly bed.

Lamented friend! Zion's walls no more
To men, the gospel's silver trumpet
blow;
Unchain'd from earth, on angel's wings
now soar
To smiling fields, where fruits immortal
grow.

How oft we've heard thy voice in years
gone by
Dear fellow man! now turn to Christ
and live,
Spurn not the bleeding Lamb who will
ye die
The great Redeemer lives! will yet
forgive

How often too, when knelt at mercy's
shrine,
In solemn prayer we've heard thy ac-
cuse rise,
That heavenly grace and showers of
love divine,
Descending bless the saints with rich
sustenance.

The social virtues warm'd thy gener-
ous breast,
Thou wert a husband, constant, true
and kind;
Thy children too, will rise and call
thee blest,
While filial love one silken cord shall
bind.

In future years thy heart no more shall
bleed,
Thou' sinners spurn, add men their God
blasphemous
Thy toils are o'er, enjoy thy heavenly
need
While ages roll, pursue thy glorious
theme.

On memory's page, thy virtues will re-
main,
While sustaining friendship lives on earth
to bloom,
Nor shall the grave thy relics long
detain,
Limb'd in, soon they'll burst the closing
tomb.

JUNIOR.

MISCELLANEOUS.

APLEASANT CONSIDERATION.

There is one considera-
tion that may make me en-
dure affliction with fortitude,
and triumph in my trouble;
which is, that what I endure
to-day, I shall not feel to-
morrow, Every sip of afflic-
tion lessens the bitter cup
that is put into my hand;
which contains its given
quantity, and is not always
full; so the more frequent, or
the more largely, I drink at
a time, the less remains for
me; and some time or other
I must drink it all, and glut
down the last drop in the ex-
piring pang. I cannot weep
over a parent dying twice,
nor can I twice attend the
funeral of a friend. I can-
not have the shocking sight
of my dearest relative strug-
gling in the jaws of death a
second time. Had I a numer-
ous offspring, I might bury
all the tender little ones once
but could not dissolve at
their funeral again and again.
The afflictions I feel to-day,
I shall feel again no more
forever; that is in their first
onset, though they may fol-
low up and repeat their
stroke for many days. Tho'
the shower be heavy on me,
yet, to my comfort, the
clouds shall not return after
the rain, to fall in other show-
ers. And though clouds and
darkness, tempest and
storm, should fill my sky all
the days of my life, yet after
death my heaven shall bright-
en and be obscure no more.
My troubles diminish in the
enduring, but my consolations
are of another nature;
they are a flowing spring, at
which I may daily drink, and
still they overflow. Afflic-
tion is like the foam of a river,
that perishes as we pass
over, and can be found no

more! but the divine com-
forts are like Israel's stream
in the wilderness that follow-
ed them all the way. The
present loss of dearest rela-
tives, which brings most
pungent sorrow would cease
were I assured that in a few
years they were to rise a-
gain. Then, should it not
cease, when I reflect on the
certainty of enjoying my re-
lations, where spiritual friend-
ship is screwed up to sub-
lime heights, never known
never known below, and
that to endure forever? I
look a little further, and my
afflictions are no more; I look
a little further and infinite
consolations are mine fore-
evermore. Why, then, should
I suffer much from any grief
that passes, never to return,
when pure joy, to comfort
me with mighty strides ap-
proaches, never to remove
or pass away.

THE FRIENDSHIP OF GOD,

Friendship is a ripe sub-
ject, both of conversation
and composition; but to va-
rious are the motives and
dispositions which actuate
mankind, that we rarely
meet with one so generous
and disinterested as to merit
our confidence. But there
is a friendship founded on a
basis not to be shaken by
the vicissitudes of time, nor
interrupted when all sensi-
ble objects shall recede from
our view; a friendship which
will enable us to sustain the
rude blasts of adversity and
remain unmoved amid the
slander and invectives of our
enemies; and this is the friend-
ship of God. It can only bud
in this uncongenial clime, but
it will bloom with increasing
and unfading splendor when
transferred to its native soil.

A woman in Littlefield coun-

ty, Conn. lately had a serious
conversation one morning
with her husband on the du-
ty of family prayer. He took
his Bible and after ponder-
ing the passage containing
the resolution of Joshua, "as
for me and my house, we
will serve the Lord," he
wrote on a leaf and subscri-
bed his name. His wife com-
ing in and observing the leaf,
the text, and her husband's
name, added her own; short-
ly after this his sister enter-
ing observing it, and added
her name, and the result
was the three became pious,
and that house a house of
prayer.

NOTICE.

It may be expected that Elder
John Capron will preach at Morris-
town on Sunday 20 of Jan. next, and at
Wolcott 27. Also that Dr. Joseph Knight
will preach in West Windsor 13 and at
Braintree 20; and in West Randolph 27
Jan.

NOTICE.

Constantly on hand and for sale
at this office, the Union Hymn Book;
also for sale by A. Stevens, Stow, Josiah
Knight, Morristown, G. H. Sweet,
Pomfret; and at whole sale by Edward
B. Mottins, Bradford.

Grain will be taken for the Luminary
without discount, if deliver'd to the A-
gents, or Proprietor at Stow, until the
first of March next.

MARRIED.—In Johnson Dec. 6.
Mr. Amasa Ober, and Miss Margaret
Dodge, both of the former place.

Subscriptions will be received by the
following Agents.

Marshfield, Ft. Eld. John Capron.
Danville, " Eld. E. Thompson.
Pomfret, " Eld. A. Bailey.
" " Eld. I. Dexter.
Lyndon, " Eld. I. R. Pettigill.
Johnson, " Eld. J. Moffat.
Cabbot, " Eld. I. Kieth.
Fairfax, " Eld. A. Hartshorn.
Hardwick, " B. Wells.
Waterville, " B. R. Carpenter.
Wolcott, " Galen Palmer.
Gilem N. H. Eld. L. Hemenway.
P. Mont. " Eld. R. Allen.
Stanhed, L. C. Eld. R. Haskell.
Granby do. Eld. D. Ide.
Shford do. Eld. T. Harvey.
John S. Alding, Itinerant.
Gardner H. Sweet, do.
William Sweet, do.
Moses Sweet, do.
Calvin J. Goodwin, do.
Davis B. Wyatt, do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, JANUARY 15, 1833.

No. 10.

J. KNIGHT, Contracting Agent.
J. F. HENDEE, Editor & Proprietor.

THE CHRISTIAN LUMINARY,

is published at Stow semi-monthly, at one dollar per volume. Twenty five per cent. discount will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded, without expence, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary.

Also, subscriptions will be received, and payments may be made to any of the Committee.

HISTORICAL AND DOCTRINAL

THE FIRST ESTABLISHMENT OF THE CHRISTIAN RELIGION.

No conformity of circumstances can account for the origin of Christianity.

A being known to the world only as a Jewish peasant, delivered a system of doctrine which overthrew not merely some feeble philosophy, or some harsh and unpopular superstition, but both the theory and establishment of the state of religion guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connection with that religion. Millions on millions have identified it with all their conceptions of life, enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed to it a large portion of their rank and influence. The emperor himself was the high priest. Old tradition, invigorated into living belief, made it the pledge of safety to the empire—a sacred protector, without which the glorious Roman dominion were destined to inevitable ruin. Yet against the colossal and haughty erection, the con-

sumate work of subtlety and strength—stood forth a solitary being and at his word the whole pile, the great fortress that sowered up to heaven came wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity cast away all those weapons of our lower nature—He shrunk from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the view of unpopularity, desertion and death, he pronounced to the Jew the extinction of their national existence, to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province;—and when it at length reached Rome, it was known, only in contemptuous connexion with that of a crowd of unfortunate men condemned to the rack and the flame. Yet, within the life of man his religion constituted the worship of emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven and the heaven of heavens cannot contain.

Those wonders are familiar to the Christian, but they are still wonders—the mightiest phenomena on which the spirit of man can gaze—the stars of our mortal twilight, and

worthy of loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud. R. G. C.

RELIGION IS LOVE.

Religion is pure, and like its author, lovely and loving. It never lessens our attachments one to another, chilling our affections and drying up the springs of charity and sympathy and fine feeling, that feed the river of the milk of human kindness in the breast of man. The religion of Christ warms, but never chills. The bosom where it resides feels an influence and imparts one to which angels would recognize as kindred to what they inhale in their own Eden. Who can love the misanthrope, the poor curtailed animal, once man, but now less than the noble being who is stamped with divine features, and born for social enjoyments.

When the great Christian Teacher was upon earth, his first lesson was love—a love of every good, and high, and noble, and extending itself over a world of intelligences. Its first manifestations at the thrown of God. Its last were for man. This is the lesson we are to learn, if we would be taught by it. While we exercise this principle, we cannot go astray; it is impossible. We shall stand in a broad place, covered by the panoply of Jehovah. And instead of becoming the slaves of superstition, or the fools of party, we shall reverence the image of true religion find it where we will, in the palace or the cottage, beaming from the face of an Indian, or shining on that of the African. Be the man of high or low degree, tugging at the oar or galled by the hand of slavery, religion is the same in all. As she goes forth clothed in the lovely regalia of her tears of the widow and orphan are wi-

ped away. Over the turmoil of life she, spreads her hands, stilling the rude rough surges of sorrow, and arching up the mourner's skies with the beautiful colors of peace, while around the world, she scatters the bright ornaments of serenity and joy.—*Maffit's Sketches.*

WEEPING.

EXTRACT FROM A FUNERAL

SERMON.

Weep not for me, but for yourselves, and for your children. Luke xxiii. 44.

The author proposes to consider the nature and extent of that weeping which the gospel approves; he states the causes and occasions which justify weeping—explains the prohibition of the text, presents the reasons why we are not allowed to weep for the dead, and why we should weep for ourselves and our children: Because some of our opportunities to profit the deceased passed unimproved—our privileges enjoyed in their society yielded us no benefit—we have lost much of their instruction presented in other events of providence—and our time to prepare for heaven is hastening to an end. The following extract from the discourse will show the nature of its instructions.

"Amidst all our regret and weeping, we should set the Lord always before us, and maintain the spirit of submission and obedience. Never may we lose sight of the throne of God, and the submissive obedient heart which he requires.

Without these things, all our weeping and mourning are not only vain, but pernicious.

While the Gospel of Christ allows the indulgence of grief, and prescribes for what and for whom we should weep. It aims every precept directly to the heart, and measures every action and every emotion of joy or sorrow, by the temper which prevails there.—How ever great our losses or defi-

ciencies, our grief may not assume the appearance of repining, nor our hearts question the rectitude or the goodness of the Lord.—Though “clouds and darkness are round about him, justice and judgment are the habitation of his throne.”

He smites, that his rational creatures may learn obedience and repeats his chastisements, that they may come to a full and perfect resignation to his will. Though he takes that only, which was always his own, yet he often takes away what was most dear to his dependant creatures. If our hearts are greatly pained with the removal of a companion, or a near friend, we need to examine the nature and tendency of our sorrow. If God has removed one who filled our whole hearts, and separated us from him, it is high time to weep over our folly in forsaking the Fountain of Life, and trusting in a fallible mortal. Should the sovereignty of God be seen in the removal of such a friend, and our hearts bleed under the weight of his hand, we are called to view and improve it as one of his greatest mercies.”

CHRISTIAN LUMINARY.

SROW, MOND. MORNING, JAN. 14, 1832.

We have for some time felt anxious to have access to the Vt. telegraph, and have requested an exchange, but have received no answer. The reasons are unknown to us. But in consequence of being surrounded with *accommodating neighbours*, the Telegraph a few days since, was put into our hands for perusal; we gladly embraced the opportunity, and found much interesting matter therein contained; though somewhat surprised at the contents of the following article, headed “RAW PREACHING.”

The Doctor's adventure, we think is somewhat hazardous, as there are so many *raw undisciplined lads* [as he designates them,] who are sufficiently able in the strength of God, to defend themselves and the gospel of Christ, against such erroneous doctrines. And although the Dr. considers such men unintelligible, and half taught, yet we consider them to be men as much accustomed to investigation, and to a

search after truth, and probably are capable of handling the word with as much precision and profoundness, as those who are of the Dr's opinion. He also informs us that a “man of real learning alone is able to Perform this service. This we admit, but we say that this learning is not obtained from an earthly teacher, but at the feet of Jesus our heavenly Teacher; for says Christ, “Learn of me” &c. Paul to the Gal. i. 12, affirms, that he “neither received it of man, neither was he taught it, but by the revelation of Jesus Christ.”

There are many useful men in our world who were taken from the field, the fishing boat and from their several occupations in life, who, perhaps received their education from a parent in the chimney corner, holy men, men of God, who have sacrificed all, and gone forth into the world as flaming Heralds, to declare the unsearchable riches of Christ. Such men are exposed to the rude blasts of heated superstition and bigotry, bursting forth, not only from a wicked world, but from those professing to be ministers of the gospel, bearing the title of Reverend & D. D. going about to establish their own righteousness, and condemning the idea of a man, preaching the gospel who has not been through college, or eight years of preparatory study. For this the man is accused of possessing an “eager wish to be recognized by the Church which urges raw undisciplined lads in the novitiate of their religion &c. If our view of the Dr's meaning be correct, the church does not escape the tongue of reproach. For a proof of this, our readers will turn to the definition of the term, “novitiate.”

We are of the opinion that a man may be carried through eight years study and indeed he may possess the learning of a Paul, and eloquence of a Cicero, and still be as unfit to preach the gospel as the Infidel. Should any man undertake to preach the gospel without the grace of God in the soul, or a genuine change from nature's night, into the glorious liberty of the sons of God, he is as a sounding brass or a tinkling symbol.

We have never as yet found a passage within the sacred Volume, where our Lord Jesus Christ called men and sent them to college for the space of eight years, or any other term of time, in order to qualify them for the work of the ministry. Hear what the Scriptures saith, “who [Christ, not the college] hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth

but the spirit giveth life. Again, how shall they preach except they be sent.” Our Lord does not say, how shall they preach except they are sent to college, but the idea is, they are to receive a commission from the Lord. And we should advise every person to stay at home, until sent of God to preach the gospel. Read if you please, Paul's first epistle to the Cor. i. 26. v. to the 31. inclusive. “We do not wish to be understood as a despiser of learning, by no means, for we consider it rather to be chosen, than fine gold.”

RAW PREACHING.

There is a very wide difference between the desire for the sacred office, which carries a man through eight years of preparatory study, and that eager wish to be recognized by the church which urges raw, undisciplined lads, in the novitiate of their religion, to seek this sacred office. Other qualifications than a fierce and fiery zeal are called for in a minister of the religion of Christ. He who teaches religion, has to teach persons of all classes, the master spirits of the nation, who expect justness and force of thought, propriety of language, enlarged and liberal views, united with “meekness of heavenly wisdom” and uninstructed poor, who need that the truth should be set forth in terms so clear and familiar that they cannot be mistaken.

The man of real learning alone is able to perform this service. Accustomed to investigation, he arranges his thoughts in natural order; habituated to the search after truth, he employs words with precision; and knowing how greatly the energy of language is increased by simplicity, he uses great plainness of speech.

Whereas the untaught, and half taught, foolishly imagine that they are great and profound, in proportion as they are unintelligible. The most eloquent men] whom I have ever known, such as Patrick Henry and John Randolph, among statesmen, and James Waddell and James Turner, among preachers, were remarkable for the simplicity of their manner, and the perfect

intelligibility of their language. They made every one learned and rude, feel their intellectual power. The art consists mainly in setting the subject so plainly and distinctly before the people, that every one shall think he can see it himself. But it requires much intellectual discipline to enable a speaker to do this.

DR. RICE.

We are very much pleased with B. Davises communication, with the exception of the idea, relative to church government, or discipline as he terms it, yet we do not feel disposed to censure any person, because they differ from us in sentiment, for we consider it a part of our religion, not to condemn others, in that we allow.

From the Christian Herald.

Rochester, Mass, Nov. 7, 1832.

Br. Foster,—I had the privilege last evening of reading the last number of the Christian Herald with pleasure and profit, and if I could contribute a mite to the work I should be glad.

The short sermon on Christian liberty ought not to be forgotten for whomsoever the Son makes free is free indeed both externally and internally from all the inventions of men and the guilt, love and power of sin within. Well might Paul say, thanks be to God for his unspeakable gift. Every soul that is thus set in a large place feels to express heartily the same sentiment of praise to their great deliverer. And O what a glorious liberty belongs to the children of God; my soul exults at the thought. But how little is this happy freedom maintained or stood fast in, by those that are made free by Christ! Jesus our glorious Lord and living head of his church. It is, brother a melancholy fact that many who profess to be leaders and feeders under Christ, of his people, are so lordly themselves that they cause the flock to err and lead into captivity, while they say to lead right and from corrupt principles and practices. In the ministry are found more or less of the same in the church, and that according to the age of the

different christian communities.

I often think of these words. The whole head is sick and the heart is faint.

Another scripture I will just mention. They that desire to make a fair shew in the flesh constrain you to be circumcised only lest they should suffer persecution for the cross of Christ.

Is it not abundantly so now. The Lord knows how many there are that desire to make this fair shew in the flesh and what pains they are at to succeed and how they resist the truth but their folly shall be made known to all men when God shall judge the secrets of men by Jesus Christ. But may not we mention of some of their works of darkness that we are commanded to have no fellowship with, but rather reprove them. It is very unfruitful and abominable for any people to studiously shun persecution for the cross of Christ or for Christ's sake and yet much of this is done by the religious world that lies in wickedness.

They constrain us to join their churches they want numbers and especially the rich, for they can make a greater show, and a worldly church and congregation; they want a man of the world to be their minister, and the theological seminaries can supply them if they can raise money enough (though in one sense such men can never have enough.) Then the next thing is, their meeting house must correspond in modern style, and what they call sacred music adds to the solemnity of the fine exhibition, and all this playing on instruments of music reading notes and appearing in the richest and most fashionable dress which is minding the things of the flesh is called the worship of God. But what is highly esteemed among men is abomination in the sight of God.

I feel to be candid on these matters and wish to speak and write as one that must account to the great judge of the quick and dead. And to stand myself in that liberty that Christ

has given to soul and body and know no man after the flesh though I have known some bondage by subscribing to the name articles and discipline of the people called Reformed Methodist, yet of late I have seen it my duty to withdraw from that people and to hear Christ in all things and fellowship all that is good wherever I find it. I see there is a great departure from the faith in these times of refinement not only by those great folks spoken of above, but those that have been engaged in the life and power of God to oppose such things, again turn and more or less build again the things they once destroyed by growing proud instead of growing in grace. Where is the church that is not conformed more or less to the spirit of the world.

May we all observe this word "Come out of her my people, partake not of her sins that ye receive not of her plagues."

JOSHUA DAVIS.

ALMOST RELIGION.

There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but, as far as it goes, not false. It has discernment enough to; compunctions sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin except forsaking it. It has every thing of devotion except stability, and gives every thing to religion except the heart.

This is a religion of times, events and circumstances; it is brought to play by accidents, and dwindles away with the occasion which called it out.

Festivals and fasts, which occur but seldom, are much observed, and it is to be feared because they occur but seldom; while the great festival which comes every week comes too often to be respectfully treated. The piety of these people comes out much in sickness, but it is apt to retreat

again when recovery approaches. If they die they are placed by their admirers in the Saint's Calendar; if they recover, they go back into the world they renounced, and again suspend their amendment as often as death suspends his blow.

HANNAH MOORE.

REST FOR THE TROUBLED.

If there be a spot in this valley of tears, where the aching heart can find rest—if there be a retreat from the strife of tongs—where the wicked cease from troubling—if there be hearts that can feel and eyes that weep with those who weep—if there be a day without clouds, and a night without tempests and stormes, where, O! where shall it be found? Where shall the child of sorrow find some of these palliatives, to throw at least one sunbeam of gladness on his benighted path. Where shall the tempest-tost, the wo begone traveller, the tired out pilgrim find some mercy drops to sweeten the bitter dregs, he is continually forced to drink. Poor hapless man! for you there are darksome days and starless nights; there are briars and thorns, quagmires and pits, in your path—there is wormwood and gall, and you must drink the dregs—there is sickness, and there—O!—there is a dark, dark portal, and you must enter—there is a valley of death—but when you shall have passed its dark defile, you shall hear the song of angels—you shall see a cloudless sky—you shall drink a pure draught—you shall pluck the perennial fruit from the tree of life, and hunger no more—you shall feel the scalding tear dried up forever—you

shall walk on golden pavements—you shall behold a sea of glass, whose surface shall never be ruffled by storms. You shall hear the voice of friendship that shall flow from the heart, and you shall know, in addition, that this shall be eternal. This shall be the everlasting portion of the soul that sows in tears—in tears of Godly Sorrow for sin, and has made his robes white in the blood of the Lamb—*Youth's Com.*

SIN AND MISERY.

In a large company Dr. Parr addressed Professor Parson, "Mr. Parson, pray what do you think about the introduction of moral and physical evil into the world?" Parson replied, "why Doctor, I think we should have done very well without them."

Our Theologians say, Oh no, the world could not have got along without these ingredients in the system. Good authority.

Queen Mary and the celebrated Knox.

"You interpret the scriptures one way," said Mary to Knox, "and the Pope and the cardinals another—whom shall I believe, and who shall be judge?"—"You shall believe God," replied Knox, "who plainly speaketh in his word, and farther than the word teacheth you you shall believe neither one nor the other.—Neither the pope nor the reformers—neither the papists nor the protestants. The word is plain in itself; if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can be no doubt but unto such as are obstinately ignorant.



POETRY.

Where shall the weary rest?
The wanderer find a home?
By care and toil oppress'd,
Benighted tir'd alone.

Where shall misfortune's child,
Find refuge or relief.
In this lone, cheerless wild
Of bitterness and grief?

Though friendship's tear & smile,
May cheer and warm the heart,
These joys but soothe awhile,
For smiles and friends depart.

Then where, O where is rest?
Where, where is quiet known?
I'll lean my head on Jesus' breast,
This, this shall be my home.

I'll freely give my love
And heart, dear Lord to thee;
Thou ne'er unkind will prove,
Thou wilt "remember me."

Then, then in quiet skies—
My every sin forgiven,
I'll wipe my weeping eyes,
And find my rest in Heaven.

MARY AT THE SEPULCHER.

Jerusalem is silent now,
Her priests and warriors sleep;
And dimly on yon vaulted brow,
The stars their vigils keep:
Unheeded is the voiceless gloom—
That stillness hath no dread
To her, that weeping seeks the tomb
Of the beloved dead.

The morn, on Zion's lonely hill,
Hath cast no beams abroad;
Yet Mary's footstep lingers still—
She goes to seek her Lord:
Why stands she wondering?—hands
unknown,
Have burst the shroud and pall;
And roll'd away the sealed stone,
And rent the prison-wall.

JESUS, the dead, she sees no more,
And weeps in fond alarm,—
O, shall she not upon him pour
Her spices, myrrh and balm?
Bless'd one! thy love and faith are
great,
Is not thy triumph near?
Yea, him thou seek'st doth on thee
wait,
Mary, behold him here! TAPPIN.

MISCELLANEOUS.

WE WILL SEE ABOUT IT.

When the sun thinks of rising, it dose not rest contented with seeing about it, but comes on steadily and boldly till its purpose is accomplished. The intemperate man says he will see about reforming, but as that does not involve a promise to reform, he takes another glass, consoling himself with the idea that he can under its influence, the better fulfil his promise, as it enables him to see double. The infidel promises to see about repentance, but delays untill his capacity for seeing about any thing, is sealed in death. A. owes B. a some of money, and says he will see about getting it for him. B. owes C. and so on to the end of the Alphabet. The promise is transferred on the strength of A's engagement, "to see about it," throughout the whole list. The day arrives and A. only, appears to have "seen about it" and thus the disappointment is extended to tens and hundreds, and perhaps to each one it brings distress in ten and a hundred different ways. How soon is the credit of A. destroyed! Brother will you water the cattle, while I am gone? said the son of a thriving farmer.—I'll "see about it," said his brother. It was midsummer, and the cattle were confined in an open field, where the grass was almost cinders. John saw about watering them in the usual way, that is by remembering to forget it, and the consequence was that after a few days the cattle perished. If we ever lose that Christian equality of temper, upon which we pride ourselves, it is when

we hear a man repeatedly say, "I'll see about it." To such a man we would recommend decision of character, as his first and most necessary study.—*Prov. Pat.*

TALKING ABOUT RELIGION.

The same inspired volume, which tells us that, out of the abundance of the heart the mouth speaketh, also informs us that with his mouth a man may show much love, while his heart goeth after covetiousness.

It is a subject for regret and deep humiliation, that candidates for immortality, when they meet, do not recur more readily to those topics which are immediately connected with their spiritual and eternal well being, exhorting one another daily, least any be hardened through the deceitfulness of sin. And yet there is a fluent, though heartless way of treating sacred subjects, practised by some, which is altogether unsatisfactory to the devout christian hearer, and more injurious to the impenitent than total silence.

Hervey has some pithy remarks on this subject, which are worthy to be remembered. 'We may talk,' says he, 'what we will about religion, it is nothing less than a divine temper.'

What is short of this is PRATING about religion, and that is all. I meet with many doctrinal christians, who are very dabs at chapter and verses, and yet very bond-slaves to earth, and self.

Spiritual christians, which are the only true ones—are almost as scarce as phoenixes."

In the morning of life, what dazzling prospects a-

rise, which cheats our reason and make us blind; yet should we do our best, our fondest hopes will often prove as vain as fantastic visions. Alas! how frail is man. To day, his canvass proudly swells with prosperous breezes, and to-morrow, fickle fortune shifts his sails; thus agitated and tossed to and fro, like the fragile bark on the tempestuous seas. he learns, by sad experience to, look, in peace for war, and in prosperity for adversity. In prosperity let him remember the widow and the orphan, for charity though it decrease his store, will make a man, a man.

NOTICE.

It may be expected that Elder John Capron, will preach at Morristown on Sunday 20 of Jan. next, and at Wolcott 27. Also that Br. Josiah Knight will preach in west Windsor 13 and at Braintree 20, and in west Randolph 27 Jan.

NOTICE.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens, Stow. Josiah Knight, Morristown, G. H. Sweet-Pomfret; and at whole-sale by Edward B. Rollins, Bradford.

MARRIED.—In Hyde Park on the first Inst. by Eld. Josiah Knight, Mr Reuben H. Crosby of Goshen Gore, and Miss. Lovisa B. Orcott of the former place.

In this town by P. G. Camp Esq. Mr T. J. Raymond, to Miss. M. C. Darling. Mr Sylvester Russek, to Miss. Hannah M. Wilkins.

Also by P. Lovejoy Esq. Mr Lorenzo Samborn, to Miss. Sally Edson.

Subscriptions will be received by the following Agents.

Marshfield, Vt.	Eld. John Capron.
Danville,	" Eld. E. Thompson.
Pomfret.	" Eld. A. Bralley.
do.	" Eld. I. Dexter.
Lyndon,	" Eld. L. R. Pettingill.
Johnson,	" Eld. J. Moffit.
Cabbot,	" Eld. I. Kieth.
Fairfax,	" Eld. A. Hartshorn.
Hardwick,	" B. Wells.
Waterville,	" B. R. Carpenter.
Wolcott,	" Galen Palmer.
Gilsum, N. H.	Eld. L. Hemenway.
Piermont,	" Eld. R. Allen.
Stanstead,	L. C. Eld. R. Haskell.
Granby,	do. Eld. D. Ide.
Shford,	do. Eld. T. Harvey.
John Spalding,	Itinerant.
Gardner H. Sweet,	do.
William Sweet,	do.
Moses Sweet,	do.
Calvin J. Goodwin,	do.
Davis B. Wyatt,	do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, JANUARY 28, 1833.

No. 11.

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDÉE, *Editor & Proprietor.*
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expense to any of the Publishing Committee will be punctually attended to and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

DOCTRINAL.

FAITH.

Much is said at the present day on the subject of faith, many contend that it is the immediate gift of God, and others that it is in no sense the gift of God, but in my opinion neither are correct; some have taken subjects of knowledge for subjects of faith, and others have made subjects of faith, subjects of knowledge but neither appear to me correct, for that which is a subject of knowledge is no longer a subject of faith, nor can that which is a subject of faith be a subject of knowledge. Let us enquire then, what is faith? The Apostle tells us, "faith is the substance of things hoped for, the evidence of things not seen: in other words it is the assent of the mind to any proposition on the testimony of another, either human or divine: and every proposition, gains credence in the mind, in exact proportion to the truth and validity of the testifier: hence the latter claims the fullest assent because founded on the infallible veracity of that God that cannot lie. It was said of Abraham, that he believed God, and it was accounted to him for righteousness; notwithstanding to human view, it appeared improbable, if not impossible, that the promise of God could be fulfilled, yet such was the confidence of Abraham in his God, that he 'staged not at the promise of God through unbelief, but was strong in faith giving glory to God:' he fully believed that what God had promised, he was able

also to perform. It appears then, that God gives the evidence on which we predicate our faith: he also gives the power to investigate that evidence: and has made it our duty, by an imperative command, to examine the evidence: now the holy scriptures are the evidence, and are the rule and guide to our faith; and our saviour says 'search the scriptures: for in them ye think ye have eternal life, and they are they that testify of me.'

We said, a subject of faith, could not be a subject of knowledge; yet we believe such may be the weight of evidence, that those subjects that are but the subjects of faith, may be rendered as certain to us as though they were subjects of knowledge.

Now reader, permit me to give you a simile, by which to illustrate this subject. Suppose you were a Juror, placed in a jury box, and an individual was brought before you, charged with the crime of murder; the circumstances of which you had no knowledge until the day of trial: at which time, individuals of undoubted veracity, appear as witnesses against him, and testify that they saw the vile assassin perpetrate the bloody deed; now you would be unwilling to condemn the individual unless it were certain he was guilty, but such is the confidence you place in the witnesses, that every doubt respecting his guilt is removed, and without further deliberation you are ready to find a verdict of guilty; and that verdict is not founded on what you know, but on what you believe, yet there is no more doubt in your mind, of his criminality than though you had been an eye witness to the horrid scene.

But it may be asked, is not faith the gift of God? I answer yes, as to the grace by which it is produced; but the grace or power to believe, and the act of believing, are two different things. Without this grace or power no man ever did or can believe; but with it, the act of believing, is ours. God no more believes for us, than he repents for us. We do through this grace enabling us, believe for ourselves; nor do we believe necessarily, when we have that power: the power to believe may be given long before it is exercised, if we do not possess this power, why are there so many solemn warnings and awful threatenings in the

word of God, against unbelievers? Is not this proof that such persons possess the power, but do not use it? We may reduce this subject to a syllogism: i.e. without this grace or power, no man can believe, with it all men may, God gives this power to all, therefore all ought to believe. but because they do not when they may: God has said in his word he that believeth not shall be damned.

SIRRO REIP.

From the Christian Herald.

MOTIVES FOR HUMILITY.

There is no disposition which appears more incompatible with that supreme love and affection which we are required to exercise towards our Creator, than pride, haughtiness, and arrogance. "God resisteth the proud" Even "a proud look" is declared to be an "abomination" in his sight. And if the indulgence of pride be inconsistent with the love of God, humility must be regarded as one of its essential and distinguishing accompaniments. When a man who loves God, reflects on his condition and character that he is a creature who derived his existence from a superior Being, to whom he is indebted for all his powers and faculties, and by whose power and mercy he is every moment preserved in existence; when he considers his station in the universe—that he is only like an atom in the immensity of creation, when compared with the innumerable beings which people its wide domains that he stands near the lowest part of the scale of intelligent existence, and that "all the inhabitants of the earth are as grasshoppers before Him who sits on the throne of the heavens; when he recollects that he has apostatised from the God who made him that he is guilty of innumerable violations of his righteous laws, and will soon stand arraigned at the bar of Him "who is of purer eyes than to behold iniquity;" when he contemplates the circumstances in which he is now placed in consequence of his transgressions—the pains, diseases, poverty, bereavements, and reproaches to which he is subjected; the degradation which awaits his body at the hour of dissolution, and in the mansions of the tomb; and the ignorance, the errors and follies into which he has fallen; when he considers

that "lowliness of mind is a characteristic of the most exalted of created intelligences, who veil their faces in the Divine Presence, and cheerfully extend their benevolent regards to the meanest human being who is an 'heir of salvation;' and above all, when he reflects on the ineffable grandeur of that being, before whom 'all nations are as the drop of a bucket,' he is convinced that pride is the most unreasonable principle that can exist in the human breast, and that the most profound humility ought forever to characterize his thoughts and actions, both in the presence of God, and before the eyes of all men. On such a character only, will 'the High and Lofly One who inhabits eternity,' look with complacency, and in such a heart alone, can the love of God be expected to reside in all its generous and noble exercise. Such a disposition, mingled with all the other benevolent affections, will render us amiable in the eyes of our fellow-men; it will secure us against all the wretched effects and boisterous passions which flow from haughtiness and pride; it will mitigate the sorrows, the perplexities and anxieties to which we are subjected in our earthly pilgrimage; it will enable us to preserve our minds tranquil and serene amidst the provocations, the affronts and the contentions to which we are exposed in our intercourse with general society, and will prepare us for associating with the inhabitants of that happier world, where seraphic love, profound reverence of the Divine Majesty, and profound humility mingle with all their intercourses and employments.

DANGER OF RESTING ON A FALSE HOPE

Well, and some may say you must not preach the law. You cannot preach the gospel without preaching the law; for you shall find by and by, we are to preach something that the people must be saved by; it is impossible to tell them how they are to be saved, unless we tell what to be saved from. The way the Spirit of God takes, is like that we take in preparing the ground; do you think any farmer would have a crop of corn next year unless they plow now; and you may as well expect a crop of corn on unploughed ground, as a crop of grace until the soul is convinced of its being undone without a Saviour. That is the reason we have so many mushroom converts, so many persons that are always happy! happy! happy! and never were ploughed up; they have not got a conviction of the law; they are stony ground hearers: they hear the

word with joy, and in a time of temptation which will soon come after a seeming or real conversion, 'they fall away.' They serve Christ as the young man served the Jews that laid hold of him, who, when he found he was like to be a prisoner for following Christ, left his garments! and so some people leave their profession. That makes me so cautious now, which I was not thirty years ago, of dubbing people converts too soon. I love now to wait a little; and see if people bring forth fruit; for there are so many blossoms which March winds you know blow away, that I cannot believe they are converts till I see fruit brought forth. It will do converts no harm to keep them a little back; it will never do a sincere soul any harm.

GEORGE WHITEFIELD.

CHRISTIAN LUMINAURY.

STEW. M. SPAY * BOWLING, JAN. 18 1823

A MECK AND QUIET SPIRIT.

A meek and quiet spirit we consider one of the brightest of ornaments for a Christian. It is a treasure which exceeds the riches and honors of this vain world, and it ought so to be considered by every professor of Christianity. The Book of God informs us, that a meek and quiet spirit in the sight of God, is of great price; and it is certain, without this we are not the children of God. How striking the example of Him who went about doing good, who suffered on the cross, for the benefit of mankind. When we contemplate his character, and follow Him from the manger to the grave, we see this heavenly temper and disposition shining in all its lustre and glory; he was mild, peaceable, and exhibited that meekness and all those Christian graces which ought ever to characterize and adorn every Christian. When he was reviled he reviled not again—when persecuted would bless his persecutors, and when passing through trying scenes, and suffering all that a malignant multitude could lay upon him, we see him exhibiting that blessed spirit of love, mercy and compassion which he always manifested among his disciples. His example is on record for us to follow. This principle was also manifested among the disciples of our Lord Jesus Christ; and it is evident that the Apostles had much to irritate, vex and perplex them, and to try this grace of quietness and meekness. What a beautiful example! we would that it were better imitated by professors of Christianity. And Christians at the present day are destined to meet with similar embarrassments; we are surrounded with enemies on every hand, and frequently our patience is thoroughly wrought upon. But how many unpleasant feelings should we avoid, were we in the possession of a meek and quiet spirit. While the possession of this heaven-born principle, how ready we are to forgive and to throw the mantle of charity around those who differ from us in sentiment, and overlook the faults of our brethren, and to suppress every lukewarm feeling which wrangles in our bosoms. The interest of our brethren should be our own, if we

are void of a charitable feeling towards the people. God, it is proof that we are not the followers of Christ. The spirit of Christ is gentle, easy to be entreated, without partiality, without hypocrisy, thinketh no evil, hopeth all things, endureth all things &c. But we regret that there are so many professors of Christianity, destitute of this heavenly principle, who are fallen from their steadfastness, and are led captive by Satan at his will; unstable in all their ways. The only way to avoid such difficulties, is by cleaving close to the Lord with purpose of heart, and maintaining a meek disposition. While we contemplate the blessedness of having our life like an even spun thread, and the maintenance of a godly walk we have every inducement to seek for all the Christian graces, and to follow on to know the Lord, until we shall know his goings forth prepared as the morning, and our peace become as a river. It is a solemn reflection, that we are hastening to the great day of accounts where the secrets of all hearts will be made known, and every one judged according as their works have been. If this be true, it becomes us who profess the Christian religion, that we are sincere in all we say and do, and exhibit to the world a meek and quiet spirit—that we are endeavouring to lay up a treasure in the heavens—that it is our desire and prayer to manifest the spirit of Christ through all the walks of human life, and to glorify God in our bodies which are his. Were this the case among professed Christians we should see an end of party spirit, superstition and bigotry. May the blessed Lord hasten the happy period when the meek religion of Jesus Christ shall characterize the professed world.

We have received a communication from Willis-ton, in answer to some questions proposed to our Trinitarian Brethren, in the eighth number. It will appear in our next.

We could wish that every communication might be accompanied with the signature of the writer.

COMMUNICATIONS.

For the Christian Luminary.

Dear Brethren, I received my birth and education in the town of Barton, in the North part of the State of Vt. which has been my place of residence until within about one year past. being persuaded that God had called me into his Vineyard to labour, I left my home to wander as a "pilgrim and stranger" in the world. The Lord is and has been acquainted with my trials, which no one of my fellows know except those that have gone into the gospel field before me. Having been previous, a member of the Freewill Baptist church, I commenced traveling in that society, and in that connection have laboured in various parts of God's heritage. And in sincerity I can say, that the time has been, (as I believe,) when this people were blest of God; and many yet among them, that are humble souls, and striv-

ing for the Kingdom of Heaven. But for some months past, I have been persuaded that there is a deficiency among them, on the account of the account of there being no written form of church Government; and more particularly, my prejudices are strengthened in favour of church regulations, since I commenced traveling in the Province, while I have seen some of the F. B. churches, wading through severe trials and difficulties, like sheep without a Shepherd. And furthermore, while there is a certain doctrine extant among them, (viz. Trinity) which I think is not found in the Bible. I must say to my Brethren with whom I have formerly laboured, that I can go no farther with them; yet I do not feel disposed to hold them off as brethren in Christ.

Since I commenced labouring in the Province I have formed an acquaintance with the people denominated Christian Brethren, and found with them a form of church Government, which contains doctrines and rules for which I have long sought. The above are my reasons in short, why I write with them.

Yours in tribulation.

GEO. W. TABOUR.

Stukely Jan. 8, 1833.

For the Christian Luminary.

Br. Hendee,—Believing that good news from a far country, to my Brethren in the States, will be like cool water to a thirsty soul, I write the following for publication.

While my preaching Brethren, together with myself, are striving to stand upon the walls of Zion, and to declare salvation to our fellow men, we see the effects of the Dragon, striving to devour the children as soon as they are born. But thanks be to that God, who has called out a humble flock from the midst of the lofty sons and daughters of Babylon. He still putteth them forth and goeth before them. Truth and error in the Province, has been held up to the people, and many while beholding the loveliness of truth and freedom in the gospel, have been influenced to come over and help us. The fields of labor are enlarging, and the Macedonian cry is still, come over and help us. We have commenced our labours in the town of Compton, which affords us a good prospect that the true Standard of gospel liberty will be raised there. The work of God has recently broke out in Farnham and Dunham, and a number have united themselves into a church, known by the name of Christian Brethren.

Our Brethren in the Province are contending for that faith once delivered to the saints. We should be very glad if some of our Preaching Brethren in the States, would visit us this winter. I remain your Brother in the bonds of Christian love

JERA HASKELL.

Stukely Jan. 9, 1833.

For the Christian Luminary.

Q. How ought Christians live?

A. It is the duty of Christians to love God, and keep his commandments.

Agreeable to the words of Jesus, we must live separate from the world.

'If we were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

The apostle Paul preached the same doctrine. 2 Cor. vi. 17, 18 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

Hence we see a separation from the world is necessary, if we would enjoy the favour of God. Oh that Christians would not be separate in word only but in deed and truth.

If we would be what scripture requires, we must love the Lord with all our hearts, and our neighbour as our selves.

The word of God requires holiness of heart. 'Be ye holy for I am holy. Without holiness no man can see the Lord. Be ye perfect as your father which is in heaven is perfect.'

Finally, brethren I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' S. J.

MISCELLANY.

PRACTICAL CHARITY.

Now is the time to exercise practical charity. Cold winter is upon us, and doubtless there are some in the neighborhood of almost every reader whose condition might be rendered more tolerable by a little timely charity from others in better circumstances around them. Our religion has much to do with duties of this kind.—heretics as we may be, we believe that the value of a few dollars contri-

buted at this season of the year to make the habitation of the fatherless more comfortable, would be an act vastly more acceptable in the sight of God than large donations in aid of Tract or Missionary societies. It is the duty of all who are in a condition to assist others, to seek out objects of want, and with a ready hand and generous manner, to supply their necessities. It is not enough to wait for hunger and cold to drive our fellow-beings to our very doors on the mortifying errand of begging for charity. Thousands will suffer beyond duty, before they can bring themselves to this humiliating office. The good man will not wait for this. The cause which he knows not he will seek out, and like some ministering angel will visit the abodes of wretchedness and cause the widow's heart—oppressed with an anxiety for dependent little ones—to leap for joy at his approach. Let it never be forgotten, that, while there is much counterfeit and spurious religion in the world, the genuine kind is, as described by St. James, as follows:

'Pure religion and undefiled before God and the Father is this—To visit fatherless and widows in their afflictions and to keep himself unspotted from the world.'

Let professors be possessors of this religion, and the world would never be troubled with a spurious kind; on the contrary, it would be rendered a second Eden below.—

Christian Intelligencer

CLERICAL ANECDOTE.—A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged negro servant, who overheard what was said, made this reply; 'masa, go where there is the least money and the most evil.' He took the advice, and was made the happy instrument of uniting a distracted church, and conversion of many souls.



POETRY.

From the Connecticut Observer.

THE SABBATH.

The world is full of toil,
It bids the traveller roam,—
It bids the laborer to the soil,
The student to his tome,—
The heasts of burthen sigh,
Overloaded and oppress,—
The Sabbath lifts its banner high,
And gives the weary rest.

The world is full of care,—
The haggard brow is wrought
In furrows as of fixed despair,
And cheek'd the heavenward thought—
But with indignant grace
The Sabbath's chastening tone,
Drives money-changers from the place
Which God doth call his own.

The world is full of grief,
Sorrow o'er sorrows roll —
And the fair hope that brings relief
Doth sometimes pierce the soul,—
The Sabbath's peaceful bound
Bears mercy's holy seal,
A balm of Gilead for the wound
That man is weak to heal.

The world is full of sin.—
A dangerous flood it rolls,
The unway to its breast to win,—
And whelm unstable souls,—
The Sabbath's beacon tells
Of reefs and wrecks below,—
And warns, though gay the billow swells,
Beneath, are death and woe.

There is a world,—where none
With fruitless labor sigh,
Where care awakes no lingering groan,
And grief no more agony,—
Where sin with fatal arts
Hath never forged her chains,
But deep enthroned in angel hearts,
One endless Sabbath reigns. L. H. S.

BURLINGTON VT. JAN. 11, 1833.

HORRID MURDER.

A Miss Stevenson, a young lady about 17 years of age, left her father's house to go to Champlain village, about 2 miles distant, on Wednesday the 26th ult. for the purpose of purchasing some articles at stores. She purchased the articles and left for home about 3 o'clock in the afternoon. When night drew nigh, her friends, alarmed at absence, proceeded in search of her, and an ineffectual search was kept up until Wednesday 2d inst, when she was found about 5 rods from the road, leading to her home; with a handkerchief in her mouth and her throat cut from

ear to ear. No doubt exists as to the cause of the murder, but the villain who perpetrated it is yet unknown.

QUESTION.

JAMES says, chap. i. 13, 'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.' MOSES says, Gen. xxii. 1. 'And it came to pass after those things, that God did tempt Abraham.'—How can both these places of scripture be true?

ANSWER.

To understand these two places of scripture, it is necessary to know the meaning of the word *tempt*. This word, sometimes means to *mislead*, or to be drawn from that which is right; this is what James means by the word. He says, 'But every man is *tempted*, when he is drawn away of his own lust, and enticed.' As James used the word, God never tempted any man; for he never drew any man away from righteousness: but they are drawn away by an unlawful desire for that which God has forbidden.

In Genesis, the word *tempt*, means to *try*; this Abraham experienced. God *tried* him when he called him to offer the son of promise, as a burnt offering on mount Moriah. Paul has given this as the meaning of the word *tempt* in that place. Heb. xi. 17. 'By faith Abraham, when he was *tried*, offered up Isaac, and he that had received the promises offered up his only begotten Son.' This shews that the scripture is in harmony with itself, notwithstanding the seeming contradictions in words used by the different writers.

A Serious Question.—A number of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourses, said, It is a question whether we shall all go to heaven or not. This plain hint occasioned a general seriousness and self-examination. One thought, if any of this company go to hell, it must be myself; and so thought another, and another. Even the servants who wait-

ed at the table, were not in the same manner. In short, it was afterwards found, that this one sentence proved, by the special blessing of God, instrumental to their conversion. What an encouragement is this to the Christian, to give a serious turn to conversation when in company.

THE TRIAL.

It is said, that Constantius, the father of Constantine, finding when he came to the throne, a considerable number of Christians in office at court, issued an edict, requiring them to renounce Christianity or quit their places. The far greater part of them readily and resolutely gave up their employments and prospects, in order to preserve good consciences; but a few cringed and renounced christianity. When the Emperor had thus made full proof of their disposition, he turned out every one of them who had complied, and took all the others in again, giving this as a reason for his conduct, that those who would not be true to CHRIST, would not be true to him.

NOTICE.

This is to certify that I Jacob Bedel of Morristown do give my son, Daniel C. Bedel his time, and that hereafter I shall have no claim on his service or earnings; neither shall I consider myself holden to pay any debts of his contracting, after this date.

JACOB BEDEL.

Morristown Jan. 25 1833

MARRIED.—In Mansfield on the 14 Inst. Mr. Hawley Wells, and Mrs. Susan Harlow.

DIED.—In this town, on the 13th inst. Mr. Caleb George aged 62.
Also, on the 2nd Inst. Mrs. Chapman wife of Daniel Chapman.

Subscriptions will be received by the following Agents.

Mansfield, Vt. Ed. John Capron.
Danville, " Eld E. Thompson.
Pomfret, " Ed. A. Bailey.
do " Eld. I. Dexter.
Lyndon, " Eld. I. R. Pottungill.
Johnson, " Eld. J. M. M.
Cubbit, " Eld. I. Kirth.
Fairfax, " Eld. A. Hartshorn.
Hartwick, " B. Wells.
Waterville, " B. R. Carpenter.
Wolcott, " Galen Palmer.
Graham N. H. Eld. L. Hemenway.
P. mont, " Eld. R. A. Ken.
Stanstead, L. C. Eld. R. Haskell.
Grayby do. Eld. O. Ide.
Shefford do. Eld. T. Harvey.
John Spalding, Itinerant.
Gardner H. Sweet, do.
William Sweet, do.
Moses Sweet, do.
Calvin J. Goodwin, do.
Davis B. Wyatt, do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, Vt. MONDAY MORNING, FEBRUARY 11, 1833. William Mack

No. 12.

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDEE, *Editor & Proprietor.*
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without exp. nec. to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

DOCTRINAL.

Mr. Editor.—If you think proper, please insert the following considerations, in answer to the questions proposed, for the consideration of your Trinitarian Brethren, in your eighth number.

If Jesus Christ is not Divine, why did the God of truth proclaim in his address to him, saying, “thy throne O God, is forever & ever.” and if he is not human, how could he be called the man Christ Jesus, and be represented as made in all points like unto his brethren? Were his brethren humane? It behoved him in all things to be made like unto his brethren. Had his brethren flesh and blood?

He took part of the same; for verily he took not on him the nature of angels, but he took on him the seed of Abraham. Was Abraham human? So likewise must his seed be. But who took upon him the seed of Abraham? It was he who said, before Abraham was, I am: it was he by whom the worlds were made, it was he who was before all things: he must be eternal of course. It was he without whom there was not any thing made that was made; and who can he be but the eternal Word which was in the beginning with God, and which was God.—And what God was he? Was he a created God, or was he an eternal God? One or the other he must be. If he was altogether created, he must be distinct from the eternal God, and not the object of worship, for God will not give his glory to another. If he is the eternal God, he must be one

with the Father, and all men may know the Son, even as they know the Father. Say ye, who disallow the Son to be the eternal God, how do ye, or can ye honor the Son, even as ye honor our the Father, while ye honor the Father as the eternal God, and honour the Son not as the eternal God.

Concerning the second question, I ask if human transgressions require any thing more than a human sacrifice? Does it require a being to make the atonement for sin possessed of all the attributes against which sin is committed? If so, have not all the attributes of God been sinned against, and does it not require a being possessed of all his attributes to make the atonement?

The first Adam, as man, transgressed; the 2nd Adam as man obeyed;—being made in all points like unto his brethren, his obedience was accepted, in the room of the first Adam's. As man, supported by the eternal Word, has poured out strong cryings and tears; as man in union with the same eternal Word, he offered up himself to God through the eternal Spirit, so that of the Being who makes the atonement, it may be said, “in Him dwelleth all the fulness of the God-head bodily.

Concerning the 3d and 4th questions, let me ask, if the sacrifices offered under the Law, were any thing more than brutal sacrifices? If not, would brutal sacrifices make any thing more than a brutal atonement? And would brutal sacrifices make a fair representation, or be a suitable type of the sacrifice made by the Mediator betwixt God and man, the man Christ Jesus?

I might here leave the questioner to answer his own questions; but as he has presented himself in the Christian Luminary, it is reasonable to suppose that he may be in search of light on the subject, I therefore presume to offer him my opinion.

I will first say, without controversy, great is the mystery of Godliness, God manifested in the flesh.” Now for me to endeavour to explain the union of that Word which was God, with that flesh in which he was manifest, looks to me like striving to find out the Almighty to perfection. for me to say that the eternal Word did, or did not suffer, when Jesus died on the cross, is out of my province. That God has been grieved

at heart, the scripture testifies: but what must be the sensations of a God of love, in view of the sufferings of the innocent Lamb of God, when on him were laid the iniquities of us all, and his soul was exceeding sorrowful, even unto death, I know not; but this I may say, like as a Father pitieth his children, so the Lord pitieth them that fear him. I know not that it would be unreasonable to suppose that the everlasting Father was touched with all those pitiful sensations in view of the sufferings of Jesus, with which a rational tender Father would be touched in view of the sufferings of an innocent child. The Lord has represented himself as having his bowels troubled on a certain occasion. Thus we are authorized from scripture, to say that the Lord is very pitiful, that he may be grieved at his heart, and that his bowels may be troubled. But whether he suffered any thing more than those compassionate sensations in view of our Saviour's sufferings, or to what high those sensations dwelt in him, it is not for us to comprehend. Great is the mystery of Godliness. Now it would appear very irreverent to me, to term the sacrifice under the law, brutal sacrifices, because brutes alone were offered for those sacrifices, being of divine origin, being sanctioned by divine authority, and being offered upon an altar of divine appointment, which sanctified the gift, the sacrifices become more worthy of the name divine, than brutal.

Now, admitting that Christ suffered only as man, it does not necessarily follow that the sacrifice was merely human, for being of divine appointment, sanctioned or sanctified by all the divine attributes and being offered through the eternal Spirit to God, the term “human sacrifice,” would appear very irreverent; it would be calling a divine institution by the name human. But admitting that it might be called a human sacrifice does it necessarily follow that the atonement must be human? Is not the altar that sanctifies the gift greater than the gift? If so, will it answer to measure the atonement by the gift that is upon the altar? Again, as the altar is greater than the gift, it appears rational to conclude it gives more virtue to the sacrifice than the gift, of course the atonement is more worthy to bear the name of the altar than the gift, and as we learn

that the altar sanctifies the gift, it appears that all the virtue of the gift as a sacrifice is derived from the altar, so that if the altar be divine, the sacrifice and the atonement may justly bear the name divine. Now let us suppose the altar, on which our Saviour was offered, to possess all those divine attributes against which sin has been committed, suppose it to be no less than that Word, that was in the beginning with God, and which was God, a being worthy to be honoured even as the Father is honoured, then suppose the gift in connection with, or upon the altar to be the seed of Abraham the man Christ Jesus, possessing all the attributes of man in his state of innocence exposed to like temptations, subject to like sufferings, made in all points like unto his brethren, thus with all the attributes of the sinner, sin and its pollutions excepted, offering first obedience to the divine law, afterwards offering himself upon the altar of all those divine attributes against which sin had been committed, receiving the sanctifying influence of this altar, the sacrifice becomes divine and the atonement divine.

Now it appears to me essentially requisite, that the offering for the sins of the world, should possess all the attributes of man sin and its pollutions excepted, a lamb without blemish, it appears essentially requisite also that the offering should receive the sanction and be sanctified by all those attributes against which sin has been committed. Therefore it appears essentially requisite, that the being who makes the atonements should be in the strictest sense of the word the man Christ Jesus, and be also the Word which was in the beginning with God, and which was God. To say that Christ is not God, would be to stain with falsehood all those passages in scripture where he is called God: to say that he is not man, would stamp with fiction all those in scripture where he is called man: to say that he is not the eternal God, would be to say virtually that we ought not to honour the Son even as we honour the Father. That our Saviour sometimes speaks as God, and sometimes as man, is to obvious to require proof.

At one time as man he says, ye both know me and ye know whence I am, and I am not come of myself, but he that sent me is true whom ye know not. At another time, as one with the Father he says ye neither know me nor my Father if ye had known me ye should have known my Father also. No way can these passages be reconciled, but to admit that he possessed two distinct nature and spake in two distinct capacities.

As man our Saviour increased in wis-

dom, as man he had not where to lay his head, as man he was tempted, as man he was hungry and thirsty, as man he prayed, as man he was obedient even unto the death of the cross, as man he might say my Father is greater than I. As God, he is the object of worship, in the manger he was worshiped. it is said, let all the angels of God worship him; as God, he is one in honour with the Father, so that he that honoureth not the Son honoureth not the Father, as God he could say before Abraham was, I am' as God, he was before all things, and being that Word by which all things were created, he is in the full sense of the word, the beginning of the creation of God. Now if Christ was not eternal he was not in the beginning with God' he was not before all things, and instead of being the beginning of the creation of God, he must have himself created, and some being must have been the beginning of his creation. Every house saith the Apostle, is built by some man, but he that built all things is God. I may properly be called the beginning of the house in which I reside, but I am no part of the house I have built. So he who was before all things, by whom all things were made, is the beginning of the creation of God, while he is not part of that creation.

I am aware, that it has been presented as a proof that our saviour was created, that he was the beginning of the creation of God. Now to determine whether this expression is proof that Christ was created, we will ask the question, what was the beginning of the creation of God? was a creature the beginning of the creation? if so a creature was the beginning of creation; and if we may be allowed such an inference, and thus confound creatures, and the beginning of creatures, we might be allowed to say, that the beginning of the creation of God, is the creation of God. But who was the Beginning of the creation of God? It was he by whom the Worlds were framed, and the Worlds were framed by the Word of God. The Word of God is then the Beginning of the creation of God. He made all things by the Word of his power' the Word of his power is then the beginning of his creation. That Word then, by which all things were made that was in the beginning with God and which was God is emphatically the beginning of the creation of God; but though as God he is the beginning of all things, yet as man, he was created or made in all points like unto his brethren so that as both God and man, united as one person he can stile himself the first and the last, who was dead and is alive.

Now would it not be considered blasphemy for any being that did not possess the attribute, eternity, to say, I am Alpha and Omega, the Beginning and the End, the first and the last? When we honor Christ as the First, we honor him as the eternal God. When we honor him as the Word that was in the beginning with God and which was, we honor him as the eternal God. When we honor him as before all things, we honor him as the eternal God. And when we honor him as the eternal God, we may honor him as one with the Father, possessing all the attributes of God; we may then, and not till then, honour the Son even as we honour the Father. We may call him Immanuel, and mean as we say, and worship him without fear of bestowing on him too much honour.

Now I am persuaded that some, who honestly disallow in word that Christ is the eternal God' do nevertheless ignorantly, or virtually honour him even as they honour the Father. I sincerely wish they were better informed but I by no means feel disposed to forbid their doing good works in his name because they follow not with me in their opinion of his attributes; and while I esteem them better than myself I would humbly shew them my opinion requesting them to search the scriptures whether these things are so.

Perhaps our readers may think it strange that we give publicity to the above sentiments which we do not believe. But as there were a number of questions proposed in the Luminary for the consideration of our trinitarian brethren, and as an answer to those questions has been sent us, we think it no more than just, that it should have an insertion. But we hope, that some of our brethren, who have more leisure than we have, will furnish us with a communication on the subject,

For the Christian Luminary.

The following remarks on Charity or Love, was handed to us by a friend, saying it was handed him. The writer has seen fit to conceal his name, but the sentiments are so valuable and true, to be lost. We therefore take the liberty to publish them.

Remarks on Charity or Love.—The Apostle Paul in the 13th Chapter, 1st Cor. has given a beautiful description of Charity or Love. It is generally understood that Charity and Love are the same, so it will only do for ignorance to give an opinion. If I am not mistaken, it is given in by almost all, that the word Charity is confined to alms giving if this be true the contradiction would be thus; though I have the utmost Charity so

as to give all my goods to feed the poor' and have not Charity, It profiteth me nothing. Therefore I think we may shun this probable misapplication of the term, and say, though I give all my goods, to feed the poor, and have not love, it profiteth me nothing. The reader may use which term he pleases, only permit me to say love. 'To be brief upon the subject, Love is a precious gem, and that alone which adorns and crowns every other grace; or like salt which keeps and preserves every thing that is mingled with it, so that if the salt should be lost all would be good for nothing. Thus if we may be allowed to pursue the analogy through all our devotions, we might easily find a reason why so much lack of life, power and sweetness in all our devotions. It is a stubborn fact that love to God, and man, has in a great degree fled the bosoms of many professed people of God. And what is daily seen and heard plainly demonstrate the same. Not long since a company of believers united together for the purpose of fighting the battles of the Lord, and took with them the word of God, by which means they were enabled to commend themselves to every man's conscience in the fear of God, and while they held this precious gem in the heart, their prayers pierced the heavens, their preaching made known the secrets of men's hearts, in their singing they made melody in their heart to the Lord, and not only reached the ears but the hearts and I believe many souls will rejoice in the Eternal world that love was the bond of this little despised few: yes love bound them together like a three fold cord that is not easily broken. But alas! I fear that their spirituality is in some degree lost; the truth is often preached, but the edge in a measure destroyed. Singing is often attempted as when in our first love, and the melody often reaches the ear, and the dry morsel is soon forgotten by the hearer. And all this because love is dwindled in too great a degree. For one I think,

Where love is absent, self takes the whole control; Hence ignorance, pride, and darkness fill the soul.

Then self-sufficient, all important rank;
Others are infidels, and I myself a blank.

When love is present, peace and heaven flow
Conspicuously, things eternal light and truth bestow
How frail am I, dependant as a child,
God's children, are Christians meek and mild.

Reader whoever thou art, does the love of God dwell in thy soul? perhaps the answer is, I hope so. But do you not know that love is as different from malice and hatred, as darkness and light or fire and water. What folly to deceive ourselves. Do you expect while you feel revenge and hatred in your heart, and slander others, and call them infidels &c, because they do not follow you? I tell you no, love oweth no ill to his neighbour, it envieth not, bareth all things, endureth all things, and finally never faileth. I tell you reader these jarings, clashing, backbitings, pushing, and hunching other denominations, is a black, wicked, abominable thing, and is because the love of God is absent.

CHRISTIAN LUMINAURY.

STOW FEBRUARY 11, 1833.

What does the world expect from Christians?

It is well known, that however blind sinners are to their own characters, yet they are very watchful to discover the faults of Christians. The world expects to see a material difference between those who profess religion, and those who do not. They expect that Christians will lead very different lives from themselves. That they avoid the worldly and profane, and choose the society of Christians. That they will frequent the house of God, and avoid evil speakings &c. That they will prefer the Bible and other religious books, to all others. That their conversation will be upon religious subjects, and avoid unprofitable discourses at all times. That they will bridle the tongue and keep the body in subjection, according as the gospel requires. That they will be faithful to their friends, and love their enemies. And that they will on all occasions possess a meek and quiet disposition.

But alas, how many professors of religion deviate from this blessed rule, and seem to forget their profession when among the people of the world, and bring themselves down to the pretences, manners & fashions of the worldly minded, thinking it of but little consequence to appear religious before those who care nothing about it. This will not do. It is not enough that we appear religious among Christians, and on certain occasions, but steady and pious life is required. And notwithstanding the world is well pleased at the wickedness of professed Christians, yet at the same time they very well know what should characterize a Christian. Such will rise at the sound of GABRIEL'S trumpet, as swift witnesses against the nominal and half-hearted Chris-

tian. It falls to the lot of Christians to live among those who are enemies to the cause of God; and although opposed by the enemies of the cross, yet the Christian should always remember that he is under the deepest obligation to let his light shine before the world. The consequences of confessing, or denying Christ are plainly taught us in the Sacred writings.

COMMUNICATIONS.

For the Christian Luminary.

Dear Brother,—Permit me to give you a short account of my journey to the South. The 3d of Jan., I left my district in Vt., arrived the same evening at Woodstock, and enjoyed a good season with the friends of Zion. On the 4th I attended a meeting in Windsor, West Parish; it was a solemn, and interesting season; and many appeared to realize the necessity of being prepared to meet God.

Jan. 5th, arrived at Claramont, enjoyed much peace while conversing upon the subject of religion. Jan. 6th I reached Marlow N. H., visited a number of brethren who appeared to be very much engaged in the good work of God. Here I enjoyed the privilege of holding several meetings with the brethren, and also in several of the adjoining towns in most of which, much of the power and presence of God was manifest. There I witnessed that friendship and hospitality that I never expected when I left my Father's house. May the Lord reward them abundantly. I am encouraged still to pursue the heavenly course: I can truly say that for two or three Months last past, I have enjoyed a closer communion with God, than I ever did before, for which I can say with the Psalmist, "bless the Lord Oh my soul, and all that is within me Praise his holy name."

Oh brethren "lift up your heads and rejoice for your redemption draweth nigh. May the Lord revive his work—guide us to his praise while here, and bring us eventually to praise him in his better Kingdom.

Yours respectfully.

G. H. Sweet.

Br. Moses Sweet will Preach at the School-house in this Village on the evening of the 13th Inst.



POETRY.

From the Christian Watchman.
The fashions of this world passeth away.

ST PAUL.

A rose upon her mossy stem,
Fair queen of flora's gay domain,
All grateful wore her diadem,
The brightest mid the brilliant train;
But evening came with frosty breath,
And the quick return of day,
Her beauties in the blight of death
Had passed away.

I saw when morning gleam'd the sky.
A fair young creature gladly rove,
Her motting lip was melody
Her varying smile the charm of love.
At eve I came, but on her bed
She droop'd, with forehead pale as clay,
"What doest thou here?"—she faintly said,
"Passing away!"

I look'd on manhood's towering form
Like some tall oak when tempests blow,
That scorns the fury of the storm,
And strongly strikes its roots below—
Again I look'd—with idiot cower,
His vacant eye's unmeaning ray,
Told how the mind of god-like power,
May pass away.

Of earth, I ask'd with deep surprise,
"Hast thou no more enduring grace
To lure thy trusting votaries,
Along the toil-worn shadowy race?"
She answer'd not—the grate repl'd—
"Lo, to my sceptre's silent sway,
Earth's boasted glory—pomp—and pride,
Must pass away."

MISCELLANY.

REVEREND.....A PROTEST.

Br. A. C. Thomas has published a protest against the use of the word *reverend*, (a title applied to God Ps. cxi: 6) when applied to man as a title. He says that in future he shall address his ministering brethren by the title of 'Ev.' (Evangelist, i. e. one who preaches glad tidings) instead of 'Rev.'—and wishes all who address him to use either *Ev* or no title at all.

For myself I have also long had an aversion to the title of Reverend, Right Reverend, &c., but have very little choice in any, save those which are the most appropriate, at the head of which I admit *Ev.* to stand. Hence I will answer to reverend, Evangelist, Pries, Parson, Elder, or Domine, in turn—but prefer the omission of them, or the title of Friend or

Brother to the whole of them. If people must give us some mark of distinction, and have some mark by which to know their preachers from laymen, would not *Min.* (for Minister) or *Pr.* (for Preacher,) do as well as any—they would be as correct, and are less sanctified in the eyes of the multitude than either *Evangelist*, (a term never applied, by common usage to any but the four apostles,) or *Reverend*.—However, every man to his liking, and I shall grant Br. Thomas's request by dubbing him "*Ev.*" when any title other than Br. is necessary.—*Evangelical Mag.* G.

PERSECUTION IN JAMAICA

Extract of a letter from Rev. Joseph Tinson, Kingston, Jamaica, 17th Sep. 1832, received by Rev. Mr. Malcom, of this city.

"Persecution not only continues but daily increases in Virulence. Our Missionaries are nearly all silenced in the country stations, and several driven into Kingston, whither all will shortly be compelled to fly, unless Government interferes. One of our Missionaries was forced to escape in a small canoe, in which he and his wife were out at sea for two or three nights, to avoid their own countrymen, who were thirsting for their blood! and that simply because they were Missionaries. Unions are formed, or being formed, all through the Island, for the purpose of expelling all "Sectarians" from the Island; but it is manifested. Jews, or even Infidels if they speak on behalf of missionaries, as men entitled to justice, have their houses pulled down, their property destroyed their families exposed—and they forced to flee for their lives. Members of the Episcopal Church share the same fate. Several very respectable persons at Savannah la Mar have suffered greatly for their kindness to our Missionaries there."—*Watch*.

Annual Bill of mortality for the city of New York during the year 1832—the whole number of deaths was 10,359; being 3,996 more than ever occurred in the city before, in any one year.

This extraordinary increase of mortality, is mainly attributable to the ravages of Malignant Cholera, which carried off no less than 3,515 individuals,—all in the months of July, August, September and October. Of the whole number, 10,359 there died of CHOLERA 3,551, CONSUMPTION, 1,414, convulsion 501, diarrhoea 104, Dropsy in the head 344, Dysentery 130, Flux infancy 334, Inflammation of the bowels 196, INTemperance 119 Marasmus 177, Measles, 290.

RELIGIOUS DISPUTATION

Sir Henry Walton was much opposed to disputation. He gave orders to have the following inscription put on his monument:—

"Here lies the first author of this sentence:
The itch of disputation is the bane of the church,
seek his name elsewhere."

He was asked once if he thought that a Papist could be saved. "you may be saved" replied he, "without knowing that."

I have heard of a certain disputant who was once labouring on a point; (in which himself was more interested than God,) and finding his antagonist hard to be convinced, and lifting up a stick he had in his hand, said he "if you wont believe it, I will make you." Even Luther, who was no small controversialist, used to say in the following manner:—"From vain-glorious Doctors, contentious Pastors, and nice questions, the Lord deliver his church."

Subscriptions will be received by the following Agents.

Marshfield, Ft. Eld. John Capron.
Danville, " Eld E. Thompson.
Pomfret, " Eld. A. Brailey.
do. Eld. I. Dexter.
Lyndon, " Eld. I. R. Pettingill.
Johnson, " Eld. J. Moffit.
Cabbot, " Eld. I. Kieth.
Fairfax, " Eld. A. Hartshorn.
Hardwick, " B. Wells.
Waterville, " B. R. Carpenter.
Wolcott, " Galen Palmer.
Gilsum, N. H. Eld. L. Hemenway.
Piermont, " Eld. R. Allen.
Stanstead, L. C. Eld. R. Haskell.
Granby, do. Eld. D. Ide.
Shford, do. Eld. T. Harvey.
John Spalding, Itinerant.
Gardner H. Sweet, do.
William Sweet, do.
Moses Sweet, do.
Calvin J. Goodwin, do.
Davis B. Wyatt, do.
George W. Tabour, do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. 11,

STOW, VT. MONDAY MORNING, FEBRUARY 25, 1833.

No. 13

JOSIAH KNIGHT, Contracting Agent.
J. P. HENDEE, Editor & Proprietor.
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expense to any of the Publishing Committee will be punctually attended to and forwarded if necessary. Also subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

DOCTRINAL.

For the Christian Luminary.

SELF-DENIAL.

Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.—Mat. xvi. 24th.

In this text of scripture, our Saviour informed his disciples, that if any man would go where he was going, they must punctually attend three things, viz. Deny self, take the cross, and follow him. Some have said, that these three duties may be comprised in one, or that denying self, is bearing the cross, and this is following Christ. I acknowledge they are very nearly connected, but for the sake of convenience I shall speak of them separately. And

First. What are we to understand by denying self? Are we required to deny our selves of the necessary comforts of life, by committing to the flames, and destroying them? No; for these are given to us of God to enjoy. Are we to deny our selves of health, and life, by cutting and afflicting our bodies like the Hindoes? No; for we are commanded to preserve our lives, and the life of others as far as we can. Neither are we to deny ourselves of exercising necessary care to preserve our estate, life, health, and families. But we are to deny our selves of all "ungodliness and worldly lust". We are to deny our lives of nothing that is for our present good, or future bliss; but

of those weights, which impede our progress in the Christian race. As said the apostle Paul, "wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us". We are to deny our selves of pride and anger, which seem to be the native plants of the carnal heart, showing themselves through all the actions of those who suffer them to remain, and render the person miserable and unhappy. A person possessed of the haughty passion of pride, has a strong thirst for honor and applause; and if he does not meet with it according to the evil desire of his carnal mind, it causes an awful rankling in his breast, and especially when he sees others preferred before him, like a proud Haman, when he saw Mordecai sitting in the king's gate, he gives way to anger, and would build himself up, at the expense, or destruction of others. But remember that "pride goeth before destruction, and a haughty spirit before a fall". That person who indulges himself in pride, becomes a willing slave, to a hard, and tyrannical master through life—Meets an unhappy death, and a miserable eternity. For where Christ is gone, he cannot go with such an ungodly temper as this. The scriptures teach us what we are to lay aside, or deny ourselves of. "Wherefore laying aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings" &c. 1. Pet. ii. 1. "Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: for which things sake the wrath of God cometh on children of disobedience. Col. iii. 5, 6." Notwithstanding self-denial is so much urged in the scriptures, yet it is a lamentable fact, it is disregarded; even by professors of Christianity. How many professed followers of Christ, in many cases, give the whole reins of government into the hands of self, and like a wretched vagabond, they are led into a land of drought, where there is no water of life; into a cold lukewarm frame of mind, and become stumbling blocks in the way of sinners. Self-denial is too much overlooked, and passed by unnoticed, by many who have a standing in the Church. Covetousness ought not to

be countenanced, or indulged by any. Idle and vain conversation, is also strictly forbidden by the inspired penman. Eph. v. 3, 4. "But fornication and all uncleanness, or covetousness, let it not be once named among you as becoming saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient.

In order to be prepared for self-denial, certain considerations are necessary. If self is leading us to indulge in pride; if it be to take pride in our own person, let us consider what we are, and that although we may decorate and ornament our mortal frames for a few days, so as to appear in all the splendor of a Prince, or Princess, yet they will soon become lifeless, and loathsome heaps, committed to the bosom of unconscious earth,—the coffin will speak of none of those beautiful features and ornaments which we may now wear—the cold and silent earth will not sound our glory; all human glory and honour will then fall into eternal oblivion, and if this is our chief concern here, we have our reward here, and cannot expect to go where Christ is gone. Then from the above considerations, let us never indulge, but deny ourselves of every unnecessary ornament, and strive to adorn ourselves with the meekness and gentleness of Christ. If self is leading us to indulge in covetousness, whether private or public members, let us deny ourselves and flee from it; as we should from a foe that we expected would destroy us. If we that preach the gospel, begin to feel so selfish as to conclude we cannot preach without a salary of some hundreds of dollars, so as to lay up a treasure on earth; let us remember that the blood of souls will be required at our hand in the day of judgement, if we preach not the gospel; and let us deny ourselves and enter into the vineyard and labour, whether we receive any earthly compensation or not. If a private member feels so selfish as to withhold temporal blessings from the poor and needy, and from those who administer in spiritual things; let them read the following texts "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister in carnal things." Rom. xv. 27, 1. Cor. ix. 11. If we are given to vain talking,

let us remember that for every idle word we speak, God will bring us into Judgment, and reflect that God sees, and knows all our actions. Then let us deny ourselves of ungodliness and worldly lust, that we may be holy and without blame before God in love, when He shall come and receive us to himself

J. KNIGHT.

To be continued.

CHRISTIAN LUMINAURY.

STOW FEB. 25 1833.

The world, What is it, even to those who love it? It is a perpetual servitude, where no one lives for himself, and where, if we strive to be happy, we must submit to its fifters and bondage. It is a daily revolution of events, which creates in the minds of its votaries the most bitter hatreds and jealousies. It is a place of sorrow; its pleasures carry with them their troubles and afflictions. There is nothing of a sublimary nature that is lasting; however affluent and exalted it may be. Mankind pass their lives in agitations, perplexities and fears; always ready to deceive and take the advantage of each other; always eager and active to profit by the misfortunes of others; always discontented with their present enjoyments, and anxious about future prospects; pursuing every possible means to obtain happiness, but are moving still farther from it. There is a spirit in the natural man, which exhibits itself in different ways, vanity, ambition, luxury, and avarice. While these principles rule, it produces conduct the most vile: it sets the Father at variance with the child, the husband with the wife, and the ties of friendship and blood are broken. The misfortunes and wants of a neighbour, are passed by with indifference and insensibility when we can neglect him without loss, or cannot be recompensed for our assistance. This does not correspond with the doctrine of our blessed Saviour, consequently it is the wrong road to happiness. Should we take the wings of the morning, and fly to the uttermost parts of the earth in pursuit of happiness, and grasp the Indies East and West, or avail ourselves of the greatest honours that could be bestowed on man, we should find ourselves disappointed. In short what would it profit a man to gain the whole world, and lose his own soul. Substantial happiness is not found in the vanities of this world. It is an astonishing fact, that a great part of mankind are deaf & blind to their best interest; eagerly pursuing, and grasping at a bubble upon the wave, which vanisheth away. Vain man thy fond pursuits forbear and turn your attention to things of a more sublime and substantial nature. Nought but the pure religion of Christ, can satisfy the capacious mind of man. Then leave! O leave the joys of earth, and fly to the standard of Prince EMANUEL.

In Publishing the communication sent us, in answer to the questions proposed to our Trinitarian Brethren, we omitted some reflections at the close of the letter, as we considered them not any thing

relative to the subject. We would inform the writer that we were very much pleased with the spirit and candor which attended his communication, and hope it may prove beneficial to our readers.

COMMUNICATIONS.

For the Christian Luminary.

Brother Hendee.—The following remarks, you are at liberty to give an insertion in the Luminary, if you think proper.

On the 2nd day of Feb. 1832, I left the Province of L. Canada to attend the Christian Conference, that was to be held in Calais vt. Accordingly met with a number of the Preachers of the Gospel, with whom I formed an agreeable acquaintance, and after obtaining information, relative to the order, and regulations of the Conference, and finding an itinerant Ministry among them, I felt at home, as my mind had been led to travel, and "proclaim the acceptable year of the Lord, and the day of vengeance of our God". I therefore joined the conference, and was directed to labour in Walpole and Marlow district, N. H. At the close of the Conference, the Lord lifted upon us the light of his countenance, and my heart was greatly comforted with my brethren in the Ministry.

I pursued my journey in company with Eld. D. Winchester, and found him to be truly a companion & fellow laborer in the Kingdom and patience of Jesus.

I arrived at my appointed district, the last of Feb. Being a youth, in a foreign land, two hundred miles from my native home, among entire strangers; I was looked upon by the world, and by some of my brethren, as David was, when he went out to the camp of his brethren, with an ephath of parched corn, and ten loaves, to refresh them. But as it was said to Samuel with regard to anointing David, look not at the statue, or outward appearance, for God looks at the heart. The invisible arm of God was my supporter; and as was said to Samuel, so it was whispered to my understanding, say not I am a child, but thou shalt go to all, wheresoever I shall send you.

I commenced my labours in a number of towns. The Lord appeared to help in lifting a standard for the people in the town of Lempster. The word has been blessed, to the conversion of many souls; and in some other places in this region the Lord has visited his people, and restored unto them the joy of his salvation.

God only, is acquainted with my trials yet He has given me favour in the sight of the people, and I can say with the

Apostle "thanks be to God which giveth me the victory through our Lord Jesus Christ". In Jan. last, I received a visit from my Brother who is labouring in Vermont, and being solicited by him to visit my Parents, and friends in the Province, accordingly complied with his wish. The first day of Feb. 1833, I reached my Fathers house, having been absent one year lacking one day. While visiting my brethren and friends, both in public, and private; the Lord comforted my heart. I had the privilege of attending one general meetin, in the town of Stukely, where the Lord seemed to preside in the meeting. Again I bid my Parents and friends farewell, and started my journey for the south. In consequence of the inclemency of the wether, I was unable to fulfil all my appointments on my return.

Notwithstanding all the fatigues and hardships, incident to an Itinerent life; Yet I feel resolved to live and die a pilgrim. And while I labour, try to Preach the unsearchable riches of Christ to my fellow men. May the Lord enable me to go forth weeping &c., that I may return bringing my sheaves with me.

I remain your unworthy Brother and fellow laborer, in the Kingdom and patience of Jesus.

MOSES SWEET.

Marlow Feb. 18, 1833.

For the Christian Luminary.

Dear Brother,—With gratefulness of heart, I improve a few moments in giving you a brief relation of my visit to Canada.

On the morning of the 28th of Jan. I left Royalton for the purpose of visiting my friends in the Province of L. C. on the evening of the same day I stoped with Br. Dane in Barre Vt., and enjoyed a comfortable season while conferring upon the subject of religion. Tuesday the 29th I stoped at Stow, and enjoyed much satisfaction with the friends of Zion. On the 30th I rode to Bakersfield, and enjoyed a heavenly season with Br. Wright and family, who were aged Pilgrims, but seemed to be strong in faith, like Jacob of old, who worshipped God leaning upon the top of his staff. On Thursday the last day of Jan., I reached Sutton, within six miles of my Fathers house, and my heart was some what comforted, on meeting quite a number of my Brethren and friends with whom I had formerly associated, in the sweet harmonious service of God. On the first day of Feb., I had the privilege of meeting again my Parents and friends in the place of my nativity, and

where the Lord delivered my soul from sin and death. On the 3d, ult. I attended a meeting in my Fathers vicinity, and had the privilege of recommending Jesus to a candid congregation; the Lord filled my mouth with arguments, and the power of God was manifested in the meeting. The time being short that I could stop in the Province, I had to be expeditious in visiting my Brethren and friends, in different towns. On the evening of the fifth I attended a meeting in Dunham; quite a large and candid congregation listened with peculiar attention to the administration of the Word; the Lord unloosed my tongue, and I was enabled to speak two hours, and at the close the congregation appeared still anxious to hear the word, in several different towns the Lord was known of us in breaking of bread. On the 9th, and 10th Inst., I attended a general meeting in the town of Stukeley, in company with Brs., J. Haskell, D. B. Wyatt, G. W. Tabour, Wm. Sweet, and M. Sweet. On Saturday Br Wm. Sweet delivered a discourse which was very refreshing to the disciples of Christ, after which, many spake freely of their prosperity in the cause of God. On Sunday at half past 10 A.M., reassembled, and heard a discourse delivered by Br. M. Sweet, from 2d Timothy ii. 19th, which was followed by a number of very feeling exhortations, from both preachers and brethren. At the close, about forty or fifty communicants, came around the table of the Lord, and joined in commemorating the sufferings, and death of our blessed Lord and Master. We were raised up to set together in a heavenly place in Christ, and truly his banner over us was love, and his fruit sweet to our taste. O shall I meet in heaven, with those disciples with whom I have often united in Canada, in the sweet work of Zion? May the Lord give us grace, that we may finally overcome and join the church triumphant in heaven. January the eleventh, though painful, I again was called to leave my parents and native home, to return to the South. My heart being some what affected, I took my leave of my native home, met in the evening with a candid congregation in Sutton, and the Lord seemed to preside in the meeting. On the 12th and 13th days, being hardly able to sit in my carriage, I rode fifty miles, in a very tedious storm, to fulfill my appointments; yet with all the fatigue of journeying, I still feel resolved to travel and try to persuade my fellow men to become reconciled to God. O how sweet is communion with God, a heaven be-

gun upon earth; may the Lord revive his work, and bring us to our graves in peace, and finally to eat bread in his kingdom for Jesus sake.

Yours &c. G. H. SWEET.
Waterbury Feb. 15th, 1833.

MISCELLANY.

WHAT IS RELIGION? True religion, one has very happily observed, is that which makes a good man—which renders one pious towards his God—conformed to the pattern of his Saviour:—benevolent to his fellow men—humble in his temper and manners—peaceable in society—just in his of all—strict in the government of himself—patient in adversity—and attentive to his duty in all conditions and relations in life. When you see such a character, you may believe that religion is there. Reader, when you find this to be your character, you may believe that wisdom has entered your heart. If you see a man meek, humble, peaceable, sober and benevolent, careful to practice piety himself, and promote it among others, you may safely consider him religious, though you suppose him to have adopted some groundless opinions. If you see one contentious about religion, condemning all who think not as he does, and who is more zealous to make proselytes to his own party and opinion, than to make good man out of his proselytes, whatever you may think of heart, you will at least conclude that his zeal is not according to judgement. Judge then of the truth and importance of doctrines by their practical tendency and observable effects. For as the design and tendency of the gospel is to make men better, so if any doctrine has a contrary influence, you may conclude either that it is not a doctrine of the gospel, or that it meets with a temper exceedingly perverse.

CHRISTIAN ATTAINMENTS.

The real Christian does not wish to stop short in his attainments; he never thinks he has gone far enough in religion; he still desires to make greater progress in holiness

than he ever made before. In this we have also the example of Paul; "Not as though I had already attained, or were already perfect; but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before," &c. But on the contrary, the self-deceiver thinks he has gone far enough in religion. Nay, he scarcely imagines that he can make any advancement, for he counts himself to have apprehended. A great part of his exercise consists in contemplating and admiring the attainments which according to his apprehension, he has already made; so, instead of worshipping God, he worships the creature of his own imagination. Instead of considering how far he is behind, he rather inclines to solace himself with his advancement before many around him, and to rest here. This is exemplified in the prayer of the Pharisee, "Lord I thank thee, that I am not as other men."

As thou desirest the love of God and man, beware of PRIDE. It is a tumor in the mind, that breaks and poisons all our actions; it is a worm in thy treasure, which eats and ruins our estate; it loves no man—is beloved of no man; it disparages virtue in another, by detraction; it disrewards goodness in itself, by vain glory; the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, and the devil in mankind; it hates superiors, it scorns inferiors; it owns no equals; in short, till thou hate it, God hates thee.—QUARLES.

Grace is glory militant, and grace is glory triumphant. Grace is glory begun, and glory is grace made perfect. Grace is the first degree of glory; glory is the highest degree of grace. Grace is the seed, glory is the flower; grace is the ring, glory is the sparkling diamond in the ring; grace is the glorious infant, and glory is the perfect man of grace; grace is the spring glory is the harvest.—DYER.

It may be expected that Br. J. Knight & Br. G. H. Sweet will change districts, from the 4th Sabbath in March, until the first of May next.



POETRY.

For the Christian Luminary.
THE PREACHER'S HYMN.

And must I leave my native home,
And o'er creation wide to roam,
And with my earthly comforts part;
The thought, it grieves me to the heart.

But my Saviour's great command,
Prompts me to leave my native land,—
To leave my friends and earthly all,
And range this wide extensive ball.

And must I with my Father's part,
Who oft have cheer'd my youthful heart;
Say must I, can I from them go?
Yes, Jesus calls, it must be so.

Then dearest Parents fare you well,
In Jesus' name, I'll go and tell,
How Christ hath spilt his precious blood;
To bring poor wandering souls to God.

The harvest fields all ready white,
Begin to wave before my sight;
I'll thrust the gospel sickle in,
And strive for Christ, a bride to win.

While thus I muse, my soul's on flame;
To fly and spread a Saviour's fame,
That other souls may leave their wo,
And share with us in glory to

And when my toils on earth shall end,
I'll live and meet my heavenly friend;
With that exultant host to sing,
The victors of our conquering King.

Undanted then on Canaan's shore,
I'll sing and shout my sufferings o'er,
Where no false-well salutes the ear,
Nor once shall fall a parting tear.

B. & A.

From the New England Christian Herald.

PRAYING SUCCESSFULLY.

There is nothing pertaining to our holy religion, but characterizes it to be divine. Its features recommend it to the minds of all; and its effects are truly overpowering. Perhaps there is nothing more peculiar than the duty and effect of prayer; and the contemplation of it is calculated to fill the mind with words.

We see an individual preparing to approach his God. He presents his awful glories before his mind, and views the holiness of his throne, whilst before him issues a vivid flame of brightness which over-awes seraphic millions, and in all the fervor of his soul he labors to obtain His fa-

vor. It is no small thing to pray successfully. To approach the presence we have described; with all the weight of the curse of God's holy law upon us, and guilt pressing down our souls, and conscience goading us to the quick; and memory drawing in horrid array our many crimes before the mind,—to approach God thus and prevail, and have our wants redressed, is the great object of prayer.

The soul bends all its energy, raises a tearful eye, heaves the mighty groan, acts all-powerful faith, stands with vehemence waiting, pleads eternal goodness, holds Jehovah's word, and "and cries, it shall be done," God hears, removes the curse, applies all saving blood, and pours the glories of his grace into the heart and makes the soul his temple, delights himself in it and fills it with his love. The soul desires no other heaven. This is praying successfully.—VINCE.

LONG PRAYERS.

It seems to be a settled principle with some good men to make their prayers in social meetings as long as possible. They exhaust all the powers of attention in those who join with them; a long time before they come to a conclusion. This practice has no sufficient apology. It is death to all genuine devotion. Indeed, not uncommonly it is the offspring of death, as well as the parent of it. In all social meetings, prayers should be short and comprehensive. They will then be edifying; all devout hearts may unite in them. If they are long, the speaker will probably be the only person in the company whose heart is engaged. Long prayers and long addresses answer no good purpose.

FARMERS CAB

Dreadful Eruption.—A violent eruption of Mt. Etna, which took place on the 17th and 18th ult. destroyed Broronte, a town situated nine leagues from Catania, and containing a population of 10,000 persons.

ERRATA.—In the peace-headed Sanctification, in stead of reading, "it is in vain for such as were before defiled with sin," it should read, it is in, and for such as were before defiled with sin.

EXCELLENT.—Truth flourishes in the soil of freedom. There it shoots up and sheds its fruit for the healing of the nations. Civil and religious liberty, therefore, are two of the greatest blessings which heaven can bestow on man. Thrice happy are the people who experience the blessings of a good government unburdened by the impositions of oppression, and who enjoy the sweets of Liberty, unembittered by the curse of Monarchy, Hierarchy, Anarchy Licentiousness.

MARRIED.—In Morristown on 7th Inst. by George Small Esq. Mr. Joseph C. Ray and of this town, and Miss Calista S. Spalding of M.

Also in Calais on the same day, by Eld. Amos Stevens, Mr. Chaney S. Spalding of Morristown, to Miss C. B. Short of C.

DEPARTED.—In this town, on the 15th Inst. Joseph S. son of Alvan and Mary Richardson aged one year ten months, and an half.

The sweet, the loved, the beautiful,
Whose heart was gentle as the dove;
Whose placid smile was calm as heaven;
Whose radiant eyes were love,
Here rests in tranquil slumber now,
And darkness sets upon his brow.
Sleep on thou sweet one, calmly sleep!
Uprisen, noiseless rest is thine,
Yet for the glowing realms of bliss,
Thy spirit all divine,
And pure and spotless as at first,
The flowers of the grave shall burst!

NOTICE.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens, Stow, J. Knight, Morristown, G. H. Sweet, Pomfret; and at whole sale by E. B. Rollins, Bradford.

Apology.

On Sunday, 17th Inst. I was called to attend a funeral.—This may serve as an apology, for not fulfilling my appointment, at Middlesex.

A. B. I will preach at that place, on the 5th, Sunday in March, if the Lord will. Feb. 22, 1833.
AMOS STEVENS.

Subscriptions will be received by the following Agents

Middlefield,	Rev. Eld. John Capron.
Durham,	" Eld. E. Thompson.
Pomfret,	" Eld. A. Bailey.
do,	" Eld. I. Dexter.
Lyndon,	" Eld. I. R. Pettigill.
Jackson,	" Eld. J. Moffit.
Cubbit,	" Eld. I. Kieth.
Fairfax,	" Eld. A. Hartshorn.
Hartwick,	" B. Wells.
Waterville,	" B. R. Carpenter.
Walcott,	" G. Eden Palmer.
Gilsum N. H.	" Eld. L. Hemenway.
Pomfret,	" Eld. R. Allen.
Standish,	" Eld. R. Haskell.
Granby do.	" Eld. D. Ide.
Shford do.	" Eld. T. Harvey.
John Spalding,	Itinerant.
Gardner H. Sweet,	do.
William Sweet,	do.
Moses Sweet,	do.
Calvin J. Goodwin,	do.
Davis B. Wyatt,	do.
George W. Tabour,	do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, MARCH 11, 1833.

No. 14

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDEE, *Editor & Proprietor.*
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

DOCTRINAL.

For the Christian Luminary.

CROSS-BEARING.

Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.—Mat. xvi. 24th.

In my last, I spoke briefly of self-denial. My present design is to speak of the cross, and what we are to understand by taking, or bearing the cross. The literal cross spoken of in the scriptures, was a kind of gallows, or gibbet, on which to hang malefactors, who had committed a heinous, or capital crime. To be put to death upon the cross, was considered awful, for two reasons. 1st because it was considered the most barbarous, and painful death that could be inflicted on the criminal; and 2ndly, because it stained his character with the highest degree of ignominy and disgrace. This death was not designed for the free citizens of Rome; though they were robbers and murderers they were to be put to death in a more honourable way; but it was inflicted only on slaves of the most infamous character. This is the kind of cross upon which our Saviour was crucified, when he "became obedient unto death even the death of the cross;" and was "numbered with transgressors, and made his grave with the wicked."

The above named cross and death, upon it, was used by our Saviour, to

represent the means and accomplishment of the death of what Paul calls the old man, or carnal mind, which is enmity against God, and is not subject to the law of God neither indeed can be; and of course must be crucified and slain, in order that we be fitted for the sublime joys of heaven. Paul observed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me and I unto the world." Paul protested that he died daily; and in another place, that he bear about the dying of the Lord Jesus. This corresponds with that place where Jesus said, "if any man will come after me, let him deny himself and take up his cross daily, and follow me. Paul took up his cross daily, of course he could say that he died daily—that he was crucified to the world—that he was dead to sin, and alive to God,—and old things were passed away, and all things become new. This crucifixion and death to sin, is affected by the cross, and the person created anew in Christ Jesus, and thus becomes "dead to sin, and alive to God." Some people tell us, that that mankind are so well informed, in this Christian and enlightened land, that they are not at enmity with God, and of course no cross to bear. But I have learned of no way, by which the carnal mind of man has become any more friendly to God, and to the Christian religion, than it was 18 hundred years ago. but it still "is enmity against God," so that the cross is indispensibly necessary, on which to crucify the carnal mind. I am aware that the preaching of the cross is foolishness to them; that perish, as much so at the present day, as is former time; "but to us it is the power of God.

Many people are ready to deny self of ungodliness and worldly lust, but come to the cross, they shrink back and spare self alive, (as Saul spared Agag,) which will prove a curse through life, and finally shut them out of the society of the blessed in heaven. It is not enough that we deny ourselves of those things which are gratifying and yet needless; but we are required to take the cross, and own Christ boldly before the world, and discharge the duties he requires of us. If there was no cross in religion, all people would engage in it. So they are saying

as they did anciently, come down from the cross, and we will believe on thee.

The mind of man is reaching for supremacy, power and greatness: But God says humble yourselves. Here comes the cross, and O! how crucifying to bow before God like a humble beggar, and sue for mercy. All the duties of religion are calculated to exalt God, and to humble, and crucify the carnal mind. We are not to debase and demean ourselves like the beasts, by acting unbecoming and ridiculous, but to attend to all the duties of religion, with an eye to the glory of God. This is bearing the cross.

To be continued.

SANCTIFICATION.

We have already observed that the meaning of this word, was setting apart to an holy use, being entirely devoted to the service of God. In this sense God sanctified Jesus Christ, though he was never unholy. John x. 36. Jesus Christ sanctified himself by being wholly given up to the service of God. John xvii. 17.

2nd. The word means making that clean and holy which was before unholy and unclean. This comes through Christ who on this account is called Sanctification. 1. Cor. i. 30. Sanctification is the same as the washing of regeneration. Acts xx. 30. Now it is evident from the above, that the creature must be set apart to an holy use, entirely devoted to the service of God, and that which is unholy and unclean, must be made holy and clean, before it can be justified. This evidently shows that man must be sanctified before he can be justified. Justification is declaring a person free from all blame whatever; considering him entirely innocent. Christ was justified in the spirit, which always approved of all he did, for he was never guilty. 1. Tim. iii. 16.

Men are Justified by faith, as all who repent and believe the gospel are forgiven, and being forgiven, are as acceptable in the sight of God, as though they never sinned. Justifying is declaring men innocent. Through Christ, all that believe are justified. Acts xiii. 39. Christ was raised for our justification, as he is now exalted, that we may believe in him and be accepted of God. Rom. iv. 25.

The free gift came upon all men to justification of life. Many other expressions of scripture might be brought to show that a person cannot be justified until they are sanctified. But enough for the present. Now let us examine and see if the doctrine we have advanced is not consistent with scripture, and reason also.

It is certain that we are so formed that it is impossible for anyone to exist, without being influenced by some principle or feeling, either good or bad. 'Either make the tree good and its fruit good, or else make the tree corrupt, and its fruit corrupt; for every tree is known by its fruit. Therefore the creature cannot be freed from sin, without having the love of God shed abroad in the heart. When this takes place, he is a new creature, old things are done away, and all things have become new. Then follows the language of the Apostle; "as ye have therefore received Christ Jesus the Lord, so walk in him. If this commandment is obeyed; then will such find that there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. I contend, all that is required, is to repent and be converted, and continue in the word of the Lord, and we shall be his disciples indeed. What some call Sanctification, I consider nothing more nor less, than confessing their backslidings, and returning to their Father's house. It is frequently the case, that the Christian loses in a measure his enjoyment, and becomes careless and indifferent in the things of religion. But the moment they begin to enquire, to know how the case stands between God and the soul, they at once feel condemned, and stand in need of the exhortation that was given to the church at Sardis. "Nevertheless I have somewhat against thee, because thou hast forsaken thy first love, repent &c." But this repentance cannot be considered Sanctification. Let the convert begin and walk in Christ, as he has received him, and how much he will bear the image of his holy Master. What a growth he finds in the Christian life, while he is filled with all the fulness of God. It is a lamentable thought that no more live where it is their privilege. No sacrifice shall be wanting on my part, can I see them embracing in their faith all that is their privilege.

Connecticut Valley.

The foregoing communication upon the doctrine of sanctification, together with the one published in the 9th number, is now before our readers. Ency, a *viris virtus nomen mutata est* those remarks, we are at a loss to know, what his object is, but we hope they are not his views. En,

ENCY.

For the Christian Luminary.

Br. Hendee.—While perusing the 9th No. of the Christian Luminary, I found friend Ency's opinion upon the doctrine of Sanctification, which has called me to address my friends through the medium of the Luminary, lest some of my Brethren that are seeking for Holiness of heart, should have cause to stumble. I offer the following for Publication.

Our friend from the Valley, has informed us that by searching the Scriptures, he has not found that a soul is Justified before it is Sanctified. It is possible that in some cases the work of Justification and Sanctification are wrought for the soul at the same time. But it is evident that Justification is one thing, and Sanctification another. Justification simply means this, a gracious act of God in pardoning, and accepting the sinner, on the account of Christ's righteousness imputed to him, and received by faith. To justify is to acquit, or declare one innocent or just. This is the condition of every one that is born into the kingdom of God; and while they are saved from past sins, they are Justified by faith, and have peace with God, through our Lord Jesus Christ. Notwithstanding all this, how many are troubled with propensities, arising in the heart, to lead them astray. Such as pride, vain desires, evil thoughts, or unbelief. It is certain that while these are lurking in the heart, we are not wholly sanctified, or made perfect; for how can we love God with all the heart and yet be proud or unbelieving. Hence we see that Justification is a change of our state from guilt and condemnation, to innocence and acceptance with God. And thus while the soul is in a Justified state, rejoicing in a sin pardoning God, he is not Justified in building tabernacles here. But how many professed Christians in our world, have come to the light, and have settled down on a belief, that it is impossible for Christians to be made perfect until they go down to the grave; consequently sinning and repenting, rising and falling, is the very cause why so many are saying, my leanness my leanness.

I would ask the enlightened Zion of God, if the will of God is accomplished in them? I answer no, for God has plainly declared that it is his will even our Sanctification. The question may be asked with propriety, what is Sanctification? Answer; Sanctification is a change of our nature, from death to life, and from uncleanness to holiness. One that is seeking for this grace, is giving all diligence to add to his faith virtue, and to virtue knowledge, and to knowl-

edge temperance &c. If these be in him and abound, they make him that he is neither barren nor unfruitful in the knowledge of God. Thus one sanctified loves God with all the heart; he is set apart for the work of God. How says one is this attained? Answer, by observing the exhortation of Paul to the Hebrews. "Therefore leaving the principles of the doctrine of Christ, let us go unto perfection, not laying again the foundation of repentance from dead works and of faith towards God. Again, the same Apostle to the Eph. iii. ch. from the 14th verse to the 19th inclusive. "For this cause I bow my knees unto Father of our Lord Jesus Christ, that He would grant you according to the riches of his glory, to be strengthened with might in his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the highth, length, depth and breadth, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Again, 2 Cor. vii. 1. "Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." O that my Brethren would seek for holiness of heart. Dear Brethren we should do well to observe the commandment of our Lord; "be ye perfect, as your Father which is in heaven is perfect.

May the God of peace sanctify you wholly.

JERA HASKELL.

CHRISTIAN LUMINAURY.

STOW MARCH 11 1833.

We have received a very lengthy communication [On the propriety of female assistance in the Church.] Text, Rom. xvi. and part of the 2nd verse. "For she hath been a succourer of many, and of myself also." It will probably occupy a good part of two numbers.

Also, another communication has been sent us for Publication, upon the high privileges of the Saints. It will appear soon.

Since the above was put in type, we have received a communication from Br. G. H. Sweet. It shall be seasonably attended to.

APPOINTMENTS.—Br. G. H. Sweet will preach, on the evening of the 20 of March, at Br. Auson Danes, in Barre Vt. Also, on the evening of the 21 at Middlesex; and the fourth Sabbath in Wolcott, if the Lord will.

Br. J. Knight will preach at Royalton the fourth Sunday in March; and the first Sunday in April at Tunbridge Springs; the 2 do. Sharon hill; third do. Pomfret Vt.

MORAL AND RELIGIOUS.

From the Religious Herald

REVIVAL AT THE MERRY OAKS

At the Meeting House called the merry Oaks, in Buckingham, one of my stated preaching places, there has not, in the recollection of brethren who have attended it for the last forty years, been any thing like a revival, nor has there been, during all that period, a single soul converted at that place. For two years I had preached faithfully, but ineffectually, to this congregation; and it had also continued cold, carless, and unconcerned throughout the Revival in the bounds of Angola Church. I confess, that I began to consider, whether it was not the will of the Lord, that it should be given up entirely, and that my labors should be elsewhere bestowed. But before abandoning it forever I resolved to make a last effort; and to this end, prevailed on Christians of every name in the congregation, to covenant with each other, to pray especially for a merciful visitation at that place; and, also commended the congregation to the prayers of Angola Church.

The first Saturday in the present month, the appointed day for commencing our (possibly last) meeting at the Merry Oaks, at length came.

With a heavy but prayerful heart, I repaired to the place, where I met but a small congregation. The Lord, thought I, has given them up sure enough! Before, however, I had finished reading the hymn, I felt that all heaviness of spirit, every thing like despondency, was gone. My brethren around me, though few in number, were earnestly engaged in prayer to God. I felt that my own heart was at a throne of grace, and that consequently, all would be well. Suffice it to say, that the meeting was continued with continually increasing interest, for four days successively; and, that it was then dismissed for three days only, in order to afford me an opportunity, not for reposing, but to fulfil some distant appointments previously made. At the end of those

three days; the meeting was recommenced, and continued for four days successively, when my frame gave way, and I was compelled, reluctantly, to dismiss a weeping congregation. O the wonderful, the overwhelming goodness of God.

At the close of this, to me, most interesting meeting, we had the pleasure of hailing more than thirty converts, happy in the Lord, among whom were my two daughters and my son-in-law; O thou God of all mercies, accept now and forever, the thanksgivings of an overflowing heart, that would, but cannot praise thee as it ought!

The subjects of this glorious Revival, are persons of all ages, from 10 up to 67 years. I cannot forbear mentioning here, the case of Mrs. Whitworth, the venerable mother of Samuel Branch, Esq. a gentleman well known, and highly and deservedly esteemed, not only here, but also by many persons in Richmond. This venerable lady obtained a hope near the close of our meeting and remarked to me, with thankful exultation, "This is my birth-day and on it I am born again!" "This day, madam," replied I, sixty-seven years ago, you were born to die; but to-day you are born to live and reign with your Saviour for ever and ever! She was heard to say, that "she had experienced more real pleasure on that one day, than she had ever experienced during all the sixty-seven years of her past life." Ye grey headed sinners who are still, with feeble hands striving to grasp the perishing enjoyments of this life, hear this venerable subject of renewing grace, and may the Lord help to learn, where solid and substantial bliss can alone be found!

JOHN T. WATKINS.

September 26, 1832.

From the Magazine and Advocate.

THE GRAVE-YARD.

There is no place we visit which produces more solemn thoughts than the mansions of the dead. The silence that generally reigns in that spot together with its loneliness, greatly increases the solemnities of the

scene. We see the infant grave; and on it we leave a tear, and involuntarily exclaim, "Sweet innocent! happy voyager! no sooner launched than arrived at the haven," where, to the sweet babe, all distresses and evils are unknown. In this short stage of existence thou didst open thy bright eyes, thou didst smile awhile in thy mother's face—she saw thy smile, and was pleased; she gazed on thy cherub countenance, and her bosom was filled with brightest hopes. Ah, how soon were these hopes blasted! Cruel sickness came; it sat upon thy brow. Thy tender parent sat watching beside the couch on which her babe reclined, bathing with tears thy fading, yet beautiful cheek. Death came, and robbed that cheek of its beautiful hue, and with his clay-cold hand, took thee from earth to heaven.

Sweet babe though dead, thou still art dear,
While to thy grave alone I stroll,
And fond remembrance drops a tear,
And my affection's with thy soul.

Dear child! all beauty fades away,
Thine, too, is in an early grave,
Thy form shall moulder to decay,
But heaven a brighter one shall give.

The sod that lies upon thy brow,
Forms a small mound of lovely green,
And underneath it, moulders now,
The form I loved, yet now unseen.

EPIGRAM.

Further Cruising unnecessary.—The Augsburg Gazette of the 20th of Oct. contains the following Firman, published by Ibrahim Pacha on taking possession of Jerusalem:—Jerusalem possesses ancient monuments, which are visited by Christians and Jews from all countries. But these pilgrims have cause to complain of the heavy impositions laid upon them on the road. As I am desirous of putting an end to this abuse, I command all Mussulmans of the pachalics of Saide as well as of the districts of Jerusalem, Tripoli, and all the provinces bordering on the Mediterranean, to suppress all impositions on every road and every place without exception. I also command that the Christian Priests attached to the churches in which the Gospel is taught, shall in future be exempt from the arbitrary charges to which they have been subject.

The collection at the foreign missionary meeting at Masonic Hall on Wednesday evening, amounted to about four thousand five hundred dollars.—J. C.



POETRY.

For the Christian Luminary.

BR. HENDER.—In looking over my papers, I came across the following lines. How I came by them, I know not, or who is the author I know not, or whether they are original I cannot tell; but they appear so applicable to my situation, that I have taken much satisfaction while reading them.

If you think them worthy a place in the Luminary, you are at liberty to Publish them.

MIRIAM MOODY.

ORPHAN'S LAMENTATION.

Oft in hours of meditation,
Grief oppresses me full sore;
Their come to my recollection,
Scenes of joy which now are o'er:
Like a vision
Past and gone; those scenes appear.

Once I had a loving father,
Oft with me he talk'd and pray'd;
Once I had a tender mother,
Her fond hopes on me were laid:
Well I loved her,
And her love, to me she paid:

With a home I then was blessed,
Brothers, they came gath'ring round;
With my sisters I convers'd,
Then we sang with cheerful sound.
O how swiftly,
Roll the wheels of time around!

Free from anxious care and trouble,
Thus we pass the hours away;
But life's as fleeting as a bubble,
Death has stole those scenes away:
O relentless
Death! To which we fall a prey.

Now no more that fond caressing,
Which so late, my heart employ'd;
Now no more a parent's blessing,
Now my comforts seem'd destroy'd;
Gone for ever,
Death has all my peace annoy'd.

Of my parents now bereaved,
Now they lie in yonder tomb;
Of a home I'm now deprived,
Left in this wide world to roam:
Care and trouble
Roll upon me; hear my moan!

You who know a parent's blessing,
Who are wishing to be free,
Cease awhile this fond aspiring,
Stop dear friends and think on me:
O! learn wisdom,
Prize your home-born liberty.

Never while my parents lived,
Did I know what I enjoy'd;
Till of them I was bereaved;
Then my comforts were destroy'd.
Now I find in
My lone breast, an aching void.

Life is ever full of trouble,
Time is never wont to stay,
All on earth is like a bubble,

We shall soon be swept away,
To the entrance
Of a vast eternity.

May it be my whole endeavour,
To prepare to follow them,
That I with them may dwell forever,
In the presence of the Lamb;
Meet my judge, and
Hear with joy my final doom.

ANECDOTE

A military officer being at sea, in a dreadful storm, his companion who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "my dear are you not afraid? how is it possible you can be so calm in such a storm?" He arose from his chair supporting himself by a pillar, drew his sword and pointing it to the breast of his wife, he exclaimed, "are you not afraid?" she instantly replied, "no certainly not" "why?" said the officer; because, rejoined his companion, "I know that the sword is in the hand of my husband, and that he loves me too well to hurt me." "Then" said he "remember I know in whom I have believed, that he holds the winds in his fists, and the waters in the hollow of his hands."

TELL THE TRUTH.—A few days since, a pane of glass at Boylston school-house was broken, and the instructor inquired to know, not what boy did the mischief, but requested that the boy who did it should rise in his place and state *how* he did it, (the master not knowing whether the window was broken by one of his scholars or not.) Upon which a lad very honestly and promptly rose and stated that he did it, and also the manner in which it was done. The father of the lad sent word to the teacher that he would send a glazier and repair the damage; but one of the sub-committee of the school returned for answer, that in such a case, where a boy had so manfully, fairly and fully acknowledged the fact, that the city would most cheerfully, make good the damage itself.—*Bost. Cent.*

Distressing Accident.—It fell to our lot, says the New Bedford Gazette of Saturday, to record one of the most melancholy occurrences that has for a long time happened in this community Yesterday morning between the hours of 10

and 11, as Mr. William Russel, jr., one of our most enterprising citizens, was in his grist-mill explaining to a person the nature of some improvement he had been making in his machinery, the skirt of his coat was caught in the cogs of the wheels, and he was drawn in and crushed immediately to death. The accident was so sudden that the person with him was not aware of any thing extraordinary having occurred, until he looked round and saw the lifeless body mangled in a shocking manner. Not a groan was heard, the departure of life was so instantaneous. Mr R. was in the 68th year of his age, and was respected by all who knew him. He has left a large family to mourn this afflicting dispensation of an overruling power.

USEFUL.—To clear houses of Rats and Mice, cut clean cork into peices about the size of small peas or duck shot, grease them well with soft butter or fat, and place them in their way. The cork will not digest, nor pass, but swells, and kills them. Try it for confirmation.

DIED.

In Morristown, 5th Inst. Mr. Eliakim Alexander, aged 66 years.

In Bath, Me. Charles J. Donnell, 18. His death was occasioned by a blow on the temple from a snow ball, which ruptured a blood vessel, and caused his death in 6 hours.

In Nevis, W. I., Jan. last, Rev. Abraham Whitehouse, Wesleyan Missionary.

Deaths in Boston, week ending 16th Feb., 37; males 21, females 16.

Deaths in New York same week, 103: males 61, females 47.

NOTICE.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens Stow, J. Knight, Morristown, G. H. Sweet, Pomfret; and at whole sale by E. B. Rollins, Bradford.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.
Danville, " Eld E. Thompson.
Pomfret, " Eld. A. Brailey.
do. Eld. I. Dexter.
Lynton, " Eld. I. R. Pettingill.
Johnson, " Eld. J. Moffit.
Cabbot, " Eld. I. Kieth.
Fairfax, " Eld. A. Hartshorn.
Hardwick, " B. Wells.
Waterville, " B. R. Carpenter.
Wolcott, " Galen Palmer.
Gilsun, N. H. Eld. L. Hemenway
Piscumt, " Eld. R. Allen.
Stanstead, L. C. Eld. R. Haskell.
Granby, do. Eld. D. Ide.
Shford, do. Eld. T. Harvey.
John Spalding, Itinerant.
Gardner H. Sweet, do.
William Sweet, do.
Moses Sweet, do.
Calvin J. Goodwin, do.
Davis B. Wyatt, do.
George W. Tabour do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, MARCH 25, 1833.

No. 15

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDREE, *Editor & Proprietor.*
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

FEMALE'S DEPARTMENT.

For the Christian Luminary.

ON THE PROPRIETY OF FEMALE ASSISTANCE IN THE CHURCH.

Respectfully dedicated to the Sisters in Christ.

"Rom. xvi. 2. For she hath been a succourer of many, and of myself also."

I might begin on this subject, with much propriety, by confession and lamentation; for but a few days since, I attended a meeting, appointed for prayer and conference, when this subject was presented to my mind, with the impression to speak upon it: I neglected the impression, because I would fain have persuaded myself that it was not expedient to present it to the public at that time, for I was aware that some few might not agree with me in opinion. Since that time I have looked back upon the opportunity with regret, while tears have involuntarily started from my eyes. I soon saw, after my neglect, that it was a favourable opportunity to express my views on this subject. Years may pass away, before such a season returns, yea, such a season with such favourable and impressive circumstances, may never return. Forgive me O my sisters: and remember, when you feel impressed with a sense of your duty to confess Christ before men,—or when you feel impressed to proclaim a risen Saviour like Mary,—or when you feel it a duty to give a word of exhortation or pray in a public congregation, and at the

same time feel oppressed with the prevailing prejudices against females speaking or praying in public,—then remember there is one who would fain bear your burdens, there is one who has often wept under a view of those prejudices that serve to weigh your spirits down and hinder your doing your duty publicly. Had I the influence of a Paul, I would gladly commend you to the brethren,—not as teachers in authority or church government but as servants of the church, as "helpers in Christ Jesus," as "teachers of good things," as "labourers in the Lord," or in other words as labourers in the gospel. Paul says in his epistle to the Philippians, "and I entreat thee true yoke fellow help those women which laboured with me in the gospel." How women could labour with the Apostle in the gospel and keep silence would be a mystery. How did Paul labour in gospel? was it not by proclaiming the glad tidings of the gospel of peace? if so, how could women labour with him in the gospel and keep silence?

The same Apostle who says, "I suffer not a woman to teach," directs also that the aged women shall be "teachers of good things." The same Apostle who says, "let your women keep silence in the churches," says also, "help those women that laboured with me in the gospel." Now how shall we reconcile the Apostle with himself? I answer, by examining the connexion of sentences. If we examine we shall find where he says "let your women keep silence in the churches; that he alludes particularly to church government in which they were not to exercise or usurp authority;—for in the last clause of the same verse, he adds, "but they are commanded to be under obedience as also saith the law." Paul was a zealous opposer to females usurping the office of head, either in the church, or in their families, for he says, without any exclusive allusion to churches,—but I suffer not a woman to teach, nor usurp authority over the man, but to be in silence."

Nothing would be more directly calculated to produce confusion, than to have women usurp the office of the head either in the church, or in their families. Should the voice of women be raised as teachers in authority, when the affairs of churches are consulted, it would introduce confusion, and should such a practice be suffered, I am persuaded that it

would effectually lay waste the peace of churches. Or should a woman raise her voice as a teacher in her family, and usurp authority over the man, the peace of the family would be at once destroyed. However skillful a woman may be in her views of church government, or however well she may understand how a family ought to be governed, she has no right to go any farther than to present her opinion in a submissive manner to the church, as Esther did her request to the King, or in her family, she has no right to go any farther than to speak her mind in a submissive manner, referring the case to her husband (her head) for decision.

But notwithstanding Paul was zealously opposed to women usurping authority and assuming the office of the head, yet he was forward to acknowledge them as helps, and useful, while acting in their proper sphere. He raises his voice in their commendation, acknowledges them his helpers in Christ, and laborers with him in the gospel, and manifests an abundant care for them; requiring that they should be assisted, in whatsoever things they should need help;—he says "I entreat thee true yoke fellow help those women that laboured with me in the gospel."

It has been argued, that Phebe was a servant of the church in temporal things and that she administered to the wants of the poor &c. But it appears to me, by the account given of her by the Apostle, that she was rather a person who needed help: he commends her to the Romans, with the request, that they should assist her in whatsoever business she had need of them, and adds as a reason why they should do this; "For she hath been a succourer of many, and myself also."

If Phebe had been about to go to the Romans to administer to them in temporal things, her own works would have commended her to her brethren, and there would have been apparently, no need of the Apostle commending her to her brethren; and if she had had an abundance to communicate to their temporal wants, she would of course have been in a situation to help herself, and where would have been the need of the Apostle requesting them to assist her &c.

Again, if Phebe had been a servant of the church at Cenchrea in temporal things and had been disposed to communicate of

Wm. Mack

her substance to the church at Rome, it would appear most constant and probable, that she should send her donations by faithful men, instead of going herself personally. It appears most probable to me that Phebe was a servant of the chh. at Cenchrea in spiritual things—that she was then about to take a missionary tour to Rome to labour in the gospel, at that place also. She stops at Corinth and receives the Epistle of Paul to the Romans: (for we learn that the Epistle was sent by her to the Rom.) It is more than probable that Phebe left her native land pressed down under a sense of the worth of souls—she sails at Corinth to visit the Apostle, and there receives the commendation of Paul, who was perhaps the most influential Apostle, and who did not hesitate to commend her to the Rom., under the impressive consideration that she had “been a succourer” &c. That women laboured in the gospel with the Apostle, is certain; and that Phebe was a labourer in the gospel, is abundantly evident, from the history given of her. But why shall females be permitted to labour in the gospel? The reason is plain; they have gifts, they have grace, and shall those gifts lie buried in obscurity? In proof that their gifts are useful in religious conversation, I need only ask, where is the man who has embraced Christianity, that has not received some help from the religious conversation of females? Where is the preacher, however great may be his talents, who will not readily acknowledge with the Apostle, that some females have been succourers of himself? and where is the man of talents, who has not been edified by their prayers, if permitted (in an unprejudiced manner) to hear them? The benefit derived from the religious conversation of females, furnishes a sufficient reason, why they should be permitted to take an active part in religious meetings of worship; where the authority of the church is not concerned. And the prevailing prejudices against the public improvement of females, furnish a sufficient reason why the most influential men in the church, should follow the example of the Apostle, and commend them to the churches, as helpers in Christ Jesus, and labourers in the gospel.

Perhaps there has seldom if ever been a man, who has been sensible that he has been called of God to preach the gospel, but he has realized it a great satisfaction to receive the commendation of his brethren, in the place he has been called of God to fill. And if females are called of God to speak in public congregations, and if, (using the language of the Apostle,) they are called to be helpers in Christ Jesus,

and labourers in the gospel, what must be their satisfaction to hear the commanding voice of their most influential brethren, in the place they are called of God to fill.

Again. What must be the embarrassments under which a preacher must labour, when he is sensible that his christian friends, feel rather reluctant, in acknowledging him in the place he endeavours to fill; and how much a preachers influence may be circumscribed by a little disapprobation of the brethren, in the place God has called him to act. and again I ask, what must be those embarrassments, under which females must labour in speaking and praying in public, when they are sensible that their christian friends feel rather reluctant in acknowledging them in the way of their duty, in their public performances?—and how much their usefulness may be circumscribed, by a little disapprobation of their brethren; in connexion with the prevailing prejudices against their public improvement.

Facts prove that those prejudices which serve to embarrass the minds of females, have in too many cases a real existence. And even where the voice of their brethren seems to favour their performances, I am inclined to think, that their performances are in too many instances, undervalued. It is true, that the woman in scripture is represented, as the weaker vessel; and it would seem, if we were to judge by the appearance, that many had concluded that all their performances must be weak also, and of little or no avail, in the great and mighty work of spreading the gospel, and standing successfully against the powerful foes of christianity.

But notwithstanding it is true, that the woman is represented as the weaker vessel, yet it is just as true, that God hath chosen the weak things of the world to confound things that are mighty, and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are. Therefore, in the wisdom of God, the weakness of females furnishes us with a powerful proof that they may be chosen of God to accomplish some of the most interesting and glorious events.

Facts prove that they have been chosen of God in many instances, to confound the wisdom of the world, and bring to naught things that are mighty.

When the children of Israel were mightily oppressed in Egypt, and the decree had gone forth that all the male children should be slain, Moses was born and rais-

ed up in the presence of Pharaoh to deliver Israel. But how was this brought about? It was by the wisdom and affection of females. Thus was the wisdom of Pharaoh confounded, and his counsels brought to naught.

We learn from sacred history, that Jaban King of Canaan mightily oppressed Israel 20 years. We are further informed that Deborah a prophetess, judged Israel at that time. It is more than probable that it would not have been practicable for a man to have officiated, either as a prophet or a judge in those days, because it would undoubtedly have excited the jealousy of the King of Canaan. But Deborah could prophecy and judge Israel, as but little fear or jealousy would naturally be excited from the weakness of a female: She might carry into execution important plans in an unexpected manner; and so it was. Under the direction of the Almighty she soon became instrumental in delivering Israel from oppression, and the land had rest forty years. Thus we see that the weakness of a female was made instrumental of delivering from mighty oppression. There is one thing peculiarly interesting in Deborah's address to Barak. In stead of saying in the usual manner of the prophets, “*Thus saith the Lord,*” she in a submissive manner, says, “*Hath not the Lord God of Israel commanded*” &c. The substance of Deborah's example in this address is worthy to be followed by every female, as it would be unbecoming in the extreme, for any woman to address themselves to the men publicly or privately in a usurping or commanding manner.

I infer from the history of Deborah that it is justifiable in cases of oppression and some other peculiar cases for females to take a station, that it would otherwise be inexpedient for them to fill. In case of peculiar oppressed circumstances in the church, females may officiate in a manner that would otherwise be inexpedient for them—Deborah in her song says, the inhabitants of the Vilages ceased they ceased in Israel untill that I Deborah arose, that I arose mother in Israel. But I pass to notice other particulars.

We learn, that after Abimelech had taken Shechem, he went to Thebez and took it. As a last resort, all the men and women, and all they of the City fled to a strong tower, and gat them up into the top of the tower, and Abimelech came unto the tower, and faught against it and went hard unto the door of the tower to burn it with fire; and a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull. Then he called hastily to a young man his

armour bearer, and said unto him, draw thy sword and slay me, that men say not of me, a woman slew him." In relation to this circumstance, I remark first, that feeble instruments and simple means may be the occasions of great events. A woman with a piece of millstone was instrumental of gaining a victory, and delivering many people from a sore destruction. I remark 2ndly, that the pride of the human heart is such, that it often disdains to be slain by feeble means. The pride of Abimelech was such, that he disdained to have it said of him, "A woman slew him. In revivals of religion, it is necessary that the pride of the heart should be slain. There never was a revival of religion, but what it was a humble revival, and it would seem, (if we were to judge by the appearance) that the deeper pride is rooted in the heart, and the more powerful the foes of Christianity, the more weak and despised are the instruments chosen of God to carry on his work. God hath chosen the weak things, base things &c. to carry on his work of reformation in the world. And why hath he chosen these things? The apostle answers, "that no flesh should glory in His presence," and we may add in the language of Isaiah, "the Lord of hosts hath purposed it, to stain the pride of all glory and to bring into contempt all the knowledge of the earth.

If the work of the Lord should be carried on by means that should be great and honourable in view of the world, the gospel by such means would lose its humiliating influence on the hearts of men. It therefore becomes expedient that weak and despised means should be made use of to carry on the work of reformation. It was more humiliating than Abimelech could endure, even in the pains of death, to have it said of him "a woman slew him;" and I may add, that it is more humiliating than many are willing to endure, to be under the necessity of acknowledging that they were convicted by the prayers and exhortations of a female. If the sinner could have it to say, I was convicted through the instrumentality of such a man of talents, he might possibly retain his pride still; but to have it to say, I was convicted through the instrumentality of such a despised female,—(a woman slew me,) would strike at the root of his pride, and stain all his earthly glory. The things that are despised hath God chosen. It is said concerning a certain man, the capt. of an host,

that the Lord should sell him into the hands of a woman: and who knows but some of the most violent opposers of Christianity may be sold into the hands of females, and if they are ever converted from the error of their ways, it will be through the instrumentality of females.

Many men of talents, can date their conviction from the religious improvement of females.

It is not unfrequent, when a people are blessed with the tokens of a revival, that our sisters in general feel the most deeply concerned for the salvation of souls; they begin with trembling to embrace the opportunities to exhort and pray in public assemblies; and when this is the case, it becomes expedient that they should have the commanding voice of their most influential brethren, and if prejudices against their public improvement should press against them, they may be urged still to go forward, under the severe trial of having some of their brethren oppose them.

There may be cases in which it is of the first importance that the sisters should go forward and be instrumental of some of the most interesting events. In the days of Ahasuerus, when the decree had gone forth that all the Jews should be slain, Esther was in a most impressive manner urged to go in before the King and make request for her own life and for the life of her people. Mordecai might mourn with a loud and bitter cry, as also he did; the Jews in every province might fast, and weep and wail under a view of the destruction purposed against them, but Esther alone, at the risk of her life, seems chosen of God to go in before the King and be instrumental in saving herself and nation from the destruction purposed against them.

The example of Esther;—her disposition to preserve, and the submissive manner of her address to the King are highly interesting to those sisters who are pressed under a sense of duty to go contrary to those prejudices that bear against them. Esther resolves that she will go in before the King which was not according to law,

and she adds, "if I perish I perish."

I had a mother once, to whose prayers and exhortations I have often listened with satisfaction. I have heard her relate some circumstances of her life which are interesting and instructive. She had for several years, been praying for a revival of religion, in the town where she resided; she realized that her prayers were heard, and that she should one day see the desire of her soul. At length she attended a conference in which evident tokens of a revival appeared. The death of a young man had called up the attention of the young people; and at this conference, a young woman, pressed with a sense of duty, spake and manifested a desire for salvation. My mother also spake in the conference. The church anticipated that a revival was at the door, and the most influential man in the church perhaps, instead of commending female improvement as he ought, closed the door against them. He gave my mother a severe reprimand, and the young woman who had spoken in the conference, soon learned the dissatisfaction that was manifested on her account; she sank in her mind,—she fell, and her mind was soon turned towards Infidelity. The man who so severely reprehended my mother, afterwards acknowledged that on his return home, he felt such horror that he could scarcely reach his home;—he acknowledged his fault and told my mother that she might speak in their conferences. She then told him that they had had a revival offered them, but that it would be taken from them and given to a neighbour better than they. They had essayed to introduce order in their conferences, and what was the apparent result? The cloud of a revival vanished, and death seemed to reign. A revival however not long after commenced, but it was *aside from the church. The revival* came in such a way that even my mother did not enter so hartily into it as she undoubtedly would, if it had come by different means. When we pray saying send by whom thou wilt send, we ought to remember our prayers, and be willing that God should

make use of the most despised and weak instruments in carrying on His work.

Often has my mother, pressed under a sense of duty, requested the privilege and spoken just as the preacher was about to close,—sometimes she has prayed after his closing prayer;—but she has gone I trust where female privileges are held forever sacred, where, with no prejudices to weigh her spirit down, she can speak and sing praises to him who sits upon the throne and to the Lamb forever and ever.

A dumb Ass speaking with mans voice, once forbade the madness of the prophet; and shall not females, who are pressed with a sense of the worth of souls, be permitted to forbid the madness of sinners? Shall their prayers be offered by angels upon the golden altar before the throne of God, and shall not sinners be permitted to hear them? Shall their cries be permitted to enter the ears of the Lord of Sabaoth, and shall it be considered almost a crime for men to hear them? Shall they be permitted to address the Majesty of heaven, and shall the Almighty delight in their prayers, and may not men be edified by hearing them? Shall they be permitted to stand before the throne with a great multitude that no man can number and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb; and shall they not be permitted to speak in congregations of the saints upon earth? The answers to these question are too plain to need repeating. And we may say, that, although women are forbidden to usurp authority over the man, and act, or speak in the capacity of teachers in authority, either in churches, or in their families; yet they may be helpers in Christ Jesus; they may be teachers of good things, and they may be labourers in the gospel, even with men of the greatest talents. Paul acknowledges them his helpers in Christ Jesus, and labourers with him in the gospel.

Females may expound.—It is said, concerning Aquilla and his wife Priscilla, that they "expounded" unto a cer-

tain man "the way of God more perfectly." They may prophecy. It is said, "your sons and your DAUGHTERS shall prophecy." Prophecy in this passage, signifies to instruct and exhort.

Mary was the first to proclaim a risen Saviour. After our Saviours ascension, the Apostles returned to Jerusalem, and went into an upper room, and continued with one accord in prayer and supplications, with the women. Undoubtedly the women prayed vocally in presence of all the Apostles. Where then may not their voice of prayer be heard, or before what men on earth must they keep silence?

In reviewing our subject, we are led to conclude, that God has been pleased to honour females as the occasions of some of the greatest events; we have discovered that weak instruments, and feeble means, have accomplished some of the most powerful ends. We have learned, that God has chosen the weak things of this world, to confound things that are mighty. We have learned from scripture, that women may prophecy, expound, become teachers of good things, and labourers in the gospel. We have found, that they may join in prayer with the first men in the church. And what can be done, more consistent with the good pleasure of God, and more agreeable to the scriptures of truth, than to commend them to the brethren, and urge them to duty, and assist them in whatsoever business they may have need of assistance; and watch over them, not with a critics eye, and a curious ear, but with a tender, indulgent, affectionate care. We know not but God designs that female improvement shall be abundantly successful in laying waste infidelity. The fact, that their labours have frequently been abundantly successful, in revivals, and in relation to the people of God, is too obvious to require proof. Their help has been too much realized, to make it necessary, to recount instances of their usefulness. I am happy to say, that, in my opinion, the prejudices against female improvement in the church of Christ, are gradually wearing away.

We live in a boasted land of religious

liberty, thanksgiving and praise are often heard to ascend to the great giver of all blessings, that we have a birth and education, in a land like this. We look back with interest to the first discovery of our continent by Columbus, and while we honour him as a man of inventions, fortitude and courage, we ought not to forget that, when he was about to despair of carrying his plans into effect, a female supplied him with means to accomplish the end. We learn from history, that Columbus after many years of suspense and mortification, and trying ineffectually to be supplied with means for a voyage, began to despair of ever carrying his plans into effect. At this critical moment, Issabella lends her aid, and furnishes him with means to accomplish his end, and place his foot upon this our highly favoured land. That God might have devised other means for the discovery of America, is not doubted, but, in his providence, he saw fit that a female should be the effectual means to accomplish this end. He undoubtedly had some wise end in view, in employing the means he did; and who knows, but the great end he had in view, was to give us to understand that he still designs to honour females as the occasions of some of the greatest events, and to teach us that their assistance may be of no small importance. Who knows but by this event, God designed to instruct us that female privileges ought ever to be held inviolable?—Here then, on Columbia's shores, the purchase of Issabell's bounty, let FEMALE LIBERTY be held forever SACRED!!

J. B. W.

We Published in our last, that the above communication would probably occupy a good share of two numbers, but we have since concluded to throw it all into the present number.

The writer of the above, is a constant reader of the Vermont Telegraph, and would be glad to see it copied into that Paper. Ed.

Elder Josiah Knight, will meet, in company with Elder Bennett Palmer, with the churches in Walpole Marlow, and Gilsum N. H. in their annual meetings, as follows; at Walpole the 10th, Marlow 11th, at one o'clock P. M. and at Gilsum 13th, of May next, at 10 o'clock A. M. if the Lord will.

WANTED, immediately at this Office, an APPRENTICE, of steady habits, from 14 to 18 years of age, for which liberal encouragement will be given, by application at this Office.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, THURSDAY 8, 1833.

No. 16

JOSIAH KNIGHT, Contracting Agent.

J. P. HENDREE, Editor & Proprietor.

THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expense, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

FEMALE'S DEPARTMENT.

For the Christian Luminary.

FOLLOWING CHRIST.

Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me.—Mat. xvi. 24th.

Notwithstanding the ambiguity of the term follow, yet the meaning of our Saviour, in the words above quoted, is obvious. The term follow signifies to leave off, to pursue after, to attend to, and obey the direction of a superior. All this Christ requires of the children of men, to which all must submit, if they would go where he is gone.

1st then, in order to follow Christ, we must take him for our instructor, and put ourselves into his school, and give ourselves wholly to study the glorious art of holiness of life and conduct. The lessons which Jesus gives (if well learned) are exactly calculated to fit the soul for that happy place where he is gone. He instructs the profligate to become modest and agreeable in his manners and conversation,—the profane swearer, to become chaste in his conversation, speaking the praise of God. He instructs the tattler, the back-biter and mischief-maker, to follow that which makes for peace, and if the pupil learns the lesson correctly, he becomes a peace-maker indeed. He learns the bad neighbour, to be a good one,—the cruel and hard-hearted husband, to

be affectionate and tender-hearted,—the quarrelsome wife, to be kind, courteous, and peaceable,—the disobedient child to become dutiful, and obedient,—the cruel persecutor and scoffer of religion, to become an advocate for the holy principles of christianity, and a comfort to the children of God,—the weary and heavy laden to find rest. He teaches all in whatsoever situation, therewith to be content. And finally, he teaches as man never taught. He instructs in the way to heaven. All these lessons we must learn in order to go where he (Christ) is gone.

Some people, while looking at the beauty and correctness of the copy, or pattern, "who suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth;" and then take a retrospection of their doings, and see how imperfectly they have imitated the example set for them; and at the same time receive some chastisement, or buffetings for the many errors, and faults which they have committed, they are ready to say, they cannot live religion, the way is so strait; I have tried already a number of times, and have come short, or in other words, "these are sayings who can bear them, and they go back and follow no more with him." But let such look at the inconsistency and folly of their conduct. Suppose a child was to commence learning to wright, and because he does not come up to the copy the first, second, third or fourth time, should you advise him to try no more? No, (is the answer.) Well then abide by the same rule, and take the following as an encouragement, "then shall we know, if we follow on to know &c. Where we see, We have failed in any point, either in word or deed, let us observe the orders of the school, which are "confess and forsake, and ye shall find mercy." And again, "this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;" and so continue to do, "till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fulness of Christ. Eph. iv. 13." O yes reader, continue in the school of Christ,

and ever remain his obedient scholar, or disciple while on earth.

There is a vast difference between learning of Christ, and learning of men. Those who learn of men alone, are ever learning, and never able to come to the knowledge of the truth. But those who are taught in the school of Christ, learn that which man could not bestow, viz., the gospel; as said the Apostle, "the gospel which was preached of me, is not after man, for I neither received it of man, neither was taught it, but by the revelation of Jesus Christ."

I would observe 2ndly; that in order to follow Christ, we must attend to, pursue after, and obey him. We are to attend to, and pursue after him, both in the precepts and examples which he left for us. We are not to follow Him in working of miracles, such raising the dead, calming the ocean, stilling the tempest, or making wine of water; for this he did to confirm his mission to be divine and from heaven. But we are to pursue after him, by imitating his holy example—possessing the same spirit of humility, forgiveness, tenderness, forbearance, patience, long-suffering, gentleness, goodness submission, and by doing all the good we can in the world. The precepts that He taught, which we are to attend to, are mainly summed up in the 5th 6th, and 7th chapters of Matt. And his examples shine like sparkling diamonds through all his life, and are recorded by the four Evangelists.

My professed brethren in Christ; are we following the bright and heavenly examples and precepts of the Prince of peace? Or are we passing through the world in a thoughtless manner, having a name to live, while we are dead? How seldom, if ever, do we compare our lives with the golden rule. It will not do, if we are following Christ at all, to follow him afar off like Peter who denied him; but let us either come out and be whole hearted, and stand ready to follow him through evil, as well as good report, or else renounce the name Christian entirely. We had better find where we are now, than to go to the judgement, as it were asleep, and there be "weighed in the balance and found wanting." O that God would set these things home to the heart, for truly if we have not the spirit of Christ, we are none of his.

Ms. A. 1. 1. 1. 1. 1.

We are not only to attend to His examples and precepts, but if we would go where he is gone, we must hastily submit to, and obey all his commands, by which means we are to purify our souls. 1. Peter, i. 22. "Seeing ye have purified your souls in obeying the truth through the spirit &c. And finally we are requested to 'bring every thought into obedience to Christ.'"

Those holy gates forever bar,
Pollution sin and shame;
None shall obtain admittance there,
But followers of the Lamb.

Having shone briefly, what we understand by *denying self, bearing the cross and following Christ*; and that this must be attended to, in order to fit us for the happy and blissful region where Christ is gone, the question now arises; where is he gone, or to what place had he an allusion, when he said, if any man will come after me &c? was it the grave, or Joseph's tomb, into which he was about to enter? No; for mankind must die, whether they do what he requires or not. But he alluded to the same place that he did when he said, "I ascend to my Father, and to your Father, to my God, and to your God." The place was that to which he alluded, when he said, 'I go to prepare a place for you,—which was heaven.

With regard to the location of heaven, some have imagined it to be above the starry regions, and support their idea from some expressions in scripture, like this; then shall we be caught up together in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Now if we let our contracted notion of heaven, lead us to imagine it to be locally situated above yonder stars that we see twinkling by night, we may with the same propriety, suppose that the brethren at Thessalonica, who are on the opposite side of the earth from us, will rise beyond the stars the other way, to a local spot, and thus our minds would be confounded, with the idea of the saints separating, millions of leagues from each other.

Another notion equally perplexing in the minds of some, is imbibed by the skeptic and critic; and that is, that there will not be room enough in heaven for the innumerable multitude, which could not stand upon the whole surface of the earth. These ideas are both formed by finite man. And to the first, we would say that we are unable to pitch upon any local spot where heaven will be; yet confident we are, that it is a high, and an exalted state, to which the true followers of Christ will be elevated,—a state of glory, and favour with God. And to the

second we would observe, 1st that the saints are to be raised spiritual, and not natural, of course will not need a space like these mortal bodies; and 2nd that if room was needed, there is enough in space to contain all the saints, even if the whole human family were to become such.

But says one, among the vast number that have fallen into the earth, and into the great deep, will there not some be forgotten, and passed by unnoticed? Can a tender mother forget her child? no more will God forget those who have loved and served him. He whose eye never slumbers nor sleeps, can look through the earth, and sea; and all those who have fallen asleep in Christ, will he bring into the joys of their Lord. Those who have denied themselves of ungodliness and worldly lust, and have borne the cross and followed Christ through evil as well as good report, will certain be raised to the high enjoyment of God, Angels, and the spirits of just men made perfect, by the resurrection power of Christ. O then let us continue in the way of well doing.

J. KNIGHT.

For the Christian Luminary.

HEAVEN.

There are three heavens spoken of in the scriptures. The church here on earth is called heaven. The inhabitants of Capernaum were exalted to heaven, i. e. they were privileged with the gospel, which was a great privilege. The disciples of Christ are raised up, and sit together in heavenly places. Heaven on earth, or the first heaven, is spoken of in many places, which if we apply to the third heavens we should be greatly stumbled. Such is the following. An Angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth. War in heaven. A sign in heaven. A woman in heaven clothed with the sun &c.

The second heaven doubtless, is that state of rest, that the revelator spake of, between death and the resurrection: blessed are the dead &c. Rev. xiv. 13.

The third heaven, or high state of blissful enjoyment, and favour with God, to which the followers of Christ will be raised is brought to our view, through many beautiful figures and metaphors. It is presented to us under the similitude of a City of jasper;—a City of pure gold, like unto transparent glass. Our highest and most exalted notions of heaven, are but limited, for we now see through a glass darkly, the glory of the Lord. Some have said that we can have no knowledge of heaven, and bring this passage 'eye hath not seen' &c. Very true; the

natural eye hath not seen, nor ear heard but God by his spirit hath revealed them to such as serve him. This revelation forms the first heaven. Those; and those only, who enjoy heaven here, can reasonably expect to enjoy the favour of God hereafter.

J. K****

ORIGINAL COMMUNICATIONS.

For the Christian Luminary.

THE HIGH PRIVILEGES AND HAPPINESS OF THE SAINTS.

The eyes of the Lord are over the righteous and his ears are open unto their prayers.

This expression of the Apostle Peter gives a decided cast in favour of the christian. It points out in express terms, his security, represents his comforts as being substantial, and his intercourse with heaven without the least interruption, at all times, and in all places. With this view, what a pleasing aspect does Christianity bear; how lovely and benign its features, and how amazingly beneficial, when contrasted with the appearance and benefits of Infidelity. A wicked man whose paths are crooked treads upon briars and thorns. His vision of happiness is so distorted by the darkness of his mind, that he calls light darkness, and darkness light. His taste too, is vitiated so that he fancies sweet bitter, and bitter sweet, and in this confused state of his soul, he madly declares it a vain thing to serve God. When troubles vex him, when tormented with fears, when haunted with doubts, and desponding under the effects of melancholy, and the dread of death, you behold in him, one of the most wretched beings in nature. He cannot recognize God as his friend, nor can he look up to him in confidence, as a refuge from the overwhelming storms of life. Shall we not laugh the poor wretch to scorn? Ought we not to hoot him out of the world, either as a mad man or a fool? No, God forbid! for we ourselves were also some times in darkness foolish disobedient, deceived, sowing diverse lusts and pleasures, living in malice and envy, and hating one another. But after that the kindness and love of God our Saviour, towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be heirs according to the hope of eternal life. Rather

then, than insult this child of misery, let us pity him, and pray with all perseverance in the spirit for his conversion.

The eyes of the Lord are over the righteous, and his ears are open unto their prayers. Righteous people are high in the estimation of the King of heaven. Those that are made partakers of the divine nature and bear the image of Jesus Christ, are the happy subjects of his most affectionate regard. In a very ancient and valuable work we are assured by a distinguished orator, that the Lord withdraweth not his eyes from the righteous.

The Lord is represented under the character of a parent, filled with delight on beholding his family, or as a tender mother bending over her infant, with all ecstasy of maternal fondness. The Lord thy God in the midst of thee, is mighty, he will save, he will rejoice over thee with joy, he will rest in his love, and he will joy over thee with singing. Zeph. iii. 17. His eyes are over the righteous, to mark their steps, to regulate their conduct, to defend them from injury, and to give them strength, when they look up to him in prayer, he waits to be gracious.

But it may be asked; are not the eyes of the Lord upon the whole human family and equally interested in loving one, as well as another?

I will illustrate this subject by supposing you to be a parent: your children are in a playful mode; they mix with neighbouring families, and on a fine evening, innocently gambol on the green. While they sport in playful frolic, you gaze on them with fixed admiration, your eyes sparkle with pleasure and heightened joy fills your enraptured soul. On a sudden your attention is arrested by the voice of a friend. "You appear" says he, "to be much engaged with those little objects before you. Now as they are a mixed group, tell me whether you feel a greater partiality for one than you do for another." Would you not reply; I love the whole of them. I hate none. But if I must speak the sentiments of my mind. I love my own children in preference to all others. God who created the human race, hates none of them; but loves every soul with a compassionate regard. But those that have embraced Him by faith, and bear his image in holiness he manifests a peculiar love towards them. "I love them that love me, and they that seek me early, shall find me."

To be continued.

DIED. In this town, 3d inst. Jane, daughter of John and Lydia Kellogg, aged one year and nine months.

RELIGIOUS NOTICES.

For the Christian Luminary.

APPOINTMENTS FOR THE ANNUAL CHURCH CONFERENCES.

To be held in the following places, viz.

STOW, - - May - 23, - 1833.

Morristown - do. - 24.

Johnson, - - do. - 25, & Sun. 26.

Waterville - do. - 27.

Hydepark, - do. - 28.

Wolcott, - - do. - 29.

Hardwick, - do. - 30.

N. Danville, - do. - 31.

Lyndon, - - June, - 1. & Sun. 2.

Danv. & Barnet - do 3.

S. Danville, - do. - 4.

Cabbot & W—y, do. 5.

S. Woodbury, do. - 6.

Marshfield, - do. - 7.

Calais, - - - do. - 8. & Sun. 9.

The above appointments are to commence at half past 1 o'clock P. M. except the Sabbath appointments, which are to commence at half past 10 o'clock A. M. We sincerely request a general attendance, and at the time appointed,

DANIEL WINCHESTER, } Messen-
ROYAL HASKELL. } gers.

Appointments for preaching.

Br. D. B. Wyatt will preach (if the Lord will,) at the following places.

Enosburg, Vt. - May 6. 1833.

Waterville, - - do. - 7.

Morristown, - - do. - 8.

Stow, - - - - do. - 9.

Bradford, - - - do. Sunday the 12.

Piermont, N. H. do. - 13.

The above appointments are to commence at half past 3 o'clock P. M., except the Sabbath appointment, which will commence at half past 10 o'clock A. M. The Preachers or Brethren living in those places, will see that those appointments are notified in their respective neighbourhoods where the Christian Brethren usually hold their meetings.

CHRISTIAN LUMINAURY.

STOW APRIL 8, 1833.

RELIGIOUS INFORMATION.

That religious intelligence to the christian, is highly interesting and beneficial, is abundantly evi-

dent. And the means and exertions to accomplish this end are very extensive.

The christian world is furnished with a record of that revelation which God gave to the ancient worthies, who triumphed in the promulgation of its sacred truths, and sealed their testimonies with their blood. Thanks be to God, that even amidst the boisterous storms of persecution and bigotry, the valiant sons of God, have braved rough seas, escaped from the Popish tyrant, and safely conveyed to our American shores, a rich treasure—the Bible. And its sacred truths have not only visited the Isles of the sea, but even the Aborigines of these Northern wiles are blessed with its healthful influence. Yea, the refulgent blaze of gospel truth is darting its rays as it were, like the lightning, from pole to pole; and the Heralds of the everlasting gospel are flying to and fro in the earth, to sound the Jubile trump to the lost sons and daughters of Adam and welcome the sighing sons of sorrow, to the rich dainties of the gospel feast. It is a source of consolation, when we reflect that among the numerous tribes that people this earth, there are a few, yea seven thousand that have not bowed the knee to the image of Baal, who amidst the trials and conflicts of this life, seem to be pressing forward towards the mark of the prize &c. At intervals he retires from the busy concerns of life and reposes himself in the worship of his Maker: he listens with peculiar interest to the instructions of God's servants. These ministers of reconciliation are spreading religious information in every direction. The gospel is preached to the poor; the word of consolation is administered to the afflicted; the abodes of wretchedness are sought out; the widow and the fatherless are often visited, and the tear is dried up by the religious conversation of God's children. The preaching of the gospel, is undoubtedly one of the most powerful means in operation, for the spread of religious information. But it seems that the demands for truth are such, that additional means are now in operation, viz., the publication of religious Periodicals by which means information is conveyed to different parts of the world. And undoubtedly the benefits resulting are great. But it is evident that this institution could not exist without unwearied exertions, and the combined influence of religious societies. And even among the people called Christian Brethren, such a work may, by the exertions of both public and private Brethren, be rendered useful and interesting. This means we have among us; and we have called upon our beloved Brethren to assist us; nor have we called in vain. You have assisted by your combined exertions, with that zeal and warmth which characterizes a well wisher to the cause of Zion; For which dear Brethren, you will accept our grateful acknowledgements. We still look to you for help. Should we fail of your assistance, the work must cease. We are not unaware of the imperfections which have attended the publication of the Luminary, but we can assure our Patrons that no pains have been spared on our part, to render it satisfactory to our readers. Though some two or three, have manifested a little uneasiness because of the stand we have taken, in the defence of ourselves, and the gospel, against the unrighteous attacks of wicked men. We consider it a privilege guaranteed to us in the gospel, to expose the errors and follies of the bigoted and superstitious notions of some in our day. In doing this, we hope not to intrude upon the rights and privileges of our friends.

To our Patrons we would say, we hope soon, by the continued exertions of our Agents, to be able to furnish them with a larger sheet; by which means we shall be enabled to furnish our readers with a greater variety of religious information. Our Brethren will not forget their obligation, to co-operate with us in this heavenly enterprise.

May the Lord give energy to our feeble endeavours, and carry on his good work, until the whole world shall be filled with his knowledge.

In consequence of the press of matter just at the present, we have necessarily omitted some valuable communications. They shall be inserted as soon as possible.



POETRY.

For the Christian Luminary.

THE JUDGEMENT.

LESUS I saw, [in visions bright,]
On thrones of glory crown'd;
Eraphic spirits in His sight,
In holy rapture bow'd.

And while my thoughts with transport soar'd,
He left that mercy seat;
Kingdoms and nations all appear'd,
Naked, their doom to meet.

I see the fol'wers of the Lamb,
Gloriously array'd;
Holy and pure their garments were,
Though once defiled with sin.

But Oh the sight! the awful sight,
Then struck my roving eyes;
The wicked nations take their flight
To ruin, ne'er to rise.

All these were once the sons of wrath,
Unreconciled to God;
But those in white have walk'd the path,
Which Christ their Saviour trod.

Ungodly self they have deny'd,
And bore the shameful cross;
Unholy tempers crucified,
And cleans'd their souls from dross.

MORAL AND RELIGIOUS.

WHERE LOOK FOR AID.

A young minister, wholly inexperienced in revivals, found soon after his settlement, some strong indications of an approaching revival.—He felt distrustful of his experience and skill to rouse and guide aright the energies of Zion.—He looked around for help. He wrote to distant friends to come to his aid. He prayed that God would provide a helper. All was in vain. No prospect of assistance could be found. He was almost ready to despair, and fly like Jonah from the presence of the Lord. One day, however, conversing with a member of his church, he expressed his fears; and remarked that he had been praying God to send him some more able minister to help him. The reply he received was this:—You had better pray that God would come himself, rather than send a thousand ministers.

This deserved rebuke had its effect. The young pastor resolved, that what-

ever responsibility God should cast upon him, he would endeavor to bear. He did so. He went forward as well as he knew how. And the Holy Spirit came down with great power; and one of the most extensive revivals we have ever known in the whole history of our country followed.

The moral of this tale is soon told. What talents we possess are to be used in the best way; and whatever work is needed to be done, can be done. It is not a given measure of talent or effort which is required. It is simply the use of such talent and effort as we have. And now, brethren, TRY IT.—*West. Rec.*

A LITTLE DEAF AND DUMB BOY.

A minister residing about 7 miles from Manchester, England, went with a gentleman to the deaf and dumb asylum in London. There was a little boy they noticed, who had a sweet countenance, who was deaf and dumb. The gentleman took a piece of chalk, and wrote upon the wall the following questions. Who made the world? Notice the child's answer.—The child took the chalk and wrote upon the wall, "In the beginning God created the heavens and the earth." The gentleman then wrote, Why did our Saviour come into a lost and ruined world? His reply was; "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." He then wrote, My child why did God make me with the faculties of speech and hearing while he deprived you of them?

The child hesitated, and bursting into tears, wrote upon the board, "Even so, Father, for so it seemed good in thy sight." Truly a most beautiful reply for a child, considering he did not know the questions that were to be put to him.

Temperance is Economy. The saving of the money usually expended for spirits, without estimating any other advantages that arise from total abstinence, will, in a few years, produce a handsome competency.

Should a mechanic read this, who is

40 years of age, and who has expended 12 1-2 cents a day for spirits, who is feeling the bitterness of poverty—by saving this sum, he might, since he was 21 years of age, have accumulated about 1,000 dollars—if he is 50 years of age, 1,500 dollars—60 years of age, 2,000 dollars—and 25 cents a day, would produce twice the above amounts.

Is there a mechanic who finds it difficult to provide food, and raiment, and other comforts of life for his family, but who is in the daily practice of expending 12 1-2 cents a day for spirits? This small sum of 12 1-2 cents a day, will in one year purchase the following necessities of life, viz:

1 bar rel of flour,	\$5.00
100 lbs. pork, & 100 lbs beef,	10.00
Cloth for Coat,	6.00
Cloth for pan'aloons,	3.00
8 Cotton Shirts,	4.00
4 loads of wood,	8.00
3 pair of shoes,	4.50
1 calico frock,	1.25
1 bombazett do.	2.00
6 yards of flannel,	1.88

\$45.60

These articles, in addition to what he has felt able to purchase, will probably make himself and family comfortable; and if they "add to temperance, virtue," they may be useful and happy.—*Tem. Rec.*

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by their prophets has nearly arrived, in which they shall be restored to the possession of that country. The Jews generally are, we hear, watching the movements of the Egyptian army with great eagerness, in the belief that some arrangements will be made which will enable them to return to Judea; and this belief has led to actual association in Poland.—*London Morning Herald.*

WANTED, immediately at this Office, an APPRENTICE, of steady habits, from 14 to 18 years of age, for which liberal encouragement will be given by application at this Office.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, APRIL 22, 1833.

No. 17

JOSIAH KNIGHT, *Contracting Agent.*

J. P. HENDÉE, *Editor & Proprietor.*

THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expence, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

ORIGINAL COMMUNICATIONS.

For the Christian Luminary.

EPISTLE from TERTIUS.

Brother Hendee.—While traveling and visiting our Brethren, and hearing the observations of both Preachers and Brethren, it appears to me, necessary that the subject relative to the Preachers labours and support, should be more fully discussed among us.

Some brethren complain of preachers for not spending more time in the vineyard, and for not supplying the churches more constantly with preaching. And some preachers complain of the brethren that they are no more careful to provide for their families, in temporal things. And thus a want of that fellowship and confidence, which is very essential to the success of the Ministry, and the welfare of the churches, seems to prevail, to the detriment of the cause of religion.

It is a very easy thing for people, in this imperfect world, to find fault with one another, and too many are very ingenious in this practice, and often make such displays of their skill, in complaining, that they almost sink themselves and others with them; and forget to believe for themselves, or to pray for others. Nothing is more destructive to the union and strength of any people, than such a course. It not only hinders our prayers for our brethren, and undermines our own faith, but it discourages both preachers and churches, and grieves the spirit of Christ in the

house of his friends. The Apostle saith, Col. iii. 14, 15. "And above all these things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called, in one body, and be ye thankful." How little heaven born charity is in exercise, by brethren when murmuring and complaining of one another, and how little of the love of God is felt ruling in our hearts, yea how little gratitude and thankfulness is realised by such restless, repining, murmuring christians, who spend so much of their time and talents in finding fault one with another!

Christians should remember that they are called to the peace of God, in one body; and if they have ever had fellowship for their preachers, or brethren, they are disturbing the peace of the body of Christ; and making but poor returns of gratitude to God, for the rich blessings of the gospel, and the sweet privileges they enjoy in the kingdom of God. It is true, that even in the church of Christ, there are some burdens to be borne, and, in some instances, those burdens are unequally borne by some, while others are eased: but if the word of Christ cannot fail, such will not loose their reward: 2. Cor. viii. 15. "He that had gathered much had nothing over, and he that had gathered little had no lack." Chap. ix. 6. "He which soweth bountifully, shall also reap bountifully, and he which soweth sparingly, shall reap also sparingly." The greatest burden that Christians realize, is in consequence of their own grudging covetousness. "God loveth the cheerful giver." If preachers would do their duty of a ready mind, they would not loose their reward. 1. Cor. ix. 17. and if brethren would believe the promises of God, He would both minister seed to the sower, and bread for their food, and increase the fruits of their righteousness. 2. Cor. ix. 10.

No principle of doctrine is more clearly set forth in the word of God, than the doctrine of present blessings and afflictions, as well future rewards and punishments: and if the doctrine was generally believed and understood, mankind would be far less willing to do wrong, and more willing to do right, than they now are. But while preachers and brethren dwell with so much stress, on the doctrine of a future retribution, and neglect to teach

the plain promises of God, relative to the present fruits of righteousness, and the judgements of God which are sure to follow the wicked, even in this world, as well as in another; many fall into the licentious notion, that if they can but obtain a pardon of sin, it matters but little, whether they serve God or Mammon in this world.

Not only did the Law of Moses teach this doctrine, but Jesus Christ in the gospel has clearly included the same, and has added strongly to the doctrine by uniting it with the doctrine of future rewards, in the world to come. Matt. xix. 27, 28, 29. "Then answered Peter, and said unto him, behold we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life."

Who that reads this declaration of the Saviour, can dispute the goodness of God in ministering a present as well as a future reward, to those who endure afflictions, and bear burdens for Jesus sake, and take joyfully the spoiling of their goods in this world? Let preachers and brethren consider this subject, and ask themselves the question, is there any danger in trusting in God, in the faithful discharge of every duty. If then we are prepared to believe that Christ's yoke is not hard, nor his burden heavy, let us turn our attention to the law and testimony, to learn our duty with regard to the labours and support of the preachers of the gospel; for there is no subject that requires the uniform and united exertions of christians, about which there appears to be more complaining, both in the Ministry and churches, than about the duty of preachers in labouring in the vineyard of the Lord, and the duty of the churches toward those who preach, in communicating to their necessities in temporal things. And if my brethren will indulge me with but a small part of the time they have been accustomed to spend, in murmuring

about this subject, I will endeavour, by the grace of God, to discuss the subject according to the best of my ability, and the light I have received of the Lord, concerning the rule of the gospel on this point.

The order, in which I intend to treat this subject is as follows viz.—

First. To show that God has ordained that some should preach the gospel of Christ, and that they should live of the Gospel.

Second. To show how the preachers of the gospel should labour, and how they may be supported in the work.

Third. To describe some of the evils, which result from the neglect of this subject; and also some of the blessings which may be enjoyed, through faith and obedience, in this duty.

TERTIUS.

Brome L. C.—1833.

For the Christian Luminary.

THE HIGH PRIVILEGES AND HAPPINESS OF THE SAINTS.

Concluded.

The eyes of the Lord are over the righteous and his ears are open unto their prayers.

Now as righteous men are thus recognized by the Lord, as his beloved children, they aim to honor his name by an upright walk before men, and by a punctual observance of prayer at a throne of grace.

A righteous man is a right, wise man, one that is divinely instructed, and who endeavors to adorn the doctrine of God our Saviour in all things. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. ii. 11, 12. Righteous men, are men of prayer; they are men of all prayer. This act of calling upon God, does not merely arise from some particular trial: it is not a freak or momentary fit of passion; they live in the spirit and habit of prayer.

Family prayer. This is regularly attended to—at least, in the morning and in the evening. "As for me and my house we will serve the Lord" Religion must be at a very low ebb indeed, when those that have families neglect this duty. He certainly is not worthy

of the name, or a place among christians, whose sickly soul faints, when duty calls him to bow at the family altar.

Righteous men bow publicly in the church. A right, wise man can not; he dares not omit praying in unison with his brethren. It is a sacred exercise, a service which he owes to his fellow men, and to his divine benefactor. He cannot stay away from the house of his Father, when the appointed moment arrives to address him. Oh he would shudder to excuse himself by saying with luke-warm and back-sliding professors, "it is only a prayer meeting". What, only a prayer meeting! What would you have it to be? If the master of assemblies be there it is enough; quite, quite enough. And that he will graciously visit his children, and enrich them with his grace, we have the fullest assurance: "I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be granted unto them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them". Mat. xviii. 19. 20.

Private prayer.—This is the delight of every pious soul. Screened from the eye of man, and shut out from the bustling scenes of the world, his heart expands before his heavenly Father in thanksgiving; in mourning over his past follies, and pleading for grace to assist him in all his conflicts through life. In this pious retreat there are none to scrutinize, no unruly tongue to censure, none to interrupt your correspondence with the Father of mercies. All is open as day, peaceful as the shades of the evening, and as free as friendship can possibly desire. Private prayer! What child of God would be deprived of the blessed privilege? How often does he feel to rejoice, with joy unspeakable and full of glory. Then while we continue in life; while we are exposed to a single adversary; while it is our duty to glorify God, and work out our salvation with fear and trembling; let us not forget to follow that wise admonition, given to us

by one who fought, who bled, who conquered in the strength of his God, and who now is in glory: 'For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil.'

Till we see the perfect day,
And each wakes up a spotless saint:
May we every moment pray,
And never, never faint.

A FEMALE.

For the Christian Luminary.

Dear Brother.—Since I last saw you my mind has been led seriously to reflect upon the stupidity and indifferency, that appears to prevail generally among those who profess to be followers of the Lamb, and have been prompted, by the love I have for them, and the regard I have for the cause of my Redeemer, briefly to address them through the medium of the Luminary, by your approbation.

Respected friends, we have said by our profession, to renounce the vanities of the world, and turn our attention to things of more importance, viz., the benefit of the soul. And by our works this point will be decided in the present tense, by every rational and intelligent being, that we associate with, while we dwell below, and by the Judge of all the earth, in the great day of account, as we are informed by Jesus; "by their fruits ye shall know them," and by the fruit we bear in this world, we shall be judged in the world to come.

By the above expressions of scripture, we discover that our eternal destinies depend upon our actions here.

Dear Brethren, the important work in which we have engaged, viz., the salvation of our souls through the merits of Jesus Christ, calls for those noble powers and faculties which we are capable of exercising, (either to our good or hurt,) to be awake in attending to the means of grace that God has graciously bestowed on us. But alas, how many there are, that seem as it were, deaf and blind to their best interest; and yet profess to be followers of Christ. Alas what unwearied pains are taken by such, for their earthly prosperity, and yet how forgetful of the prosperity of their souls. O reader as your wearing apparel is a servant to your bodies, so ought your bodies to act as servants to your souls, keeping your eye steadily on the mark, exercising all possible care for the present and eternal benefit of your souls.

How negligent, and stupid are the luke-

warm of their highest interest and best good, and the duty they owe to their God. While I behold the state of Zion, it appears as though something must be done, or the Lord will remove the candlestick &c. And even many who have a standing in the church, how indifferent and unconcerned, while so much is to be done, and the time so short to do it.

Reader, whoever thou art, remember that such stupidity will rise in judgement against you, and it will be said, friend, how comest thou in hither, not having on the wedding garment? *And he was speechless.* Others there are who act as official members in the church, who appear to be unconcerned and altogether uninterested, (as appears by their works,) in the prosperity of those among whom they labour. How will such appear when called to give an account of their stewardship? And there are others, who by profession, are said to bear the vessels of the Lord, who appear to be as much, or more engaged in the things of this life, then they are in proclaiming the glad tidings of Salvation to their fellow men. Hear the command given by Jesus, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptised shall be saved, and he that believeth not shall be damned." How little is this commission fulfilled by those who profess to be preachers of the gospel at the present day. The modern style is to stay and preach, while the ancient was, GO and preach. Ah remember! ye that preach the gospel, that your account in the day of judgement will be great; and it stands you in hand to be up and doing; forsake all and labour for the prosperity of Zion, and the welfare of your fellows; go forth weeping that you may return bringing your sheaves with you. It high time that all the lovers of Zion, and the votaries of truth were awake and deeply engaged in the cause of Christ. The time is coming when all will want an interest in the Saviour; when the heavens shall roll together as a scroll the elements melt with fervent heat, the sea burn like oil, the mountains melt—mankind rise from the slumbering tomb, to appear in the presence of a holy God, to answer for the deeds done in the body. Then will such want a hope in Christ. Yea dear reader whoever thou art prepare to meet thy God in peace.

S. H. G.

Woodstock, April—1833.

For the Christian Luminary.

Br. Hendee,—I have been greatly surprised and deeply affected in reading a communication on Sanctification, signed "En-

cy," in the ninth number of the Luminary, as it is in my opinion, so contrary to scripture, and to the remarks on Sanctification in our form of Church government. I therefore feel it a duty which I owe to the Church, and to the truth, to make some brief remarks upon this weighty subject, which are at your disposal.

That Sanctification does not proceed, but follow justification, is evident, first, from the true meaning of the word, sanctify. The word has evidently a two fold meaning; 1st, to set apart to an holy use. 2nd; to purify or make holy. In the 1st sense, our Lord himself declares, John x. 36., that the Father had sanctified him, and sent him into the world. And again, for their sakes I sanctify myself, that they also might be sanctified through the truth. In this sense were the sabbaths, feasts, houses of worship with all things appertaining thereto, sanctified, or set apart for God. Gen. ii. 3. Joel ii. 14.

In the 2nd sense of the term, Christ prayed for his apostles, whom he then considered justified; "sanctify them through thy truth, thy word is truth." Again, says the Apostle, "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Eph. v. 25, 26, 27. And again, the same Apostle to the 1st Thess., prays that his brethren, who were in the Lord, chap. iii. 8, or justified, might be sanctified wholly. Thus the term sanctify in its latter signification is synonymous with the words, cleans, purge, purify and the like; all of which are generally applied in scripture to persons then in a justified state. Now if Jesus and his Apostles prayed for, instructed and exhorted those who were then justified, that they might go on to perfection, were they not justified before they were sanctified? And did they not then stand in need of being cleansed from all filthiness of the flesh and spirit, that they might perfect holiness in the fear of God?

2. That Sanctification follows justification, will further appear from their nature. Justification is an act of God's free grace, wherein he pardons all our sins, restores us to his favour. Sanctification is a deliverance from the pollution of sin. Justification is a deliverance from the guilt of sin. Sanctification is a purification of the heart from evil tempers, thoughts and desires; so that pure love fills the soul. Justification saves from hell; Sanctification prepares for heaven. See Christian Brethren's form of Church Government," page 51. question 2. "Re-

marks on Christian Perfection. Both of these states are received by grace through faith; and a person cannot be sanctified, either in the 1st or 2nd sense of the word before he is justified. For how can a person be set apart to a holy use, or the service of God, while he is full of unbelief, and a servant of sin? and he must remain in unbelief and a servant of sin, untill he believes; and he cannot be justified till he does believe. But being justified by faith, he has peace with God. Being made free from sin, he becomes a servant to God. So when an individual is justified, he is set apart to a holy use, or the service of God. And if he continue in a justified state, he goes on to the second sense of the word, or to perfection; the purification of his soul from the pollution of sin.

3d. So says christian experience. As but few are sanctified in the 2nd sense of the word, at the time of conversion, they, (if they walk in the light,) soon discover and feel the remains of a corrupt nature, and sometimes almost conclude they never were truly converted; while others sink down in despondency, thinking their case to be hopeless. Others there are who believe the good word of life, that it is the will of God, even their sanctification, and struggling with opposing nature, and against the temptations of the wicked one, they at length sacrifice their all, and embrace; "that God is faithful and just, not only to forgive us our sins; but to cleanse us from all unrighteousness." Thus they receive the unspeakable blessing.

W.

Memphremagog, April —1833.

CHRISTIAN LUMINAURY.

STOW APRIL 22, 1833.

Young men, you who are in the constant habit of drinking intoxicating liquors, with the supposition that you shall always controule your appetite, and be temperate; read the following, and shudder. No doubt, when Thurbur was of your age, the thought of dying a drunkard, and in a ditch too, would have been revolting to him.

From The Temperance Recorder.

{ Stephentown, N Y.
March 4th, 1833.

Dear sir—I have just returned from an inquest held over the body of John

Thurber, who was found dead this morning by the way-side, lying upon his back in a little stream of water almost entirely imbedded in snow and ice. He had probably lain there ever since Thursday evening, as he was seen near that place just at night, in a state of intoxication. He was about 70 years of age, and for many years past, had been one of those miserable beings who travel from house to house continually, a perfect slave to intoxicating drinks. He was so far below the ordinary drunkard, that he seldom asked for anything but cider, which he obtained at the hand of *christians* who were led to believe it a *deed of charity*, to yield to his desires, and thus became directly instrumental in his sufferings and death.

In changing the position of his body during the examination, the air which escaped from his stomach was highly impregnated with the fumes of *cider-brandy*.

In reflecting upon this case, I have been led to inquire, *who* will fill his place in the suffering through which he has passed? what youth of fair promise would voluntarily consent to become what John Thurber has been for the last twenty years, and die at last in a ditch, *unwept—unlamented*? And yet we have not the least doubt, that many will do so, if the practice of drinking intoxicating liquors, is continued among us. What towering genius, or acuteness of perception, has been able to resist the influence of this fell destroyer when once the system has become contaminated with it?

T

The pernicious practice of drinking intoxicating liquors, is fast going into disrepute at the south. As will be seen by the following paragraph, from a letter of a merchant in Alabama, to a gentleman in the city of New York.

In 1824, we had been four years in business and it required about that period, 100 barrels of whisky, with a large quantity of American and English rum, and American and French brandies, for one years demand.

In 1825, nearly the same,
1826, 75 barrels whisky &c.

1827, 40	"	"
1828, 25	"	"
1829, 10	"	and 2 pipes brandy
1830, 5	"	2 " "
1831, 5	"	1 " "

We have received appointments for the annual meetings of churches on the Southern district; they will appear in our next.

RELIGIOUS NOTICES.

For the Christian Luminary.

APPOINTMENTS FOR THE ANNUAL CHURCH CONFERENCES.

To be held in the following places, viz.

Stanstead L. C.	May 9, 1833.
Hatley	- - do. - 10.
Stukley,	- - do. - 11, & Sun. 12.
Shefford,	- - do. - 13.
Granby,	- - do. - 14.
Farnham E.	do. - 15.
Farnham W.	do. - 16.
Broome,	- - do. - 17.
Sutton,	- - do. - 18 & Sun. 19.
Enosburg, Vt	do. - 20.
Bakersfield,	- do. - 21.
Fairfax,	- - do. - 22.

The above appointments are to commence at half past 1 o'clock P. M. except the Sabbath appointments, which are to commence at half past 10 o'clock A. M. We sincerely request a general attendance, and at the time appointed,

EDWARD B. ROLLINS,	} Messen-
JARED L. GREEN.	

A general meeting, is appointed to be holden, at Gilsum, N. H. the 1st, and 2nd, days of June next, to commence at 10 o'clock A. M. on each of said days.

A general meeting will be held at Braintree, if the Lord will, on the 8th, and 9th, of June next, to commence at 1 o'clock P. M. on the 8th.

The annual meeting of the Presbytery, will commence at Braintree, on the 11th, of June next, at 9 o'clock in the fore-noon. It is hoped, that the preachers will all feel their responsibility, and that we shall have a general attendance. May we come with olive leaves in our mouths.

TAKE NOTICE

Whereas a certain man by the name of Jonathan Twining, formerly residing in the vicinity of Gilsum, has been traveling in different parts of the country in the character of a preacher and representing (as we have learned,) that he was in regular standing with this church. This is to give notice that the said Jonathan Twining is an expelled member; and the public are cautioned against receiving him as a preacher, as his conduct of late has been very unchristianlike.

Signed in behalf of the Christian Church in Gilsum N. H.

{ BENNETT PALMER.
{ MOSES SWEET.

MARRIED—In Shefford, L. C. on the 5th, ult. by Rev. Mr. Boothe, Mr H. Kenney, of Stukely, and Widow Martha Smith of East Bolton.

DIED—In this Village, on the 15th, Inst. Charles Carroll Robinson, son of Dr. Joseph Robinson, aged one year and eight months.

NOTICE.

I hereby give to my son Timothy, his time, to trade, and act for himself. I shall pay none of his debts, nor claim any of his earnings, after this date.

JOSHUA BEDEL.

Morristown, April 8th, 1833.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens. Stow, J. Knight, Morristown, G. H. Sweet, Pomfret; and at whole sale by E. B. Rollins, Bradford.

Subscriptions will be received by the following Agents.

Marshfield, Vt.	Eld. John Capron.
Danville,	" Eld E. Thompson.
Pomfret.	" Eld. A. Brailey.
do.	Eld. I. Dexter.
Lyndon,	" Eld. I. R. Pettingill.
Johnson,	" Eld. J. Moffit.
Cabbot,	" Eld. I. Kieth.
Fairfax,	" Eld. A. Hartshorn.
Hardwick,	" B. Wells.
Waterville,	" B. R. Carpenter.
Wolcott,	" Galen Palmer.
Gilsum, N. H.	Eld. L. Hemenway
Piermont,	" Eld. R. Allen.
Stanstead, L. C.	Eld. R. Haskell.
Granby, do.	Eld. D. Ide.
Shfford, do.	Eld. T. Harvey.
John Spalding,	Itinerant.
Gardner H. Sweet,	do.
William Sweet,	do.
Moses Sweet,	do.
Calvin J. Goodwin,	do.
Davis B. Wyatt,	do.
George W. Tabour,	do.

CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

Vol. II,

STOW, VT. MONDAY MORNING, MAY 6, 1833.

No. 18

JOSIAH KNIGHT, *Contracting Agent.*
J. P. HENDEE, *Editor & Proprietor.*
THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expence, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.

ORIGINAL COMMUNICATIONS.

For the Christian Luminary.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.—Rev. iii. 16.

That God is holy, no one will pretend to doubt, and that the object of the Lord in giving his Son, was to open a way whereby we might be holy and prepared for the enjoyment of himself, is a fact equally evident.

God who at sundry times, and in diverse manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son; and the language of the son of God to nominal professors, is, "I know thy works that thou art neither cold nor hot:" while the plain requirement is, "Be ye holy, for I am holy." The general connection of our subject is not addressed to the unconverted world, but to those who have taken upon them the name, and professedly the nature of Christ. They were admonished, not because they had openly and wholly backslidden from the Lord, but because they while professing to be servants of God, had become stupid in their feelings, dull in their affections and lifeless in their devotions; and because such a course was calculated to stupify all remembrance of good to lull to sleep every desire to be holy, and carried a very unsavory influence in the world; no wonder that the declaration should be made to such; "I will spue thee out of my

mouth." In comparing the condition of the professed world with that of the seven churches in Asia; is it likely that any thing more consoling than, "Remember therefore from whence thou art fallen, and repent and do thy first work, or else I will come unto thee quickly and will remove thy candlestick out of its place except thou repent," would be communicated, should Jesus to day make a personal address? But is it any less important that we should be holy in heart and life because Jesus is not personally present to pass the test upon our actions? Certainly not; "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body according to that he hath done whether it be good or bad. But the question is asked; is it possible for men to be holy in this life? I answer, if it is not, God has required of men impossibilities, and astonishingly sported with their wickedness, when he said, "Be ye holy for I am holy," and also, "If any man hear my voice and open the door I will come into him and sup with him and he with me." And the prophet must have been mistaken when he said, "Remember now O Lord I beseech thee how, I have walked before thee in truth, and with a perfect heart and have done that which is good in thy sight. And is it not scripturally evident, that this is the only principle that will give us admittance into the kingdom of heaven. Hence it is said; "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich &c. It is abundantly evident that it was the object of the Revelator to inculcate this doctrine in his address to the church in Laodicea. This being the fact, it will be necessary to point out the road to it. And this, by the assistance of divine grace I will endeavour to do. Jesus has informed us that except a man take up his cross and follow him, he cannot be his disciple. But I am aware that when mankind are exhorted to repentance they are ready to plead their inability; but this the divine economy has seen fit to put entirely out of the question. The grace of God that bringeth salvation hath not only appeared to all men, but teaches us that denying ungodliness and worldly lust, we should live soberly righteously, and Godly in this present world.

God has never required of his crea-

tures more than his grace will enable them to perform; and while we are exhorted to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; he has furnished us with necessary food. We are to purify our souls in obeying the truth through the spirit, and the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness faith &c. Now when we bear this fruit, it is a certain evidence that we are in the way that leads to heaven. But so certain as we feel a motion of anger, hatred or any thing of this kind, it is a sure fact that we are not of the way, and we should fervently pray to God that we may be kept by his power through faith unto salvation. The grand reason professed Christians make no more advance in the divine life, is because they refuse to walk according to the dictates of that light which shines in their path.—Instead of trusting in the Lord who alone is able to keep them, they lean to their own understanding.—Instead of squaring their lives by the plain word of truth, they vainly try to make the scriptures read according to their own limited experience. But this will never accomplish the work that we need. We must break off our sins by righteousness, and our iniquities by showing mercy to the poor; and endeavour to believe, firmly, with the Apostle, that, this is the will of God even our sanctification, and that it is the privilege of the man of God, to be thoroughly furnished unto all good works; and stand complete in all the will of God. Said the Apostle,—"And ye are complete in him, who is the head of all principality and power.

Now let me say, dear reader, let no man beguile you of your reward, and never shun to hold up the doctrine of full, and complete salvation from sin, though worldlings and nominal professors, raise the cry of delusion and wildfire around you. This doctrine you may expect will raise a breeze, with the devil and his crew. But beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing hapened unto you, but in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye also may be glad with exceeding joy. My soul exults and my heart leaps for joy, when my faith embraces Gods unchanging

love. Yes, glory to God! I know its power, I feel its sacred influence burning in my soul. This is the blessing that smooths the rugged path of life, that calms the unruly passions of the mind; makes duty a privilege, and enables us to glory in the cross of Christ. This, precious soul, is the only way to escape the awful denunciation in the text. Think not of getting to Heaven by living as well as your neighbour, but remember the words of the Apostle: "For we dare not make ourselves of the number or compare ourselves with some that commend themselves, but they, measuring themselves by themselves, and comparing themselves among themselves are not wise". Dear reader whoever thou art, be exhorted to contend earnestly for that faith which was once delivered to the saints.

~~~~~  
CORRESPONDENT

For the Christian Luminary.

*Be ye holy in all manner of conversation.*

When I look into the scriptures of divine truth, and there see what God requires of his children, I must confess, I come too far short of living up to the requirements of the gospel of Christ. But since I found Jesus to be precious to my soul, I have found it good to keep the commands of God; for in keeping the commands there is a great reward. Holiness of heart is what God requires of his children. Why is this requirement? Because it is written, 'be ye holy for I am holy'. So then, if we would enjoy the presence of a holy God, we must be made holy in heart and in life. And again it is said, 'without holiness no man shall see the Lord'. And if we believe the word of the Lord, we may see the necessity of being holy in heart, and in all our conversation; for God cannot look upon sin with the least degree of allowance, neither will he hold him guiltless, that takes his name in vain. Again, there is a day of judgment appointed; and it is said, that, for every idle word, and every secret thing, God will bring us into judgment; and every man shall be rewarded according to his works, whether they be good or bad. Hence we discover that nothing unholy, or unclean, can stand in that day of trial, acquitted before the bar of God. Nothing but what is pure and holy, will be accepted of God, and be admitted into heaven, that holy place.

Perhaps it may be asked, what is holiness? I will show you my opinion. Holiness is to be made free from sin, and being wholly sanctified, or cleansed from all that is wrong, and our hearts conformed to the will of God. Then we are prepared to glorify God, our heavenly

Father. Holiness does not consist in knowledge, nor in talents, nor in external performances of religion: neither does it have its seat in the head, but in the heart. Thus, having our hearts cleansed from ALL sin, and filthiness of the flesh, we are prepared to obey the direction of scripture, which says, "be ye holy in all manner of conversation. For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure of his heart, bringeth forth evil things. Evil, or corrupt communications are not what God requires of his children. We are commanded to have our words few and chosen; that they may administer grace to those that hear us. If this be the case, we should avoid all light and vain conversation; which is not convenient. Our communications should be yea, yea, and nay, nay, remembering, that whatsoever is more than these cometh of evil.

Reader whoever you may be, hast thou kept the commands of God, hast thou known what it is to enjoy a present salvation from every thing that is wrong; or dost thou indulge thyself in light and vain conversation, upon subjects of no profit, to thyself nor those that hear thee?

O! that the word of God, might have an abiding effect upon all our minds, and we be enable by the grace of God, to obey the exhortation of scripture, 'be ye holy &c'. And 'have our conversation in heaven, from whence also we look for the Saviour, that when the chief Shepherd shall appear, we may receive a crown of glory, that fadeth not away. And when Christ, who is our life shall appear, then shall ye also appear with him in glory.

JOHN SPAULDING.

#### RELIGIOUS NOTICES.

For the Christian Luminary.

#### APPOINTMENTS.

Elder Amos Stevens will preach, if the Lord will, at Bradford, on Sunday the 26th, of this month.

Elder Bennett Palmer will preach, on the same day, at Piermont N. H. if the Lord will.

For the Christian Luminary.

#### APPOINTMENTS FOR THE ANNUAL CHURCH CONFERENCES.

*To be held in the following places, viz.*

Bradford Vt. May 27, 1833.

Piermont N.H. do. - 28.

Marlow, - - do. - 30.

Gilsum, - - do. - 31.

Walpole, - June - 3.

Pomfret Vt. do. - 5.

Sharon, - - do. - 6.

Royalton, - do. - 7.

Randolph - do. - 8.

Braintree, - do. - 10.

The above appointments are to commence at half past 1 o'clock P. M. except the Randolph appointment which is to commence at half past 8 o'clock A. M. We sincerely request a general attendance, and at the time appointed,

AMOS STEVENS, } Messen-  
BENNETT PALMER. } gers.

N. B. The appointments for the annual church conferences, in the towns of Walpole, Gilsum & Marlow, published in the 15 number are null and void. The alteration is thought proper in consequence of the general meeting in Gilsum N. H. A. S.  
B. P.

#### CHRISTIAN LUMINAURY.

STOW MAY 6th, 1833.

The appointments for the annual church conferences are now before our brethren; and it is sincerely wished by the Messengers, that every thing necessary to done, previous to the day appointed for said meetings will be attended too, so that when met, business may be attended to without delay. Our brethren are not un aware of the fatigue and expence which must necessarily attend those who are appointed to meet with them in their annual meetings; and it is hoped that their case will be taken into consideration by the brethren, and that such as feel disposed will cast in their mite, for it is certain that those who are called to labour among us, in word and doctrine, cannot devote their time unless assisted by those among whom they labour.

☞ One thing further: it is hoped that all the brethren and sisters will attend the above meetings, and that no ordinary business will prevent, for we consider it very important that the condition of every church is fairly represented to the annual conference of the preachers.



## SELECTED.

From the Chaitian Herald

BROTHER FOSTER,—I have thought some of your request when I last saw you, but I have had no time that I could spare by day nor by night. We have had meetings almost every day or evenings since my return, and to some effect. During my absence of one week at Portsmouth, New-Castle, and South-Berwick, where I attended a few meetings, saw ten persons who were ready to volunteer their service in the Lord's cause; which they made manifest by requesting prayers, bowing the knee, &c. While I was gone, the work somewhat abated, so that it took one week to get things in as good situation as when I left. It however revived and has gone on with good speed ever since. The work is attended with great solemnity, accompanied with the power God of Israel. The sound is heard afar off, with a solemn awe! An awful tremour seems to sieze the impenitent, while hearing of the conversion of their fellows; a goodly number of the Lord's children, are well engaged, who covenanted together to pray for the conversion of poor sinners; while the success they have met with; in the victories gained causes them to be much encouraged.

During the last week, several cherished a consolating hope in the Lord of their emancipation from sin. And last Sunday evening, nine poor disconsolate souls desired the prayers of saints; some of whom had once cherished or got as far as the cross; where they halted till they lost their confidence, and doubted their sincerity, experience, hope, &c. The enemy of all righteousness raised his forces in my absence, with a volley of reports of different kinds, which at first checked the progress or dampened the feelings, but soon terminated against his own house and army, to that degree, that some were soon convinced, and others surprised.

I think something like sixty have found peace with God through our Lord Jesus Christ, since the year 1833, commenced; of different sects and ages, from the child, to the man and

woman of grey hairs. I thought to have come and seen you again, the last of this month, but the work is urgent and I cannot leave consistently. I remain yours in love, farewell.

E. H. PEAVEY.

*Farmington Feb. 20, 1833.*

From The Christian Palladium.

From Jason Smith, Fort Covington, N. Y., Jan. 10, 1833.

Brother Badger :—It may be interesting to some to hear from one whose name has never been known in your paper. If you should think this communication worthy' please to insert it in the Palladium; as I have been edified in perusing the writings, and hearing from my dear brethren in the Lord.

I will give a short sketch of my experience. When at the age of seventeen, I trust I was converted to God and my mind was impressed with the subject of preaching. When I looked at the greatness of the work of the ministry, and upon myself, in my youth, standing between a holy God and the people, I shrunk from the call, and backslid from God. For ten years I lived a backslider's life. I suppose I felt as all other backsliders do, the lashes of a guilty conscience; but, through the mercy of God, I was reclaimed, and rejoiced in the blood of sprinkling that speaks better things than the blood of Abel. I then begun to feel the worth of souls, and often when I shut my eyes, I thought I could see thousands of sinners plunging down to hell, like pigeons lighting upon a field of grain. What to do I did not know. How can I express my feelings, when I looked at the cause of God; and upon a loving companion and five children, and thought I must forsake all for Christ? I wept. Thus, after two years, many times almost in despair, last September when I was in my field, I had so clear a view of my duty, that I promised God I would serve him at the expense of all things. About this time my companion was taken sick. The best physicians attended her, but all in vain. On the 27th day of February, 1831, she resigned her spirit into the hands of Him that gave it; sweetly reconciled to the will of God. I immediately provided places for my children, arranged my business as well as I could, and commenced my ministerial labours in Lower Canada. The Lord revived his work in different towns, and raised up a free people to serve him. I was assisted by brethren whose whole souls were in the cause. There was much opposition by the Presbyterian and Meth-

odist preachers. One accosted me and said, "Smith, by what authority are you preaching?" (As I had been in connexion with the Methodists before,) I told him, "by the authority of God Almighty;" and he left me. In January last, I left that place, and came into the state of N. Y. In Brandon, the Lord revived his work, and souls were converted. In many other places in different sections of this country, we have had refreshing times; and the cause of liberty is advancing. I have had many trials and persecutions to encounter since I united with the Christian brethren; but, by divine help, I am determined never to strike my colours, but to fight manfully under the blood-stained banner of Prince Immanuel.

Yours, &amp;c. JASON SMITH.

Well done Br. Jason, we are glad to hear of your success in the Western country, and charitably hope that all things relative to your immoral conduct in the Province of Lower Canada, are settled.

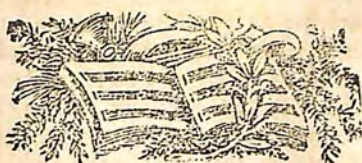
Ed. Lum.

## INTERESTING TO YOUNG MEN OF COLOR.

Mr. Chester Wright of Montpelier, Vt. resolved on making a spirited effort for the improvement of the colored race, has addressed a circular to the young men of color in New England, inviting all who are between 15 and 30 years of age, of good character and sound constitution and willing to devote from four to six years to study, laboring four hours in each day for their support, to report themselves to him by letter, previous to the first day of June next.—Enclosed in the letter of each applicant, should be a certificate of his possessing the qualifications above named, signed by some magistrate or minister of the gospel. Should any considerable number report themselves, a further communication on the subject is promised. Mr. W. requests further, that such persons as are willing to aid in improving the intellectual and moral condition of colored men, would search out and inform young men of color, of this proposal, and if necessary, aid them in preparing and forwarding their communications.—*Vermont Telegraph.*

ERRATA.—In our last, in the appointments for the annual church conferences, in Bakersfield, read Fairfield. And in the 16th number, in the peace headed, 'Following Christ,' 4 line, for "leave off," read, learn of.





## POETRY.

## HOPE.

When sorrow fills thine eyes with tears,  
And joy illumines thy path no more,  
And anxious doubts and gloomy fears  
On every side beset thee sore;

Hope thou in God—his chastening hand  
Will, while it tries thee, still sustain;  
And suffering, sent at his command,  
Shall prove thy everlasting gain.

When sin sits heavy on thy soul,  
And conscience wakes within thy breast,  
While clouds of terror round thee roll,  
And nought of earth can give thee rest;

Hope thou in God—his pity gave  
A Saviour's precious blood for thee;  
Approach—his mercy humbly crave,  
And he from sin shall set thee free.

When time to thee shall be no more,  
And earth and all her pomp shall fade,  
And thou upon the awful shore  
Of dread eternity art laid;

Hope thou in God—his righteous will  
Gave thee awhile life's fleeting breath,  
And his right hand shall lead thee still,  
And hold thee in the hour of death.

## MORAL AND RELIGIOUS.

## AN ANTIDOTE FOR SORROW.

Reader, art thou a child of sorrow?  
Is thy spirit now in sadness? Does  
the gloom of adversity's night gather  
around thy soul? Beams there no soli-  
tary star of earthly hope—no ray of  
joy upon the darkness of thy way, as  
all lonely thou travellest on, over the  
scathed and verdureless wastes of life?  
If so—if a desolation hath come over  
all thine earthly prospects, so entire  
and dreary, that the language of thy  
anguish-riven spirit is,

O let us hope and joy combine  
To weave a chaplet, for my brow,  
'T would be as when white ivies twine  
Around the cypress or the yew.

If this be thy mournful lot, then  
whither wilt thou turn for relief? whe-  
re for thy unmitigated sorrows wilt  
thou seek an antidote? where canst  
thou find comfort? In what way ob-  
tain consolation, but in a cordial and  
unrepining submission to the will of God.  
—Lowell Evangelist.

## THE PRESENCE OF GOD.

We are continually blind to the presence, & insensible to the love of God, because he is always and every where present, and because every breath of our bodies and our souls is animated only by his love. we search after a source for the river, not for the sea. Nay poor dull and stupid senseless creatures that we are, we despise what is ordinary; we have even made it a by-word of reproach; and we disdain to be excited by any thing but what is extraordinary. Savages perceive not God, except when it thunders and lightens. The prophet, indeed, a man of God, when he stood before the Lord, and the Lord passed by, and a great and strong wind rent the mountains and break in pieces the rocks, and after the wind and earthquake, and after the earthquake a fire, well knew that the Lord was not so immediately present in those exhibitions of destructive power, the wind and the earthquake and the fire, as in the still small voice; whether it be the still small voice of Law, which is the principle of the life of the universe, or the still small voice of Conscience, which is the principle of the life of the human soul. The man of God knew this; but an evil and adulterous generation seeketh after a sign. They cannot see God in the earth or in the heavens, in the alteration of the day and night, or the revolution of the seasons, and all the blessings that drop from the wheel of Time as it circles; they cannot see him in the ebb and flow of life through the world; but if they see a rod turned into a serpent, they are very willing to see him there.

They cannot see the divinity of Christianity in all the good gifts which it has showered over the earth, in the dignity it has given to all the duties and hopes of man, in its answering every question of the soul and intelligibly solving the whole riddle of our being; but if they hear of a fig-tree withering, they are ready to fall down and worship. Nay more, many in this most idolatrous generation assert that the belief in such miracles is the only stable foundation for religious faith.

LOTTERY SYSTEM.—We have received a pamphlet published in Philadelphia, by order of the citizens, entitled "A brief survey of the great extent and evil tendencies of the Lottery System, as existing in the the United States."

The doctrine of the pamphlet is decidedly in favor of abolishing lotteries altogether. we hope the time is not far distant when the good moral sense of community, will put an end to these schemes of wickedness.

—N. E. Christian Herald.

DIED.—In this Village on the 20 ult. Mr. Samuel Henderson, aged 86. A Soldier of the Revolution. Also, March 18, Sarah Jane, Daughter of Steven F. & Amanda Russel, aged 8 months & 4 days.

## NOTICE.

I hereby give to my son Timothy, his time, to trade, and act for himself. I shall pay none of his debts, nor claim any of his earnings, after this date.

JOSHUA BEDEL.

Morristown, April 8th, 1833.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens Stow, J. Knight, Morristown, G. H. Sweet, Pomfret; and at whole sale by E. B. Rollins, Bradford.

WANTED, immediately at this Office, an APPRENTICE, of steady habits, from 14 to 18 years of age, for which liberal encouragement will be given by application at this Office.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret. " Eld. A. Brailey.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsun, N. H. Eld. L. Hemenway.  
Pisrnot, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour, do.



# CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, MAY 20, 1833.

No. 19

JOSIAH KNIGHT, *Contracting Agent.*


J. P. HENDEE, *Editor & Proprietor.*

THE CHRISTIAN LUMINARY.

Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.

Any letters or communications forwarded without expence, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.

All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers. 

## ORIGINAL COMMUNICATIONS.

For the Christian Luminary.

### DIVINE HONOURS DUE TO THE SON OF GOD

*Let all men honour the Son, even as they honour the Father.*

Mr. Editor,—while reading a communication under the head, "Doctrinal," in the 12th number of the Luminary, I discovered the writer to be a Trinitarian, and believes that Christ possessed two whole distinct natures; that he could not be honoured, unless honoured as the eternal God—that he considers it blasphemy for any being to say, he is Alpha and Omega, beginning and end, the first and last, unless he was the eternal God. But great and good men through the tradition of their fathers, may be mistaken. We find it so in the case of Saul. He was taught in all the customs of the Jews;—was very zealous for the Law, and verily thought he ought to do many things contrary to the name of Jesus of Nazareth. No doubt but our brother is sincere, but I think there is a more perfect way brought to light through the gospel, as a part of the before mentioned communication seems to sumed up in a mystery. We are informed that mysterious or hidden things belong to God; revealed things belong to us. Whilst reading the before named communication, my spirit was stirred within me. But feeling my own inability to write, I declined, hope-

ing that some of my able brethren would, realising they were more able than myself. But after looking some, and not finding the wish'd for communication, I have thought, that I might with the poor widow in the gospel, "cast in my mite." And as one said anciently, "harken unto me I also will shew mine opinion." If any one should be benefited thereby, the design of the writer will be accomplished. If not, I can say with another, "hear diligently my speech, and let this be your consolation, suffer me that I may speak, and after that I have spoken mock on."

Before I procede in this work, I would request the reader, (in as much as the writer is no grammarian) to pardon the ungrammatical stile of this work, and rather look at the matter it contains.

In writing this communication I shall in the first place examine the arguments of my Trinitarian Brethren, and in the second place, endeavour to exhibit the scripture light of the subject.

In examining the new Testament I find the doctrine, that God is three persons, wholly unsupportable. Through the whole tenor of the gospel, God instead of being spoken of as three persons, is plainly represented as ONE person, and Christ the express image of his (God's) son. Scripture further states, "to us there is but one God the Father. A mediator is not a mediator of one, but God is one. How different are these expressions from stating God to be three. It is however coetended that God is represented as existing in three persons, from 1st John v. 7. "For there are three that bear record in heaven; the Father, the Word and the holy Ghost, and these three are one. But in my view, this passage, in order to prove that doctrine needs an addition to it, and if any person can see the doctrine of the Trinity in it, I must confess they can see more than I can. To say that these three are three persons, is saying more than the text does; and to affirm these three are one God, is adding to John's testimony. John simply says these three are one; but how are they one? I answer, as any three persons or things are one which unite in bearing testimony to the same truth. They are one in their record or witness. And John immediately adds, "this is the record that God hath given to us eternal life, and this life

is in his Son." The passage may be understood in a sense similar to that found in John x. 30. "I and my Father are one." It argued from this passage that Christ and his Father are one and the same being; but if we compare this with other passages where the word one is used in a similar sense, we shall find that on such inference can reasonably be drawn from it. The word one fits various uses in the Scriptures. Paul tells his Corinthian brethren, "he that planteth and he that watereth are one." But in a few verses preceeding this, he had told them, I have planted, Apollos watered. Here Paul and Apollos are said to be one, yet Paul and Apollos are two persons. Of the church it is said, "ye are all one in Christ Jesus." Though all believers in Christ are said to be one, yet not one person. Christ's prayer to his Father in 17th chapter of John, speaking of his disciples he says, "And the glory which thou gavest me, I have given them, that they may be one even as we are one." Now as Christ prayed that his disciples might be one even as he and his Father are one, must it not follow if the conclusion be correct, that Christ and his Father are but one being, that his disciples must become one being. Which then ought we to admit?

I shall next enquire in what sense the scripture represent Christ as a son.

The scriptures represent him as being with his Father before the world was. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 5. It is admitted by Trinitarians, that the wisdom, mentioned in the 8th chapter of Prov., eludes to Christ which is my opinion. This appears to be confirmed by the Apostle Paul, who informs us that Christ is of God made unto us wisdom; and says, "we preach Christ the power of God and the wisdom of God." We will now commence at the xvii. verse of the 8th chapter of Prov., and see whether the words of wisdom will not appear to be the words of Christ. "I love them that love me, and those that seek me early shall find me. Riches and honour are with me; yea durable riches in righteousness. My fruit is better than gold yea than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the path of judgment; that I may cause those that



love me to inherit substance, and I will fill their treasure. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him. Now admitting this to be the language of Christ, every thing is acknowledged, necessary to prove Christ a distinct being from his Father. The Father possessed him in the beginning of his ways, before his works of old. He was set up from everlasting, or ever the earth was; that is he was with his Father before time began. It not only appears that the Father possessed the Son before time began, but also that the Son was brought forth from the Father before the world was. Mark the expressions; when there no depths I was brought forth, before the mountains were settled before the hills was I brought forth: Now compare these expressions with Christ's words to the Jews, "Jesus said unto them, if God were your Father ye would love me; for I proceeded forth and came from God. Here we have Christ's own words for it, that he proceeded forth and came from God. Two things may safely be inferred from scripture testimony: that Christ was brought forth, or that he proceeded forth and came from God. These things admitted, (which cannot be denied,) the conclusion follows, that wisdom, the word or son, was brought forth before time began.

But saith the Saviour, "it is written thou shalt worship the Lord thy God and him only shalt thou serve." From this passage it is confidently affirmed, if Christ be not the very God, it is idoi-try to worship him. But it appears to me, that with a little alteration to this subject, we shall discover things differently. I ask, when was it thus written, and when was this command given? Was it not hundreds of years before the first begotten was brought into the world? It certainly was. This command was given

at a time when God declared there was no Saviour beside himself.

To be continued.

For the Christian Luminary.

### DEATH-BED SCENE.

It is of the highest importance to mankind that they live such lives as they will wish when called to die. In whatever delusions the sinner may wrap his soul; when death meets him he must awake from his dreams of fancy, to a view of the sad realities of his polluted character. He must see that the object of his hopes, the treasures of this world, are his no more;—that the sinner's heaven to, which his imagination has been looking for in a future life, has no existence. With what an accumulated weight of guilt must the sins of a whole life now depress his soul; the dreadful period having arrived and left him no space for repentance. What an awfully agonizing moment is that when fearfully struggling, his spirit is made to yield to nature, and quit its last grasp on its tenement of clay. The blasphemous Infidel who has through his life denied the existence of a God, when death meets him, is made to know that there is a God and to feel his power. He then is made sensible that there is a heaven of rest, and a place of torment; the latter of which his conscience tells him is to be his everlasting home. We are told Voltaire in his last moments had his mind filled with such horrors, and his dying agonies were so great that his friends could not endure the scene; and they shrank back aghast from his bed-side, declaring that it was too much to witness the death of such a man.

But under far different circumstances from these does the sincere and devoted christian close his earthly existence, feeling that God is his friend that he has a treasure laid up in heaven and realising that death is but an introduction to the more immediate presence of God and his redeemer. He is enabled to meet it with a smile and to triumph in the jaws of mortality. His mind being filled with Jesus, is free from all those fearful anxieties in view of death which agitate the sinners breast, and his heart cries out in transport

Come welcome death thou end of fears,  
I am prepared to die.

It is thus I have seen the christian leave the world rejoicing in hope. I remember one in particular who said to his friends I am dying, but blessed be God I am not afraid to die; I go to leave you, but I see angels around my pillow ready to go with me. Having said this, he sunk

back upon his pillow and breathed out his last breath without a struggle: a beautiful smile fixed upon the features of his faded countenance demonstrated that his last thought was peace.

I do not suppose that the christian is free from the pangs of dissolving nature more than any other man: but this hope enables him in a measure to forget these and to have his soul rapped up in God. If professed christians have sometimes in their last moments exhibit the weakness of human nature and shrank in view of death it is only because they have not lived in that state where it was their privilege, because their faith was unsound or their hearts were not fully reconciled to God.

Dear reader let us live the life of the righteous that our last end may be like his.

J. M. STEARNS

### CHRISTIAN LUMINARY.

STOW MAY, 20, 1833.

### ENCOURAGEING.

We learn by Br. Wyatt, that the Lord is carrying on his good work of reformation, in the Province of Lower Canada, especially in the town of Milton, where Br D. Ide has been labouring for some weeks past, with abundant success. Br. Wyatt informs us that a number have experienced the religion of Jesus Christ, and that Br. Ide has been favoured with the privilege of leading, (as near as he can recollect,) twelve happy converts down the banks of Jordan: and the good work of the Lord is still progressing. He also informs us that the prospects for doing good are increasing; the gospel field enlarging and white ready to harvest. Truly the harvest is great and faithful labourers are few. Additions have been made to several of the Christian churches in this Province of L. C., and we hope such as will be saved. May the blessed Lord send forth faithful labourers into his Vineyard, such as shall not count their lives dear unto themselves &c.

It is expected that the Publishing Committee will meet at Br Luke Fitts in Braintree, on the 13th of June next, at 6 o'clock A. M.



## MORAL AND RELIGIOUS.

## THE SIGNS OF THE TIMES.

The Restoration of the Jews to the city of Jerusalem, and to their long lost and lovely country that "flowed with milk and honey," it is said is about becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs and the dread, Russia may acquire a footing on the Bosphorus and Asia Minor have led the cabinets of Europe to inquire into the propriety of establishing an independent sovereignty in Palestine as they have already done in Greece.

A new power raised up in Palestine, a Jewish kingdom erected in Jerusalem, might prove a check to the designs of the Pacha of Egypt, as well as to the Northern Nicholas. It is said in private letters, that the celebrated capitalist Rothschild, and all the leading Israelites in Europe have been consulted on the subject and that the project has been favorably received by many. The plan is to send an army and a fleet to Palestine under the combined auspices of England and France and to take possession of Palestine to negotiate with Egypt, or fight that power, but at all events to lay foundation of a new empire in the East in which the Jews of Europe would occupy the first rank on condition of their emigrating to that country and furnishing part of the funds necessary to defray the expenses. Of course the utmost liberty of opinion in religion would be extended to all classes in the new Judea, for it is a singular fact that the Jews of the present age are the most liberal thinkers in all matters of political and religious belief; The exclusiveness which prevailed in the "high and balmy state of Jerusalem is completely changed in this age of the world.—*Pennsylvanian*.

What a singular spectacle says the *Pennsylvanian* it would be to see that curious, original and ancient people again restored to their country by the christian cabinets of Europe!—to see the banks of the brook of Kedron, the vale of Jehosaphat the river Jordan, the

mounts of Carmel and of Lebanon again peopled with the descendants of their ancient possession. And the christian, who is looking for the promise of his coming, may say, what great things may be expected to be unfolded when the Gentiles shall be using their exertions, as is predicted by the Prophets, in bringing back to their long lost privileges and home the scattered tribes of Israel which will be like life from the dead to that people. And if their rejection was the opening of light to the Gentiles, what will be their restoration. For this christians have long prayed and in its accomplishment they will rejoice.

From the *Christian Herald*

"Ye are the lights of the world."

Professing Christians: do we consider the responsibility we are under to God. we profess to have been brought from nature's darkness into His marvellous and astonishing light; we profess to have our feet taken from the pit of sin and set in a large place; and for what hath God done all this? to know and glorify him in our bodies and spirits which are his. But my friends do we accomplish the noble purpose which God has designed the end for which we were made? we are mingling daily with the world, our occupations and avocations in life call us forth with the multitude of men, and do set such an example before them, that they may take knowledge that we have been with Christ; do we mingle with all we do, the example of Christ who when on earth, went about continually doing good, exhibited light to the sons and daughters of men; are we constantly in supplication to heaven, to know the will of God? does our faces exhibit the shining appearance of Moses or Stephen? are not these things our privilege and duty? but if we do not live in this manner have we not reason to fear, that our hopes will be mistaken? The pride of life, which brings a snare, the fear of man will be no excuse, it will not in the least lessen our responsibility;—I greatly fear that we have, in many ways departed from new testament orders; of what benefit can we be to the sons and daughters

of the world, if we follow the same course with them? perhaps we may go in to no heinous sins in the sight of man, but all sin is heinous in the sight of God; we may have our secret prayer, or our family prayer, and we may read the Bible but God requires our activity in his service, we cannot be the lights of the world, unless in all we do, & in all our actions, we exhibit the example Christ has set us. My friends, let us look about ourselves, lest those with whom we associate rise up in judgement, and condemn us for our indolence. If we are the lights of the world, let our shine before men that they seeing our good works, may be led to glorify our father which is in Heaven. It is a day which calls for the light of the christian to be set on a candlestick, not under a bushel. Gross darkness hath covered the minds of the people. Atheism, Deism, Universalism and Fatalism is spreading, and how shall error be suppressed without the light of truth being exhibited, and all its radiant forms brought to view. If the foolish and wise virgins, are slumbering together, let them arise and trim their lamps. Unless light is thrown in the way, our country will be deluged in woe. we must not look for preachers to spread all the light; ye are the light of the world. not preachers only. Some are going over to the ranks of the enemy. Arise and put on the whole armour of God; let our daily lives and conversation convince the world, that there is in reality a good in religion. That we seek a better country, and let us endeavour to persuade others to go and do likewise.—Invite them to go with us, and we will do them good, for the Lord hath spoken good concerning Israel, and let us exhibit light, as a city set on a hill, whose light cannot be hid.

GEORGE M. PAYNE.

*Ogounquit Village, Wells Me April 10 1832*

Weigh not what men say, but what they prove; truth is simple and naked, and needs not invective to apparel her.

**MARRIED**—In Royalton on the 7th Inst. by Elder Josiah Knight, Br John Spalding, and Sister Eunice Woodward.





## POETRY.

For the Christian Luminary.  
TO THE MEMORY OF A DEPARTED FRIEND

Let all who are concerned draw near;  
Listen a moment and I'll tell,  
To all who feel disposed to hear  
The sorrows that have me befall.

Time was when 'ide a faithful friend,  
Who always cheered me with his love;  
That time is past, my days 'I'll spend  
In mourning like a lonely dove.

In yonder grave-yard lies that friend,  
Who was my comfort knight and day;  
But since he's gone my life I'll spend  
In mourning, 'till I turn to clay.

He was a tender husband, kind;  
A loving father that was near,  
But he has gone and left behind,  
His wife and all his children dear.

No more to see them here below,  
Nor till the trump of God shall sound;  
Then may they up to glory go,  
And all at God's right hand be found.

Never to part in that blest world,  
Where all is peace forevermore;  
Nothing to mar those joys unfurled  
On that eternal happy shore.

There parents and their children meet,  
All happy in their Saviour's love;  
There husbands, wives, each other greet;  
And shout his praise in courts above.

I'll suffer my three score years,  
If it should be my Saviour's will,  
I then rise above this vale of tears,  
To meet my friend on zions hill.

O saviour give me strength I pray,  
And help me to obey the call,  
My friend is gone I know the way,  
I too, a prey to death must fall.

## MISCELLANY.

From the N. E. Christian Herald:  
PROFITABLE READING.

There are multitudes at the present day, who are daily reading the scriptures and other good books, who seem to gain but little advantage by it if Philip had occasion inquire of the Ethiopian eunuch, "Understandest thou what thou readest?" Well might the inquiry be made of many very many and even of some professing Christian in the same language. But if every one should answer with the candor

and sincerity of the eunuch and say "how can I except some man should guide me;" and ask for the holy spirit's teaching with a heart ready and willing to obey the truth, they would like the eunuch be blessed and instructed and go on their way rejoicing. In order then to be profited by reading, let us on taking up a book or paper lift the heart in prayer to God, that all we read which is true may be believed and remembered, and that all which is evil may be defeated; and we in the end, be made wiser and better by what we read. S. B.

## HOPE.

The ardent eye of hope looks forward through the midst of trouble and penetrates the darkest clouds of misfortune that hide from man the blaze of a cloudless day. It affords peace to the afflicted; strength to the weak, and blissful consolation to them that are ready to faint on the mountain of woe which so frequently cross the path from this to a better world.

*Equity.*—Equity consists in an exact and scrupulous regard to the rights of other, with a deliberate purpose to preserve them, on all occasions, sacred and inviolate. It is the band of human society, a kind of tacit agreement and impression of nature, without which there is not any thing which we do that can deserve commendation. Equity judges with lenity, laws with extremity. In all moral cases the reason of the law is the law.

When young preachers think they know more than others —when they feel like masters instead of servants; when they have a great concern for their own reputation and see more failings in others than in themselves—when they are forward to repeat what they suppose are failings in others, to hide their own; they and all others must expect to pass through some mortifying scenes on the journey through life.

If a preacher, young or old, stands in the spirits of the gospel, and preachers the gospel in word, power, holy ghost and

much assurance; the good Shepherd will clear his way before him, let who will oppose; but if he lack these things all the recommendations of others, or his declaring that he feels the same devotedness to God he ever felt, will be of no avail.

*HUMILITY.*—The highest and most profitable lesson is the true knowledge of ourselves. It is a great wisdom to esteem ourselves nothing and to think always well and highly of others. If thou shouldst see another openly sin, yet oughtest thou not to esteem thyself better than him. We are all frail but remember, none more frail than thyself.—JOHN WESLEY

## NOTICE.

I hereby give to my son Timothy, his time, to trade, and act for himself. I shall pay none of his debts, nor claim any of his earnings, after this date.

JOSHUA BEDEL.

Morristown, April 8th, 1833.

Constantly on hand and for sale at this office, the Union Hymn Book; also for sale by A. Stevens Stow, J. Knight, Morristown, G. H. Sweet, Pomfret; and at whole sale by E. B. Rollins, Bradford.

BLANKS of verrious kins may be obtained at this office for reasonable prices.

Subscriptions will be received by the following Agents.

|                    |                          |
|--------------------|--------------------------|
| Marshfield, Vt.    | Eld. John Capron.        |
| Danville,          | " Eld. E. Thompson.      |
| Pomfret.           | " Eld. A. Brailey.       |
| do.                | Eld. I. Dexter.          |
| Lyndon,            | " Eld. I. R. Pettingill. |
| Johnson,           | " Eld. J. Moffit.        |
| Cabbot,            | " Eld. I. Kieth.         |
| Fairfax,           | " Eld. A. Hartshorn.     |
| Hardwick,          | " B. Wells.              |
| Waterville,        | " B. R. Carpenter.       |
| Wolcott,           | " Galen Palmer.          |
| Gilsum, N. H.      | Eld. L. Hemenway.        |
| Piermont,          | " Eld. R. Allen.         |
| Stanstead,         | L. C. Eld. R. Haskell.   |
| Granby, do.        | Eld. D. Ide.             |
| Shfford, do.       | Eld. T. Harvey.          |
| John Spalding,     | Itinerant.               |
| Gardner H. Sweet,  | do.                      |
| William Sweet,     | do.                      |
| Moses Sweet,       | do.                      |
| Calvin J. Goodwin, | do.                      |
| Davis B. Wyatt,    | do.                      |
| George W. Tabour,  | do.                      |
| J. M. Stearns,     | do.                      |



# CHRISTIAN LUMINARY.

PUBLISHED SEMI-MONTHLY, BY A PUBLISHING COMMITTEE.

VOL. II,

STOW, VT. MONDAY MORNING, JUNE 3, 1833.

No 20

JOSIAH KNIGHT, *Contracting Agent.*  
J. P. HENDEE, *Editor & Proprietor.*  
THE CHRISTIAN LUMINARY.

*Is published at Stow semi-monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters respecting the pecuniary concerns, should be addressed to the Proprietor at Stow.*

*Any letters or communications forwarded without expence, to any of the Publishing Committee, will be punctually attended to, and forwarded if necessary. Also, subscriptions will be received, and payments may be made to any of the Committee.*

*All letters to the Editor, must be POST PAID, in order to ensure due attention, unless containing one or more subscribers.*

## ORIGINAL COMMUNICATIONS.

For the Christian Luminary.

### DIVINE HONOURS DUE TO THE SON OF GOD

*Let all men honour the Son, even as they honour the Father.*

A new dispensation brought in a new command. under the gospel; the Father when he bringeth in the first begotten into the world he saith. And let all the angels of God worship him. Heb xvi Can any one be so presumptuous as to suppose the self-existent God alluded to himself, when he commanded the angels to worship his first begotten; and that the angels recognize the supreme God as a begotten son to himself in their worship? let Trinitarians then remember, that the command given under the law, before the first begotten was brought into the world, does not affect his worship, as the first begotten Son of God under the gospel. Again it is urged that all men should honour the Son even as they honour the Father. True but what does this scripture teach us more than that we are as equally commanded, to honour the Son as we are to honour the Father. When we closely examine the passage with its connection I think we shall find nothing in it that teaches us to consider the Son in our worship to be the very being who in the passage is called the Father: it reads thus, "For the Father judgeth no man but hath committed

all judgment unto the Son; that all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father that sent him." John v. 22, 23. The subject appears to me in this light, to honour the Son as one sent is honouring the Father who sent him; to reject Christ is rejecting the Father who sent him; As Christ said to his disciples, "he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." thus we are to honour the Son as one sent even as we are to honour the Father who sent him. Isaiah xlii. 8. I am the Lord that is my name, and my glory I give not to another. The argument urged from this scripture is that if we worship the Son as a distinct being from the Father we take that glory which is due to God alone, and give it to another. This in my opinion is a mistaken view of the passage. We may honour the Son of God and at the same time pay supreme worship to God his father; because the scriptures represent that to honour the Son who is sent, is at the same time honouring the Father who sent him. It is said that every tongue should confess that Jesus Christ is Lord to the glory of God the Father Phil. xi. 1 How then can it derogate from the honour of the supreme God, to honour his Son whom he has sent? What Father would consider himself dishonoured in witnessing due respect paid to his Son, particularly a king who had sent his Son to negotiate with his subjects? But say Trinitarians if Christ is not to be worshipped as the supreme God; as what or how is he to be worshipped. To this I would answer as the first begotten and as the lamb that was slain; not as the eternal God but the first begotten of the Father. But say trinitarians ye worship two Gods; the bible teaches us the Lord our God is one Lord. This I admit, and wonder they should labour so hard to prove that the Lord our God is three. But to say we worship two Gods is unjust. We worship one God, and one begotten Son, one God and one Lamb that was slain. In my view, there is a difference between the worship we are to pay the Son of God, and that which is due to God only. As I do not consider the Son of God to be the very God himself of course I do not pay to him that worship which belongs to God only; but wor-

ship him as one begotten; and one slain; and in so doing feel that I am free from Idolitry, and for this reason, when he (God) Bringeth in his first begotten into the world, he saith, let all the angels of God worship him. Worship him as his first begotten, worship him as the Alpha and Omega, the beginning and the end, the first and the last. Much stress is laid on these titles given to the Son of God. I have been informed by men of science, that Alpha, is the first letter and Omega, is the last letter in the Greek alphabet; consequently these titles mean the same as the first and the last. When Christ said, I am the first and the last, he immediately added; I am he that liveth and was dead. He is therefore to be considered as the first and the last, in a sense consistent with his having been dead. There are several senses, in which Christ may be considered the first and the last. He may be so called as the author and finisher of our faith; As the constituted head of the church; and as such the first in authority under his Father, when he received all honour in heaven and earth and the last in authority under him, when he shall deliver the kingdom up to God, and become subject to him. It is said in Corinth xv. 24. Then cometh the end when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule and all authority and power and when all things shall be subdued unto him then shall the son also himself be subject unto him that put all things under him that God may be all in all. Thus he is the Alpha and Omega the first and the last. Trinitarians affirm that Christ possessed two whole distinct natures human and divine, that his human nature was offered on the altar of his divine nature which sanctified the gift and made it a divine sacrifice, but I confess I have not so learned Christ. Heb. i. 14. For as much then as the children are partakers of flesh and blood he also himself likewise took part (not the whole) of the same, that through death he might destroy him that had the power of death that is the devil, for verily he took not on him the nature of Angels, but he took on him the seed of Abraham. That word which was the Son of God, (which Trinitarians must acknowledge,) which was in the beginning with God, (the beginning of his creation,) and was called



God was made flesh. I fully believe that which proceeded from God before the foundation of the world, was made flesh in womb of the virgin Mary, by the power of the holy Ghost; so that Christ's flesh being made of the word united with the seed of the woman, was, and is far superior to human nature, and is divine. Hence the angel said to Mary, "the holy Ghost shall come upon thee, and the power of the highest shall over-shadow thee; therefore also, that holy thing which shall be born of thee, shall be called the Son of God. I find nothing in the word of God which proves that the human nature of Christ was offered upon the altar of his divine nature. I conclude it is a tradition of the Fathers. Christ said it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith; sacrifice and offering thou wouldest not, but a body hast thou prepared me. Then said I lo I come in the volume of the book, (it is written of me) to do thy will O God. Above when he saith sacrifice and offering and burnt offering thou wouldest not. Then said he, lo I come to do thy will O God. Instead of believing in one God and one human nature only, to constitute the true God, and Jesus Christ, I believe in one God self-existent and infinite, and in one holy divine Son of God, far superiour to either men or angels; instead of believing that mere human nature suffered on the cross, I affirm that this holy Son of God actually died for the sins of the world, and thereby made the atonement complete.

Much has been said by Trinitarians to prove Christ to be the eternal God, from a passage in Isaiah ix. 6. For unto us a child is born, unto us a son is given and the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God; the everlasting Father, the Prince of peace. This passage is thought to be an incontestable proof that Christ is the self-existent God. Here are five different names given to a child born. But the particular stress is laid on those of, "Mighty God and everlasting Father." In as much as the self-existent God could not be a child born, or a son given. I am contented with believing that they were names given to God's Son. We find he filled the place of every name prophetically called.

*To be continued.*

For the Christian Luminary.

*Brother Hendee.*—Having journeyed 4 or 5 hundred miles since the 17th of March, and attended meetings in various parts of Gods heritage, which have been

very interesting, in many places. I now sit down to give you a brief journal of my visit to the North part of Vermont & Canada; also to N. H. & Mass.

On the 17th of March I attended meeting in the town of Pomfret Vt., and the same started my journey to the North. On my way to the North I attended meetings in the following places viz.; Stratford, Bradford, Barre,\* Middlesex, Wolcott, Morristown, Bakersfield, and Wednesday the 27th arrived at my Father's house, found my Parents and friends generally well. In the evening I endeavoured to hold forth the word of life among them. The next morning, after surrounding the family altar to pay our devotions to our heavenly Father, perhaps for the last time together, I took my leave of my native home and earthly all, to range this wide extensive ball. On my return to the South, I preached in the towns of Sutton, Johnson, Morristown, and Stow. The above meetings were generally interesting and attended with the power of God. Tuesday, April 2nd I met with Br Rollins in Bradford Vt. Wednesday we started in company to visit the Southern part of New-Hampshire, we rode as far as Piermont N. H. and I was unable to journey any farther, as the disease which I took at Barre began to make its appearance. Br Rollins pursued his journey, I sent some appointments by him to the South. Soon after I arrived at Piermont, I was informed that Sister Mary Giles was expected to be near her end. About one or two o'clock P. M. her spirit took it flight to the invisible world, and has left an evidence behind that she has gone to rest. O how precious in the sight of the Lord is the death of his saints. I was soon called upon to attend the funeral. Accordingly on Saturday the 6th of April many gathered to the house of mourning, and although quite feeble in body, yet I was enabled to read a text of scripture found in Paul's second letter to the Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. The Lord gave me strength to speak one hour, and the presence of the Lord was manifest in the congregation. The exercise closed by prayer, the body was interred and the mourners returned to their lonely dwelling. Oh may the Lord sanctify the afflicting stroke of his Providence to their present and everlasting good.

To my comfort, and the praise of God

\*In Barre I took the Measels, as I afterwards concluded, which prevented me from pursuing my journey to the South, in company with Br. Rollins.

I found happy entertainment with Broth. John Clay during my confinement. On Sunday April 14, I was enabled to preach two discourses which were listened to with care and attention. The happy seasons I have enjoyed with my friends in Piermont will not soon be forgotten by me. Friday the 19th I met with a congregation in Rumney N. H. where many wept for their sins, others appeared happy in the Lord. Sun. the 21st met a large assembly at the meeting-house in Sanbornton in company with Eld. Caley of — and Eld. A. C. Morrison of Lowell Mass. They professed, to be Christians, and by their works I found them to be such. Br Morrison preached an interesting discourse in the forenoon. In the after part of the day it fell to my lot to address the congregation; the Lord stood by me, blessed be his name. The congregation listened with interest to the administration of the word, and likewise in the evening.

Tuesday 23, I met with a small, but attentive congregation at the meeting-house in Allenstown, to whom I gave a short discourse and the Lord was known of us in breaking the bread of life to our souls. In the town of Candia I held two meetings, and some rejoiced with exceeding joy. Saturday the 27th I attended meeting in Lowell Mass.; several spake of the dealings of God with them, and praised the Lord with a loud voice. Here I found the same religion in exercise among the children of God, and the same Jesus that I become acquainted with in Canada.

Sunday 28th, I had the privilege of delivering three discourses to a large congregation in the Unitarian Chapel in Lowell, one from Rom. ii. 4., the 2nd from 1st Pet. i. 22. and 3rd from Acts xvii 26, 27.; every eye, ear and heart appeared to be open; the glory of God filled the house, while the faces of some resembled that of Moses when he came down from the mount; but glory to God, the veil was taken away, and we see the glory of the Lord our righteousness. On my return to the North I held meetings in the following towns; three in Candia; two in Allenstown, one at Holderness Village, one in Rumney, and Sunday the 12th of May in Piermont. The Lord gave us a refreshing season.

I am fully persuaded that God requires his Ministers to go and preach, instead of the modern style, which is, stay and read.

Sure I am my Brother, that it shall go well with the righteous, but without holiness no man shall see the Lord.

I remain your Brother in Christ.

G. H. SWEET.

Thetford Vt. May 13, 1833.



## CHRISTIAN LUMINARY.

STOW JUNE 3. 1833

We have heretofore given our readers the encouragement of a larger sheet, and perhaps some have reasonably expected it before now, but for some reasons we have not met your expectations. It is not because of any lucrative object or the want of a disposition; no, it would be our highest pleasure to furnish our readers with a super-royal sheet at the same price, if our subscription was sufficient to defray the expense. One reason why we have not enlarged before, is in consequence of not being successful in obtaining a man to work at the business. And a 2nd reason is, the paper we have had on hand, being of such a size that we should have been under the necessity of laying it aside, unless we had enlarged one half; this we could not do without involving ourselves in difficulty. We presume no one would require it of us; but our readers may expect an enlargement soon. The Publishing Committee will probably take up the subject at their meeting and make such arrangements as they may think proper.

Br. Stevens would inform his friends and Brethren in Bradford, and State of New Hampshire, that the reason of his not attending their yearly meetings, was in consequence of the sickness of his family. They are now so far recovered, that he hopes by permission of divine Providence, to be able to fulfill the remainder of his appointments.

The Publication of the next number of the Luminary will be delayed until after the session of the annual Conference.

## MISCELLANY.

From the Christian Herald

What day what hour but knocks at human hearts. To wake the soul to sense of future scenes.—Young.

Whoever takes but a superficial notice of the mass of mankind, cannot fail to observe the apathy and indifference, which the greater part of them manifest toward those things that concern their future destiny. If they are asked, whether they believe in a state of future retribution, they may answer in the affirmative; but how little of the practical influence, which such a belief should have in regulating their conduct, do we see in their daily deportment? The cares and occupations of life seem to engross their whole attention; and should we judge from external appearance we should conclude that the thoughts of eternity seldom, if ever occupied their minds. Now the design of Providence appears to be, to coun-

teract this indifference; and the object among which we are placed and daily occurrences, that happen before our eyes, are manifestly designed to excite our attention to the scenes of futurity. Two or three things among the many, which stand like monuments before us, and point us to our journey's end, may be the subject of a few moments' meditation.

1. The *instability perishing nature of every thing earthly* teach us, that however highly we may now value them, they must soon cease to be the object of our attachment and enjoyment. We cast our eyes over the vernal landscape, and witness the green herbage springing up from the surface of the earth, and the trees beginning to shoot forth leaves and blossoms. In a few short months we behold the fields covered with ripe grass, and the industrious husbandman mowing it level with the ground. The leaves and fruit are falling from the trees. Truly, in this we read the language of inspiration; "All flesh is as grass, and the glory of man as the flower of the grass. The grass withereth, and the flower thereof faleth away; but he that doeth the will of God abideth forever." To whatever we turn our attention in this sublunary world, whether animate or inanimate, we discover changeableness and decay, indelibly stamped and engraved on its face. We look around for something permanent on which to rest, but we look in vain. "Surely the mountain falling cometh to naught, and the rock is removed out of his place. The waters wear the stones the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed."

2. The *vain and transitoriness of all earthly enjoyments*, and the *universal failure of worldly pursuits to afford real happiness*, forcibly admonish us to lay up a treasure in heaven. Various and dissimilar have been the plans adopted and pursued by the votaries of happiness. Some have sought for it in honors and titles, and the applause of men; some in wealth and popularity; and some have expected to find it in luxu-

ry and sensuality. But after all their endeavours, they have been obliged to acknowledge their search to be in vain, and that all they have gained in their chase, has served only to augment the eagerness and anxiety of their pursuit, and leave a sting behind. "Whatever path they took, the universal wish—the aim and sole intent, was happiness." They imagined they saw it before them; they followed after it, but like the fog, which is visible only at a distance, it continued to recede on near approach, till it entirely vanished from their view. Alexander the Great, seemed to delight in nothing but pride, voluptuousness and military conquest; yet having passed through and subdued Persia, Asia Minor, Egypt and India, and conquer the whole Eastern world, he was with all his achievements, so far from being satisfied, that he is said to have "wept because there was not another world for him to conquer." Witness also the testimony of Solomon: I made me great works, I gathered me gold and silver, and the peculiar treasures of kings: So I was great and increased more than all that were before me in Jerusalem; and whatever my eyes desired I kept not from them. Then I look on all that my hands had wrought and behold all was vanity, and there was no profit under the sun.

Concluded in our next.

*Re-appearance of the Cholera at New Orleans*—Letter and papers recieved yesterday from New Orleans, dated the 30th of April, state, that the cholera had re-appeared at that place. The Editor of the Courier, in his paper of the 30th says, that it is of no use to disguise the fact—that the deaths for some days had been unusually great, and that the disease was very rapid in its progress, carrying off the person attacked after a few hours, illness.

**MARRIED**—In Walpole on the 14th ult. by Elder Bennet Palmer, Elder Josiah Knight, formerly of this town, and Miss Caroline Fay of the former place.

11  
March





## POETRY.

## TRUTH.

"What is Truth?"—a fadeless flower;  
 A tree, whose fruit has vital power;  
 A spring, whose waters sweetly roll;  
 A fire, which perfumes the soul;  
 A mirror, without spot, and bright;  
 A compass, always pointing right;  
 A balance, having no defect;  
 A sword to punish and protect;  
 A rock, immoveably secure;  
 A way, which leads to joys most pure;  
 A gem, more worth than nature's mines;  
 A glorious sun, which ever shines;  
 It is [in short, nor say we more,]  
 The blessed God whom we adore!

## FLY TO JESUS.\*

Fly to Jesus! he'll protect thee,  
 When things earthly are no more!  
 Come, I'm waiting to direct thee  
 To Immanuel's happy shore.

I've seen Jesus in his glory—  
 Angels knelt around his throne,  
 Dress'd in garments pure and hoary,  
 Wearing each a starry crown.

Come, and hear the seraphs singing  
 Sweet Hosannas to the Lamb!  
 Hark! the vault of heaven is ringing  
 With praises to the Saviour's name.

Fly to Jesus! he'll protect thee!  
 Souls like thine must never die—  
 Come I'm waiting—I'll protect thee  
 To his mansions in the sky!

\*The spirit of a departed friend is supposed to whisper this in the ear of the mourner.

## MORAL AND RELIGIOUS.

**Shocking Murders.**—Samuel Sayre, Esq of Morristown, N. J., his wife and their servant woman, were found on Sunday morning 12th inst., murdered in a horrible manner. The two former were found buried beneath a quantity of manure in the barnyard, the latter in her bed in the attic story. They were the only members of the family at home, two daughters being out of town. The murderer is a Frenchman, servant of Mr. S. and had not been in his employ but three or four weeks. From the appearance of the wounds on his body, is evident that Mr. Sayre must have made great

resistance.—After butchering the inmates, the murderer deliberately proceeded to rifle the house. Every desk and drawer was found open, and the articles not taken away scattered about the room. The annals of crime in this country can hardly furnish a parallel to this horrid butchery. The murderer has been apprehended, and is in safe keeping. Mr Sayre was a highly respectable citizen, and was formerly a merchant of New York. He was about 60 years of age, and his wife five or six years younger.

We extract the following from an article in the Christian Palladium, for May.

The good man of the TRINITY seems to have had rather of a hard row to hoe.

## NEW METHOD OF DEBATE.

Debates on the doctrine of the Trinity, always result in one way. Whatever talents, learning, and skill, are employed by the orthodox, the truth is against the Trinitarian theory, and it is hard for them to "*kick against the pricks*." The antiquity of the doctrine, its popularity, and the force of education, is all that keeps this burdensome trash along in the church. In whatever way Trinitarians have fallen upon our brethren, the argument has always turned against them.

On the 19th of March, Mr, Charles Goodrich, a Prysbyterian minister of Havannah, Tioga co., N. Y., and Elder Ira Brown, had a discussion at Tyrone, steuben co., N. Y., on a new plan, by the former. The whole discussion was to be in writing, in plain questions and answers, and one of these answers was to be given to every question, which were; "yes;" "no;" or, "*I have formed no opinion.*" The debate lasted, on this plan, two days and a half, and Mr. G. gave it up, and requested the papers to be burned. The following we give as a sample of Mr. B.'s questions, and Mr. G.'s answers; which shows that Mr. G. was driven into close quarters, and forced to acknowledge some things, at which the most of Trinitarians would revolt:

Question. "Is Christ the eternal god?"

Answer. "Yes."

Q. "Was the eternal God a child born, or a son given?"

A. "Yes."

Q. "Did the self-existent and eternal God die on the cross?"

A. "Yes."

Q. "Did the self-existent and eternal God have a Father?"

A. "Yes."

Q. "Did human nature constitute a part of the Trinity?"

A. "Yes."

Q. "Was the Trinity perfect before human nature existed?"

A. "I have formed no opinion."

Any farther comment on this occasion would be useless. Mr. G. concludes such disputes unprofitable; packs up his books; wishes the papers to be burned, and goes home. It is easy to imagine what a shout of applause, the spectators raised in favour of Mr. B., and with what gloomy and sorry countenances every pious Trinitarian left the place.

No man can walk with God by any outward law, by the New Testament or old; unless God has written what he does upon his heart: God by his spirit will teach man through the word, both new and old Testament; and God will lead him according to it. But man of himself cannot with that alone lead himself according to God. The bible does not teach man religion; but religion teaches man the things recorded in the bible. Most people that I know of, put the bible in God's stead.

Subscriptions will be received by the following Agents.

|                    |                          |
|--------------------|--------------------------|
| Marshfield, Vt.    | Eld. John Capron.        |
| Danville,          | " Eld E. Thompson.       |
| Pomfret.           | " Eld. A. Brailey.       |
| do.                | Eld. I. Dexter.          |
| Lyndon,            | " Eld. I. R. Pettingill. |
| Johnson,           | " Eld. J. Moffit.        |
| Cabbot,            | " Eld. I. Kieth.         |
| Fairfax,           | " Eld. A. Hartshorn.     |
| Hardwick,          | " B. Wells.              |
| Waterville,        | " B. R. Carpenter.       |
| Wolcott,           | " Galen Palmer.          |
| Gilsum, N. H.      | Eld. L. Hemenway         |
| Piermont,          | " Eld. R. Allen.         |
| Stanstead,         | L. C. Eld. R. Haskell.   |
| Granby, do.        | Eld. D. Ide.             |
| Shfford, do.       | Eld. T. Harvey.          |
| John Spalding,     | Itinerant.               |
| Gardner H. Sweet,  | do.                      |
| William Sweet,     | do.                      |
| Moses Sweet,       | do.                      |
| Calvin J. Goodwin, | do.                      |
| Davis B. Wyatt,    | do.                      |
| George W. Tabour,  | do.                      |
| J. M. Stearns,     | do.                      |
| George L. Goulet,  | do.                      |



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. II,

STOW, VT. MONDAY MORNING, JUNE 25, 1833.

No 21

## THE CHRISTIAN LUMINARY.

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

### DOCTRINAL.

For the Christian Luminary.

#### DIVINE HONOURS DUE TO THE SON OF GOD

*Let all men honour the Son, even as they honour the Father.*

It is said, "the government shall be upon his shoulders." This we see in the management of his church. The Father judgeth no man, but hath committed all judgement to the son. Again, all power in heaven and in earth, is committed unto me says Jesus; then may it be said, the government is on his shoulders. And again, "wonderful Counsellor" This we see fulfilled in his mission on the earth, when he taught the people; it was with so much wisdom and authority that the people all marveled and wondered at the gracious words that proceeded out of his mouth, saying never man spake like this man: often do we find him with the multitude, and aside from the multitude with his disciples, counseling and instructing them in the things of the kingdom, and never have we found his equal for counsel. Then may he with propriety be called, "wonderful Counsellor." And again, he is called "Mighty God. This is another name given. and with propriety: is he not "mighty to save to the utmost all that will come to God through Him?" Is he not mighty, when he has all power and holds the keys of death and hell? even his Father called him God. Heb. i. from the 1st to the 9th inclusive. God who at sundry times and in divers manners spake in times past unto the fathers by the prophets; hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than

the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith and let all the angels of God worship him. And of the angels, who maketh his angels spirits and his ministers a flame of fire. But unto the Son he saith, thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Then is he with propriety called Mighty God. Again, he is called everlasting Father, for the care he hath over the church, like as an earthly father takes care of his children, so does Christ the church: he tenders them as the apple of his eye, he feeds them from his storehouse; so does a father his child; he bears them in his bosom and carries them in his arms: so does a father his child. It is said of him, his kingdom is everlasting: and again, he is called "Prince of peace." This the child of God can witness from experience. How often have we heard him proclaim peace and pardon to the mourner. It is peace wherever he dwells. He is justly named the Prince of peace; his kingdom is a peaceable kingdom his subjects are peaceable subjects, he is both the Prince and the author of peace, and the very being that said, Before Abraham was I am that is he dwelleth with the Father before the days of Abraham. Again he says your Father Abraham rejoiced to see my day he saw it and was glad. Abraham believed and it was imputed to him for righteousness. God promised Abraham that he would send a deliverer that should turn away ungodliness from Jacob and by faith saw the day, now this very being saith if God was your Father ye would love me: for I proceed forth and came from God. Neither came I of myself but he sent me, it is written in your law the testimony of two men is true. I am one that bore witness of myself and the Father that sent me beareth witness of me. candid reader' to the word of God, and this testimony. John xvi. 27, 28. For the Father himself loveth you because

ye have loved me and have believed that I came out from God. I came forth from the Father and am come in to the world. Again I leave the world and go to the Father. I have glorified thee on the earth, I have finished the work thou gavest me to do. And now O Father glorify thou me with thine own self, with the glory which I had with thee before the world was. He must of course be the Son of God. viii. 31, 35. What shall we then say to these things, if God be for us who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things. Who shall lay any thing to the charge of God's. It is God that justifieth, who is he that condemneth. It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Philip. ii. from the 5th to the 11th verse inclusive. Let this mind be in you; which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every man: That at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Who then could this character be my reader but the Son of God. 1 John. v. 9, &c. If we receive the witness of men the witness of God is great, for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life. 1st John. ii. 21. &c. I have not written unto you because ye know not the truth' but, because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ.



He is antichrist that denieth the Father and the Son. Whosoever denieth the Son he hath not the Father, (but he that acknowledgeth the Son, hath the Father also. Now my candid reader does it not appear evident from these scripture testimonies, that Jesus Christ is properly the Son of the living God. And as such, a distinct being from his Father. Paul says there is one God and one mediator between God and man, the man Christ Jesus. Who gave himself a ransom for all to be testified in due time. At a certain time Jesus enquired of his disciples to know who men said that he was; and they said, some say that thou art John the Baptist, some say Elias and others Jeremias or one of the Prophets. He said unto them but whom say ye that I am. And Simon Peter answered and said, thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto you, but my Father which is in heaven.

Concluded in our next.

## CHRISTIAN LUMINARY.

STOW JUNE, 25, 1833.

*An account of the general meeting, also brief account of the annual Conference held at Braintree, Vt., June, 1833.*

We left home a few days previous to the above mentioned meeting, for the purpose of visiting our friends and brethren in Randolph, the place of our nativity. The season was refreshing, while visiting from house to house among our former acquaintance, and calling to mind the days of our espousal, and the time when we concluded to forsake Egypt and journey to that land which God promised his people. Here we visited the sick-bed of our beloved sister Sabrina Lamson, who is now confined to her room, and to all appearance her friends must soon be deprived of her society, and the church her labours. Should the Lord see fit to remove her from this world, the church must sustain a heavy loss. But we trust her friends, and the church's loss, will be her everlasting gain. Her labours, undoubtedly have been blessed to the awakening and conversion of many souls; and many of our brethren and friends in different parts of the country have been acquainted with her ardent zeal and labours for the welfare of her fellow beings and the Church of Christ. But her work in all probability is done, and we trust well done. Dear brethren, she would fain be remembered by you in your prayers; and may that God who has been her supporter in trials and afflictions, be her friend in death, and her everlasting portion hereafter.

The general meeting commenced Saturday the 8th at 1 o'clock P. M., and continued Sunday and part of the day Monday. Saturday a discourse was delivered by Br. G. H. Sweet. The meeting was spiritual and attended with the blessing of God. On the Sabbath a large and attentive congregation assembled to hear the word of the Lord. After spending a season in prayer and praise to God, public exercise commenced in the usual form. A discourse was preached by Br. Wyatt, which was listened to with deep interest. After the close of the discourse, the witnesses of Christ came forward, not a few, and testified to the things they appeared to know, and the

things they had heard. In the after part of the day, an interesting discourse was delivered by Br. E. B. Rollins. Monday the 10, heard a refreshing discourse from Br. J. R. Petingill. Meetings were held evenings in different places during the general meeting and Conference. The good effect of that meeting we trust will be seen hereafter.

Tuesday at 9 o'clock A. M. the Preachers met in annual Conference, and continued in session until Thursday noon. The members of the Conference were present except two or three; and what seemed more encouraging, a number of strong young men came forward and joined the conference, besides a number present who were approbated in improving their gifts publicly among us. The old veterans of the cross who have born the burthen in the heat of the day, who, but a few years since, amidst storms of persecution, not only from the world, but even from those of their own house-hold, separated themselves from the multitude, to walk in all the ordinances of the Lords house blameless, rejoiced, that God had so highly favoured them, in adding to their numbers and raising up young men to stand in the front of the battle, and to fill the places of some who have fallen in the field of battle; could adapt the language of old Simeon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." But while viewing the fields were white ready to harvest; were ready to exclaim, [notwithstanding the deprivations, hardships and necessities which are incident to an Itinerant life,] O that I were young, that I might range the world and sound Salvation to my fellow men, more successfully. But alas these things cannot be, for the fading nature of all things teach us that we shall soon be deprived of their counsel and instructions in our social assemblies. At the close, Br R. Haskell preached an interesting discourse; after which we united in celebrating the death and sufferings of our Lord and Saviour Jesus Christ. The season was solemn and interesting, and we think far exceeded any communion season we ever before attended. Through the session of the conference, union and harmony existed, and business was attended to with as much propriety as any we before attended. The doings of the conference will appear soon.

We would inform our Patrons, that by the advice of the conference; and for various other reasons, we have thought it best to publish the Luminary monthly. This we think will better meet the feelings of our readers; as the expence for postage will be only one half of what it now is. The rate of postage on those papers sent to the Province of Lower Canada, amounts to 72 cents, which is only three cents less than the first cost of the volume. This is a burden we are unwilling our friends in the Province should bear. It is now published on one half of a medium sheet, but we calculated hereafter to present our readers with a Royal sheet once in each month which will contain nearly one fourth more than two numbers of the present form.

Our Subscribers in the Province may expect their papers sent to them free from expence, after July.

The remainder of this volume will be published two numbers in one.

The following resolution was presented to the conference, and unanimously adopted.

"Resolved, that we recommend the 4th of July, to be appointed as a day of fasting and prayer, and that all the preachers and churches among us be requested to assemble at their usual places of worship, and when assembled to unite in solemn prayer to Almighty God for a revival of the work of God among us as a people, and among our fellow beings generally; and that while we fervently pray to God

for a revival, we sincerely examine ourselves before the Lord, and put away every thing from us individually that we are convinced is contrary to the gospel, particularly all superfluity and high mindedness; and all hardness, jealousy and evil speakings, and all slothfulness and worldly mindedness, and that we ear-pray for the deepening of the work of grace in our hearts generally, especially for the preachers of the gospel, that they may be filled with the spirit and power of God, and that they may be successful in the arduous work to which they are called."

Signed in behalf of the Conference

J. KNIGHT, Clerk.

The subject of Fasting is much talked about at the present day, and but little practised among those who profess to be Bible Christians. We think there can be no doubt in the mind of Christians, but what this ordinance ought to be attended too in some way; and although there are differences of opinion on this subject, relative to the manner, or what it consists in; yet we are of the opinion, (notwithstanding some contend that it does not consist in abstinence from food &c.,) that it would be no injury for any person to abstain from food, and spend one day in dedication and prayer to Almighty God, for the things above mentioned. Dear Brethren, should this ordinance be attended too in faith and sincerity, we believe the result would be glorious.

Ed.

## COMMUNICATIONS.

For the Christian Luminary.

### SIN

Sin is founded entirely on our motives of action. For the scriptures teaches us, that God looks to the hearts and not to our outward acts of obedience. It is defined to be, a transgression of the law of God; which is, "Thou shalt love the Lord thy God, with all thy heart, soul, mind and strength." &c Now this law requires, that holy benevolence should be our guide in all our actions. If instead of the love of God, self-love prompts us to any action; that action whither in itself it is good or bad, would be imparted to us as sin. Because in our motives of action we transgressed the law of God. Thus, while self-love, (or sin) would lead us to the practice of moral good, or a moral evil. The love of God can lead us to the practice of holiness. and the performance of such duties as God requires of us. A man may be, what the world would term, a perfect moralist; that is he may perform all the duties he owes to himself, and his fellow men, and if he does these from a selfish principle at



heart, they all appear as sins in the sight of God. Let us search our hearts, and see if our motives of action are such as God approves.

S.

For the Christian Luminary.

*An account of a general meeting held in Gilsun N. H., on the first & 2nd days of June, 1833.*

On the first day of June, agreeable to previous appointment, met at the meeting-house in Gilsun N. H., and after prayer and praise to God, a discourse was delivered by Br. G. H. Sweet, from 2nd Cor. v. 10. which was listened to with serious attention. The Master of assemblies was present—many wept, while others rejoiced. Many spake freely of their prosperity, and truly the meeting began in the spirit. After an intermission of one hour, (which was spent in prayer to God for his blessing to attend the meeting,) reassembled, and heard a discourse by Br. D. B. Wyatt, from James 5th and last clause of the 16th verse, which was full of instruction, & followed by spiritual exertations. At the close of the exercise a number of the youth came forward in tears and knelt before the Lord, while prayer was offered to God in their behalf. Meetings were held at evening in different parts of the town, which were interesting. Sunday morning quite a large assembly met, and a discourse was delivered by Br. Wyatt, from Zechariah ix. 12. In the after part of the day Br. G. H. Sweet delivered a discourse from Ezekiel xxxiii. 11.—saints rejoiced and sinners wept. At the close of the meeting, 70 or 80 communicants came around the table of the Lord and joined in commemorating the sufferings and death of our Lord and Saviour Jesus Christ: after which we sang an hymn and went on our way rejoicing. Meetings were held in the evening, which were attended with the blessing of God.

The prospect is very good in this town. All wanting, is, faithful labourers. May the Lord send them forth abundantly.

MOSES SWEET.

Gilsun N. H. June 5, 1833.

MORAL AND RELIGIOUS.

What day what hour but knocks at human hearts,  
To wake the soul to sense of future scenes.—YOUNG.

Concluded from page 79.

3. the shortness of life' and the ruthless ravages of death, is a loud and imperative call to us to be also "ready for the coming of the Son of man." We see our relatives in rapid succession, called from the stage of action, and conveyed away to the silent tomb.—When we take up a Journal or Periodical to learn the news of the day, there we may see enrolled in the Bills of Mortality, a long catalogue of names, which forcibly reminds us, that we must soon share the same common fate. Man goeth to his long home, and the mourners go about the streets, but how little do many lay it to heart. For how few there are, says an impressive writer, who read the ordinary list of death, who know any thing of the depth of human feeling, or the intensity of human suffering, which is recorded in the simple and brief notices which we read with so much carelessness, and so coldly, in the newspapers. Finding no familiar name to arrest attention, or awaken sympathy, think no more of the matter. But should we reflect for a moment on the vast number who daily pass to eternity, we should wonder that we had not, ere now, ceased to be numbered among the living.—From the most correct calculation, it is supposed, that no less than two thousand and eight hundred of the population of our globe, die every hour; so that almost every moment, a relation and immortal being is transported from this to the invisible world.—How uncertain and precarious then, is life. O! my soul, prepare to meet thy God!

4. The Lord calls us to attend to the concerns of the soul without delay, by his word, his spirit and his servants. We open the sacred volume, and there we are commanded, from almost every page, to turn our thoughts from the vain and trifling amusements of this life, and to prepare for our eternal destination; to remember our Creator, and serve him with a perfect heart and a willing mind; to turn away our hearts from beeholding vanity, and set our affections on things above. The scriptures are able to make unto salvation. And duty calls us to study and know the requirements of the gospel; for the divine command to "search the scriptures," claims our implicit obedience. The Holy Spirit is inviting us, saying, "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge Turn ye, at my reproof; behold I will

make known my words unto you." How often, after a day or an evening spent in merriment, and thoughtless dissipation, have we heard this gracious Monitor whisper in our ear, Remember that for all this, God will bring thee into judgment. And when our minds have been enlightened, to see the path of holiness, and to perceive the excellence of religion, we have heard a voice saying, This is the way, walk ye in it. God has also sent forth his servants to warn mankind to flee from the wrath to come, and to lay hold on eternal life and their preaching, accompanied by the divine spirit, has saluted our ears. They have faithfully portrayed before us, the folly of becoming attached to the things of time, the dreadful consequence of continuing in a state of impenitency, and the felicity, which follow a life of virtue and real piety. Truly it may be said, we have line upon line, and precept upon precept; and yet many neglect the one thing needful, and waisting the few precious moments that are yet allotted them, in the giddy mazes of mirth and hilarity.

In view of all these mementos to arouse us to a sense of our eternal interest, we may emphatically exclaim with the Psalmist, Day unto day uttereth speech, and night unto night sheweth knowledge of God.—And shall still remain unawakened? Shall we still continue to disregard these gracious admonitions?—Shall we still remain careless and unconcerned about our soul's eternal welfare, while the Almighty Ruler of heaven and earth—the creator and upholder of all things, has manifested so deep an interest and solicitude for us? O! that men were wise; that they would hear counsel, receive instruction, and consider their latter end

B. F. CARTER

THE INFIDEL ANSWERED.

"What great matter," said a heathen to a Christian, while he was beating him almost to death, "what great matter did Christ ever do for thee?"—"Even this," said the Christian; "that I can forgive you, though you use me thus cruelly." Witness

A certain Philosopher was asked why philosophers were so often at the doors of the rich, and the rich so seldom at the doors of philosophers; He replied, "Because philosophers know their wants, and rich men do not."

Eld. B. Palmer will preach at Athens Meeting-house Vt. the 5th Sabbath in June if the Lord will.





## POETRY.

## FAITH

Oh ! for that Faith which conquers earth,  
And purifies our hearts :  
That grace divine of heavenly birth.  
Which holy Hope imparts.

Oh ! for that Faith, which gives Hope,  
A clear substantial form;  
That bears Christian courage up,  
Amidst temptation's storm.

Oh ! for that Faith, which anchors fast,  
To That within the veil  
Securing comfort when the blast  
Of threatening doubts assails.

Oh ! for the wings of Faith, to climb,  
Above this little orb,  
Where the delusive toys of time;  
Our rising thoughts absorb.

That Faith which lifts the heavy soul  
To those bright realms of joy,  
Where everlasting pleasures roll,  
Free from all base alloy.

Oh ! for this evidence divine  
Of scenes beyond the tomb;  
Grant, Father ! this—and we resign  
Our faithless world of gloom.

Descend, blest Spirit, from above,  
And in our bosoms rest;  
Then servant Faith, and Hope, and Love,  
Shall fill our vacant breast.

## MISCELLANY.

From the Christian Herald.

## AN APOSTROPHE.

When a person thinks of leaving the place of his residence in a distant state or town which he has pitched upon, as beautifully suited to his taste and business, and offers the fairest prospects for his support and comfort, he willingly leaves his residence for the new, while the former sinks in his estimation far below what it was ever wont to do, before he had these brighter prospects of bettering his situation.

So it is with the Christian, when he thinks about removing to that better country above; he expects his situation will be bettered, his mind dwells o'er those fields of pleasure, where hope inspires him to believe he shall soon range with extacies of delight and holy pleasure—he surveys by faith, those streets of gold, he expects soon

to walk—and views that happy company of patriarchs, prophets and apostles with the church of the first-born, with whom he hopes soon to associate—and the Son of God, that has become his redeemer and Saviour, who will dress him in a robe of immortality, and present him faultless to his Father and his God.—And at once the world has sunk in his estimation, by reason of the glory that excelleth, and because it keeps him from his better portion—it has lost its power to charm or to divert his mind away from his heavenly inheritance.—He leaves all below, willingly and cheerfully, and with an apostle can say, having a desire to depart and be with Christ, which is far better.

SENEX.

## A RELIGIOUS THOUGHT.

Many Christians are more anxious to know wherein their brethren differ from them, than wherein they are agreed. This betrays a propensity to division, and bears an unfavourable aspect on mutual forbearance, one of the highest embellishments of the Christian character. An enlightened zeal is compatible with religious moderation, which is more particularly opposed to the furious spirit of uncharitableness, the gangrene of genuine Christianity. From the shy and distant deportment of men of different persuasions towards each other, a stranger to them all, would with difficulty be brought to believe that they looked up to the same God—confided in the same Saviour, and were bending their steps towards the same state of future happiness. To me, often has the Christian world had the appearance of a subdued country, portioned out into innumerable districts, through the pride and ambition of its conquerors and each district occupied in retarding each other's prosperity. Alas! what would the Prince of Peace say, were he to descend and sojourn among us! Would he not reprove our unhallowed warmth—upbraid us with our divisions—chide our unsocial tempers—exhort to amity and concord? "This antipathy to your fellow Christians," would he not

say, "is not the effect of my religion, but proceeds from the want of it. My doctrine, precepts, and example, have an opposite tendency. Had you learned of me, you would have never uttered against your brethren terms of reproach, nor lifted up the arm of persecution. The new commandment I gave unto you was—That ye love one another."

## MORMONISM

A letter, written by a Baptist Clergyman, from Independence, Missouri, to the editor of the Cincinnati Journal, states that difficulties have already begun in the Mormon community, at Mount Zion, in that quarter; one of the members having sued the Bishop in a court of justice, for fifty dollars, which had been sent by the plaintiff to said Bishop, from Ohio, to purchase an inheritance for himself and the saints in Zion in these latter days. The jury found for the plaintiff; it appearing that the Bishop had indeed appropriated the money to the purchase of an inheritance yet he had procured the deed, drawn in his own name, to his heirs, &c. The writer states that on this decision several other members were ready to make similar demands on the Bishop.—UNITARIAN MONITOR.

E. B. Rollins, the proprietor of the 1st. vol. of the Christian Luminary, requests immediate payment, from those who are delinquent.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld. E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsum, N. H. Eld. L. Hemenway.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour, do.  
J. M. Stearns, do.  
George L. Goulet do.



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDEE.

No. 22 & 3.

STOW, VT. JULY 1833.

WHOLE No. 35.

## THE CHRISTIAN LUMINARY.

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

### DOCTRINAL.

For the Christian Luminary.

#### DIVINE HONOURS DUE TO THE SON OF GOD

*Let all men honour the Son, even as they honour the Father.*

If the trinitarian doctrine is correct, why did not Peter say: thou art the living God, instead of saying the Son of the living God. I would enquire of my trinitarian friends to know what is a going to be done with the body of Jesus. That body that was raised out of the grave, was known of his disciples in breaking of bread. And at a certain time he went in where the disciples were gathered to gather, and they were affrighted, and supposed they had seen a spirit. And he said unto them why are ye troubled, and why do thoughts arise in your hearts. Behold my hands and my feet, that it is I myself. handle me and see, for a spirit hath not flesh and bones as ye see me have. Again this same body was taken up in the presence of his disciples and a cloud received him out of their sight; and when they looked towards heaven as he went up, there stood by them two men in white appeared, and enquired why they stood gazing into heaven; (As tho they were never to see him again;) this same Jesus which is taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven. Will this body be annihilated? I think not as he is the head of the church militant, so he will be our elder Brother in the church triumphant. I believe that old Stephen when he was stoned to death, saw the same body that was taken up into heaven, standing on the right hand of God. From passages quoted in this communication we are assured of the following things. That God has a Son; that God gave his Son; that God received his Son from the dead; that God gave his Son all honour in heaven and in earth; that God has exalted his Son at his own right hand, and God will judge the world by his Son. We are also assured that Jesus Christ has a Father; that he the Son of God; that he was with God before the foundation of the world; that he proceeded forth and came from God; that he was begotten of God; that he came to do the will of God;

that he prayed to God; that he ascended to God; that he sits on the right hand of God; that he is mediator between God and man; that he will deliver up the kingdom to God and become subject to God. Having made those remarks, I have only to add by way of conclusion that I would, rather than believe the absurd doctrine of the trinity, believe the testimony of devils. In as much as they were once the inhabitants of the kingdom of heaven. But by transgression were driven from that peaceful abode to inhabit the earth. When they saw the Son of God they knew him who he was, and whence he came. We often hear them cry out, I know thee who thou art, the holy one of God. But he rebuked them and commanded them to hold their peace; for he needed not the testimony of devils to convince the people that he was the Son of God.

GRINDA CHURCHILL.

We have received a communication containing several different subjects, supposed to have been written by a Female. Her name is unknown to us. But the spirit and manner of the communication is a sufficient evidence to us, that the writer is an experienced person in the Christian Religion. The sentiments advanced, are so valuable to be hid under a bushel. We rejoice, that notwithstanding there are many who would oppose the idea of Female labours in the Zion of God, yet there are some who possess christian fortitude sufficient to maintain their religious rights, and privileges not only in public testimony, but by wielding the pen. We would there were more such in our world.

The different subjects will be designated by Chapters. The following is a part.

#### CHAPTER 1st.

##### *Renouncing the world for Christ.*

Wise is it for us to leave this vain world for Christ. Here all is vanity and vexation of spirit. But in Christ solid happiness and lasting pleasures dwell. Here the soul finds rest, and food that will satisfy, and which it cannot find in all things beside. If we would have eternal life, we must wholly and sincerely choose it. And in order to this we must unreservedly forsake all on which death, or an end is pronounced, as our dependence. It is an eternal foundation that can alone satisfy the eternal part within. How inconsistent a part we act, when we undertake the impossibility, to serve God and mammon, which we are plainly told we cannot. "If we love the world, the love of the Father is not in us." O to be wise and obey the word of truth, which commands us, to love not the world, neither the things which are in the world, for they are sin. Come out from the world,

and be ye separate, and touch not the unclean thing &c. Pure religion and undefiled before God and the Father is, to visit the Widow and the fatherless in their afflictions, and to keep himself unspotted from the world. This passage, I believe signifies genuine faith and works, that faith on the Son of God, by which the soul is kept unspotted from the world. That faith that overcomes the world &c. How frequently are we told, in both the New and old Testament, of the danger of riches—of a greedy anxious mind, in heaping up treasures on earth. We are also told of the importance of being rich towards God, and how true riches are to be obtained. How strange that people should eagerly desire that which must prove an impediment to their obtaining those durable riches of righteousness, and and even make our eternal salvation a great uncertainty. As we are by nature, of the earth earthy; therefore a great inheritance here, would be a great snare. The safe and wise prayer of Agur, is made, I fear by too few. Our great wisdom is to seek first the kingdom of God, and the righteousness thereof, and all things relative to this life, which our heavenly Father thinks best will be added. Godliness hath the promise of the life that now is, and of that which is to come. And there are no promises to any others, but such as have renounced the in their affections, and love Christ supremely. How often is the good word checked by the cares of this world, and the deceitfulness of riches, and the soul is made unfruitful. O that this potent enemy to my soul's welfare, (the world) may be under my feet, and never rise higher, or obtain dominion over me. A hard master indeed, its servitude is cruel and its wages death. It promises much and fair, but always disappoints, perplexes and distrusts. By sad experience I know the world to be a deceiver, and an anxious thought for its goods (which is forbid,) to be a canker-worm which preys upon and destroys our peace and tranquillity. O to be delivered from every undue anxiety for perishing trifles, and to be enabled to renounce and bid a final adieu to the world, with all its flattering baits and vain show, for permanent peace and endless joys: no more to turn to its beggerly elements. All its riches, honours and pleasures, are but mear dross, a bubble on the wave; unsubstantial inconstant insincere, and fleeting as the wind. My Sisters leave the world with all its vain fashions and maxims, for Christ. Be not encumbered with weights which will hinder thee in thy heavenly journey. Obey the earnest entreaty of the Apostle who by the mercies of God, beseeches thee to present



thy all, a living sacrifice, and be not conformed to this world—not conformed in heart, lip nor life—not conformed in outward appearance, neither in word nor in dress. Some have thought the subject of dress to be too trifling to occupy our time in the least. And if the heart was right, no matter how much outward vanity and splendor was manifest. I believe also that the heart is the main object and if that be right the person will strictly adhere to the word of God as the rule. And on this point we have a sufficient one to govern and regulate all as becometh the gospel of the plain and humble Saviour. To say that it is too small a matter to concern us, is charging the Apostles with folly in treating so plainly upon the subject. The pride of women was anciently condemned. And I do believe a conformity to the world in dress to be very destructive to the inward peace and prosperity of the soul. If our heart condemn us we lose our confidence and if we proceed contrary to the word the spirit will whisper that all is not well, for the spirit and the word agree. Be faithful my sister in all things, follow the example of your Saviour and you will walk in light, having for your guide the light of life. And by the grace of God I will follow after in the narrow way that leadeth to everlasting life.

#### CHAPTER 2nd.

##### *Humility.*

O blest humility! I would be adorned with thee; the most admirable garb ever worn by mortals. The most attractive and lovely in the eyes of beholders. For it most reflects heavenly luster and beauty around. Without this heaven born grace I am nothing; but with it I have all things. As having nothing, yet possessing all things. Without humility I can have no just knowledge of myself, nor of divine things. For to see myself in my true character must cause the deepest self loathing and humiliation. And with these views, we are urged to seek remedy. And to the heavenly Physician we must apply, who alone can cure the sin-sick soul. And such persons will be regarded with favour, that is of a broken and contrite spirit, and trembles at the word of sacred truth; that condemns sin. O precious grace for which I long the most of all things else, without which I can do nothing to divine acceptance. May I be altogether clothed with thee; without and within. May I ever esteem others better than myself. May I ever be disposed to take the lowest seat as the only way to exaltation to the friendship of God and man. Thou O Lord dost give grace to the lowly. O may I

be such before thee my God to day. O to be ever at the feet of my Saviour, that my soul may be filled with his spirit, and ready to every good word and work. O may I ever feel myself as I really am, nothing; and I might add worse than nothing. The best comparison or the most that can be said in favour of the truly pious, is, that they are mere empty vessel, into which the Lord pours his grace, and makes them to answer a valuable purpose in the upbuilding of his cause. But all is of God, nothing but what we have received. "Not unto us, not unto us &c." I have thought, one great reason why my soul is no more fruitful is, that when grace is received I do not render it back to God in thanksgiving as the owner and rightful disposer of the whole. I do not consider grace given, all as an unmerited gift, as I should. It is lent favour, a free sovereign act of mercy, astonishing indeed! that ever one drop of mercy should be bestowed on creatures who might justly have been left to have perished. But blessed be God, the provisions are made ample for all, and all that is required is humility to receive. And not only are we taught humility by our own wretched condition by nature, but the holy Scriptures which are our sure guide every where abound in instructions and examples on this point. While Our Saviour was the eminent and unparalleled pattern from his Birth to his death of sweet humility. And to be clothed with his righteousness is to be clothed with humility. for when we are sufficiently humbled our Lord will dwell within, and his merit and righteousness will ever screen us from injured justice. O Lord I would be humble; and in thy strength I would shun pride with all its awful deformity flee it as a deadly thing which thou dost abhor, even the high and lofty looks are to thee a great offence; while the meek and quiet spirit is in thy sight of great price. Let me dwell with thee my loving Saviour in the sweet valley of humiliation, where the air is healthful and delicious, impregnated with heavenly perfumes. Where like vigour and beauty are; and all the fair flowers of paradise blossoming around. While the surrounding consequences and attendants of pride are sorrow, disgrace, disquietude and vexation of spirit, disease and death, which all directly lead to everlasting darkness and black despair. O to, follow on in the

bright shining path of humility, which brightens as we advise, and gladdens the heart with the opening prospect of glories immortal beyond this scene of trial. Where humble hope and expectation will be swallowed up in sweet and endless fruition. My dear sister let us contend and pray earnestly for this lovely gem of brightest hue; that our adorning need not be that outward superfluous adorning which is prohibited in scripture, but such as becometh women professing godliness; with good works, and with the invaluable ornament of a humble, modest and gentle spirit, may we be decked and influenced that the name of christian be not profaned by us and our conduct prove us not worthy the title called. O that all our carriage and deportment may be mild; circumspect, and Christlike. And even to glory in our Lord and in his strength, but not in ourselves, except in our infirmities. Let us strive for a perfection in humility which is a perfection in love and in all the graces of the spirit. Truly may it be said that humility is the first and greatest grace of the christian, from which others flow out and proceed. With some propriety perhaps this all essential grace might be compared to the root and trunk of a fruitful tree which gives nourishment and support to the branches; as humility does to other graces.

Let God be exalted, let self be abased, let His name be exalted on high, my name sink and be cast out as evil, let the righteousness of my Saviour be praised, while mine which is filthy rags shall be consumed, for what an awful spectacle should I be clothed in my own filthy nothingness. Such an one can never sit at the Marriage Supper of the Lamb! No verily! O to be actively engaged in seeking that wisdom and knowledge which cometh from God; before which my own and that of creatures is perfect ignorance. If we were teachable, all things would teach us to be humble. Our entire happiness and dependence; naught of our own in which we might boast but sin and shame. Blush O my soul and bow at the feet of mercy I would never rise higher, and my God forbid that I should ever sink lower. Here is the all favoured spot at the feet of Jesus. The only place for mortals to be happy. It would be wisdom in all to make choice immediately of this humble happy yet exalted seat. So large is it that all may come, and yet there



is room. Here is perfect safety, here is perfect enjoyment. Here every possible good and advantage in every respect is ensured in leaving ourselves, and all we have at the foot of the cross. While those who are unwilling to part with their pride and take this humble seat, have not a promise to comfort them. But a sentence of condemnation is already pronounced, and there is no reprieve except by making the above named choice, as this is the only way of salvation revealed to the children of men. Laying aside all sinister motives and feelings. O my sister may we serve God in truth, that hereafter we may take some humble seat in his kingdom to go no more out forever

*For the Christian Luminary.*

### UNRULY MEMBER.

How strikingly and obviously true is that assertion of the word of God; "the tongue is an unruly evil. Every kind of beast, bird and serpent is tamed of man; but the tongue can no man tame." This member of the body may be stiled the strongest foe in nature. And the greatest care & watchfulness are required to guide and check its progress. The mind may conceive, and thoughts of various kinds may there be multiplied, and still be mostly unknown to others, were it not for this nimble, though little silence-breaker. It stands ever ready to boast of evil, as well as good things. And as the heart is naturally evil, and out of its abundance the mouth speaketh, it more frequently runs on errands of mischief than of mercy. When it moves slowly and almost reluctantly in the way to heaven with messages of goodness; how swift are its paces down the broad road to death! As the mind is the storehouse from which it selects its instrument, it too often overlooks the thoughts of benevolence and charity, and being filled with enmity and rage against the objects of its violence, it seizes the deadly weapon, and rushes forth like the Lion for his prey. Strongly intent on his object, he greedily pursues, roaring aloud to frighten his devoted victim into his cruel and fatal embraces, or like the serpent, artful and sly, it moves slowly along, curiously winding in fair words and smooth though crooked speeches, till at length the soul has come within its cruel grasp, and coiling holds it fast. When the tongue has thus lashed itself around the struggling soul, the sting is brandished, and piercing the heart through and through, leaves its deadly poison there to work a painful death. Indeed so many and so various are its ways that it succeeds in "setting on fire the whole course of nature." It destroys the peace and quietness of families, and sows discord and contention in the domestic

circle. It sets the nearest and dearest friends at variance; and breaths cruelty & revenge into the happiest connexions in life. Through the vile influence of the tongue, the spirit of proud ambition is raised in nations; the bonds of peace are broken; the glittering sword unsheathed, and the earth drenched with human blood. It dries up the fountain of affection, destroys confidence, creates disappointment, and defiles the man. And finally, the whisperer is the slave of vanity; the deceiver of mankind; the scourge of the land; and the offspring of hell. O happy would it be, if he passed by the joyful worshippers of the Prince of peace. But alas! even here is found the backbiter eagerly gnawing the very root of christianity! Here much of his fiendish cunning is displayed. He says, "I will tell you if you will tell me one;" the other, "I will tell you if you will keep it secret." And thus he winds himself through the whole church of Christ. The brother is reproached, the sister is afflicted; the silken cords of love severed; Christ is wounded in the house of his friends, and "all the members suffer with it." He proudly thinks to raise his own character by traducing others. He drives out gracious Charity which thinketh no evil, and rejoiceth not in iniquity; and supplies his place with hatred and wickedness. He dethrones the King of Kings; He leaves his church, and Baal is worship'd. Christ cannot, he will not dwell where his commands, and examples are trampled upon with such impunity. "My brethren these things ought not to be. Out of the same mouth proceedeth blessing and cursing! "With the tongue bless we God, even the Father, and therewith curse we men which are made after the similitude of God." This wisdom descendeth not from above; but is earthly, sensual and devilish." James. For this evil there is a cure. Thanks be to God. And to effect this cure, certain means must be strictly attended to. *Premeditation*, is very necessary. Let the soul ask itself, will what I am about to say, be spoken with a right spirit? Will this be for the good of the cause of Christ? Is this seasoned with grace? The advice of an eminent servant of God should be followed. "Think says he thrice before you speak once. And if excited or angry think *ten times*." For the want of consideration many evil and hard sayings are uttered. To this should be added *hearty* and fervent prayer. Prayer for wisdom to direct to suitable subjects; and to conduct the conversation aright. For humility, love or charity to season all our words. Also a deep sense of the presence of God should be cultivated. To feel deeply conscious that the Lord harkens and hears all; and writes it in his book of remembrance; would check many vile and harsh expressions. Add to this, *reflection* on his commands and threatnings that relate to this subject. such others following viz. "To speak evil of no man." Let your conversation

be as becometh the gospel of Christ. But as he which calleth you is holy, so be ye holy in all manner of conversation." And again. "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all manner of conversation and godliness. But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Ah let him, who knowingly and willingly breaks the commands, know assuredly, that for these things God will bring him into judgment. Again if we would cease evil speaking, we should not talk too much. "In the multitude of words there wanteth not sin." Words should not be multiplied on any subject, or occasion, but should be few and well chosen. On this point one has very justly observed that no person of common abilities can converse profitably on any occasion more than thirty or forty minutes. Let all who bear the christian name, unite their influence against this foul enemy to the Gospel till it is slain. When it dies, there will be shouting.

D. B. W.

### CHRISTIAN LUMINARY.

STOW JULY, 1833.

*Extract of a letter from Sister Betsey Swift, dated Little Falls N. Y. July 7, 1833*

Br. Hendee.

"Being far from my christian bretheren I sit down to write to one that is an entire stranger to me. But when I consider that strangers are made nigh by the blood of the Lamb, I would lay aside all fears about writing to you, while considering myself a member of the same family with you.

If I could as easily sail across the mountains and return to my bretheren, (as the dove that returned to the ark,) how would my soul rejoice to visit the town of my nativity and join my bretheren. It would be such joy as the world knows not of. Yes I have some times thought that my bretheren who live near each other and, often meet for the worship of God, know not the feelings of sister Betsey, who has not met with them for years. Being long absent from my bretheren does not cause me to forget them. Not long since I enjoyed the privilege of attending a Methodist meeting in this place, which continued four days. On the Sabbath the Lords supper was administered; and one of the circuit preachers came down from the stand, and raising the cloth from the table says; this is not the Methodist table, but the Lords table. Then thought I to myself it will be free for all that are in regular standing of all denominations. he gave the invitation as such, to all ordes that were in good standing, EXCEPT those that did not believe with them in the doctrine of the trinity. Such they could not invite for they considered them as infidels. How often has such invitations been sounded in my ears. As for my feelings they are not to be written. But I can say with one of old as my day, so shall my strength be. The Lord giveth grace and strength to his children, while they are called to pass through such scenes as these."

Strange it is that the children of God should be stigmatised with the name of Infidels, and deprived of the privileges of the Lords house, for no other reason, than believing Jesus Christ to be Son of God. It is not the spirit of pure religion, that causes this unhallowed conduct, no, it is the production of a corrupt heart. No man of religious principles would



shut the door against a child of God. It must be men who are carried away with bigoted and superstitious notions. And is it a fact that there are such men among the Methodist Brethren?

We are sorry to ask a question of this nature. We do not feel disposed to proscribe our Methodist Brethren because they do not think as we do; it would be folly in the extreme. Charity does not say to its neighbour stand thou by for I am more holy than thou, but come nigh my Brother or Sister.

We do not wish to accuse our Methodist Brethren of such conduct in general, for we verily believe there are many among them, who are in the possession of liberal Principles: But we fear there are official men among them who would be lords over Gods heritage. Is this a republican Principle? Is it according to New Testament doctrine?

We are heartily glad that the enlightened People of these northern States are opposed to such popish principles, and we hope and pray that Popery with all its deformities may meet with decided opposition, though it appears among our Methodist Brethren.

The Methodist are not the only sectarians which charge us with Infidelity because we believe Jesus Christ to be the Son of God. But there are others, whom we forbear to mention.

We hope our Sister will continue steadfast in the Apostle's doctrine; and although she is denied the privilege of commemorating the death and sufferings of Christ among the Methodist, she may enjoy communion with Jesus daily.

The Preacher must have been mistaken when he said, "this is not the Methodist table, but the Lord's." If he was not mistaken, it would seem that our Lord is partial toward his Children; for we are confident there are some who do not believe the mysterious doctrine of the Trinity, that enjoy pure religion. And if it be the case, we fear that the charge of Infidelity will fall with vengeance upon the heads of our accusers.

*Extract of a letter from Br. William Mack, dated Marlow N. H. June 27 1832.*

As to the information you wish'd for, relative to the state of the church in this place, the whole number of members at the time of the yearly fellowship meeting was 58. All the ordinances have been attended in their proper season. The state of the church is rather prosperous than other wise. The returns of donations made to me for the last year amounted to \$59.72 cts. There are some enquiring the way to Zion; some mourning for their sins, and some rejoicing in the gospel of God. Br. Palmer has baptised three since he returned, and the prospect is more will follow. Pray for us dear brother, and may our united prayer ascend to God, for the outpouring of his holy spirit &c.

*We extract the following from a 2nd letter received from Br. William Mack, dated Marlow N. H. July 17 1833. Which shows the progress of the work in that place.*

"Br. Palmer has baptised a woman far advanced in life since I wrote to you; and is expected to baptize next Sabbath a woman nearly 70 years of age, who has been a professor 40 or 50 years, and perhaps some others. Such is the power and force of truth. Br. Gardner H. Sweet has met with considerable opposition in this region, from the Methodist clergy, but he sustains the Gospel well. He is able in the strength of God to chase a thousand, and two such would put ten thousand to flight."

YOURS, WILLIAM MACK.

NOTE. We are of the opinion, that the Methodist Preachers might be better employed, than opposing the work of God, or his servants. It may be

however, that they consider this a part of their work. If so they need much skill and wisdom, in order to shew themselves workmen that need not be ashamed. And they may be assured that our prayers will not go with them in their arduous undertaking.

A singular way indeed to make Proselytes.

For the Christian Luminary.

#### MINUTES OF THE MEETING OF THE PRESBYTERY

Agreeable to previous appointment, the Preachers in connexion with the people denominated Christian Brethren, assembled at Braintree, June 11. After looking to God for wisdom to direct, proceeded,

1st, To hear the reports of the Messengers from the Churches in fellowship with us, and found the Connection generally in good standing, maintaining a steadfastness in the faith, with a firm resolution to press forward in the meek way to heaven.

2nd, Made a distribution of the Preachers to supply the Churches with the word and ordinances, as follows viz. Br. Bennett Palmer take charge of the churches in Walpole, Gilsun and Marlow, N. H., and that Br. G. L. Goulet labour in company with him. Br. Daniel Winchester take charge of the churches in Pomfret and Sharon. Br. J. L. Green take charge of the churches in Calais and Marshfield. Br. Josiah Knight take charge of the churches in Royalton, Randolph and Braintree; and Br. J. Spalding labour with him. Br. D. B. Wyatt take charge of the churches in Stow and Johnson. Br. A. Stevens take charge of the churches in Morristown, Wolcott and Hydepark. Br. A. Hartshorn take charge of the churches in Waterville, Fairfax and Fairfield, and Br. Tabour labour with him. Br. J. Moffit take charge of the churches in Enosburg and Hardwick. Br. I. Keith take charge of the church in Cabbot and Woodbury. Br. Eli Mower and Wm. Sweet take charge of the Churches in Sutton and Broome L. C. Br. R. Haskell take charge of the Churches in Stansted, Stukely and Shefford. and Br. S. Kidder labour with him. Br. D. Ide take charge of the church's in East and West Farnham, Granby and Milton, and Br. M. Sweet labour with him. Br. J. Capron take charge of the church in Bradford Vt. and Piermont N. H. Br. I. R. Pettengill take charge of the church in Lyndon. And Br. E. Thompson and J. Haskell take charge of the churches in Danville.

Appointed the following Brethren, Agents for the Liberal Society viz. Henry Lawrence Stukely, L. C. Warner Kellogg, Stow Vt. George Foster, Calais Vt. John Walker. — John Clay Piermont, N. H. D. Woodward Royalton.

Appointed Br. Isaiah Tinkham of Pomfret Vt. Treasurer of the Liberal Society.

The following shows the sums donated by each Church for the support of Preachers.

|                        |         |                   |         |
|------------------------|---------|-------------------|---------|
| Piermont N. H.         | \$5.80. | Hardwick Vt.      | \$5.43. |
| Marlow, do no returns. |         | Calais "          | 27.78.  |
| Gilsun do.             | 15.82.  | N. Danville "     | 16.60.  |
| Walpole do.            | 45.02.  | Lyndon "          | 45.00.  |
| Marshfield Vt.         | 51.31.  | Danville & Bar. " |         |
| Cabot & Wood.          | 27.32.  | Dan. & Peach. "   |         |
| S. Woodbury do.        | 15.78.  | Stanstead L. C.   | 72.85.  |
| Wolcott do.            | 16.25.  | Stukely do.       | 130.88. |
| Waterville do.         | 23.92.  | Shefford do.      | 38.33.  |
| Johnson do.            | 13.47.  | Granby do.        | 53.47.  |
| Morristown do.         | 66.73.  | E. Farnham do.    |         |
| Stow do.               | 53.01.  | W. Farnham do.    | 74.80.  |
| Braintree do.          | 52.50.  | Broome do.        | 3.15.   |
| Randolph do.           | 27.87.  | Sutton do.        | 18.76.  |
| Royalton do.           | 44.46.  | Enosburg Vt.      |         |
| Sharon do.             |         | Fairfield do.     | 19.84.  |
| Pomfret do.            | 60.93.  | Fairfax do.       | 45.51.  |

The following exhibits the amount of donations received by each Preacher the past year—the office they fill, and their place of residence.

| Names.      | Place of residence. | Office of each P. | Amount of donations. |
|-------------|---------------------|-------------------|----------------------|
| J. Capron,  | Marshfield Vt.      | Teach.            | \$83.12.             |
| E. Thompson | Danville do.        | do.               |                      |

|                   |                 |            |         |
|-------------------|-----------------|------------|---------|
| E. B. Rollins,    | Candia N. H.    | do.        | 74.07.  |
| R. Haskell,       | Stanstead L. C. | do.        | 69.97.  |
| D. Ide,           | Granby do.      | do.        | 175.83. |
| D. Winchester,    | Pomfret Vt.     | do.        | 82.17.  |
| L. Heminway,      | Gilsun N. H.    | do.        |         |
| A. Stevens,       | Stow Vt.        | do.        | 78.18.  |
| J. L. Green,      | Calais do.      | do.        | 66.59.  |
| R. Allen,         | Candia N. H.    | Ev.        |         |
| I. R. Pettengill, | Lyndon Vt.      | do.        | 105.02. |
| J. Knight,        | Randolph do.    | Teach.     | 69.09.  |
| I. Keith,         | Cabot do.       | Ev.        | 64.90.  |
| A. Braley,        | Pomfret Vt.     | do.        |         |
| I. Dexter,        | do do do do     | do         |         |
| J. Moffit,        | Johnson do.     | do         |         |
| A. Hartshorn,     | Fairfax do.     | do         | 50.43.  |
| J. Haskell,       | Danville do.    | do         | 137.84. |
| B. Palmer,        | Gilsun N. H.    | Teach.     | 121.85. |
| T. Harvey,        | Shefford L. C.  | Ev.        |         |
| D. B. Wyatt,      | Stow Vt.        | Unordained |         |
| J. P. Hendee,     | do do do do     | do         |         |
| G. H. Sweet,      | Itinerant       | do         | 45.58.  |
| G. L. Goulet,     | do do do do     | do         |         |
| J. Spaulding,     | Royalton do.    | do         | 53.38.  |
| B. Wells,         | Hardwick do.    | do         |         |
| M. Sweet,         | Itinerant L. C. | do         | 61.62.  |
| E. Mower          | Stow Vt.        | do         |         |
| Wm. Sweet,        | Broome L. C.    | do         | 28.00.  |

Appointed Elders, E. B. Rollins and J. Knight Messengers, to visit the Churches in their annual Conferences on the South District. J. L. Green and A. Stevens to visit the Central District, and D. Ide and R. Haskell, on the North District.

Appointed our next annual meeting of the Presbytery, to be holden at Pomfret Vt., to commence on the 2nd Monday in September, 1834.

Signed in behalf of the Conference

JOSIAH KNIGHT, Clerk:  
Braintree June 13, 1833:

#### COMMUNICATIONS.

For the Christian Luminary.

##### Remarks on the Evidence of divine Revelation

Nothing is more absurd than to reject the truth of the possibility & certainty of divine revelation.

The possibility of such a revelation is manifest, from the considerations, that man is not only capable of knowledge, and of receiving ideas by means of instruction, or reversion from others, but that he is also capable of reasoning on the nature and analogy of the things which he knows; and of so improving on the evidences of truth, that he can draw just conclusions, and communicate his discoveries to his fellow beings. It is absurd to deny, then, either that man is capable of receiving such a revelation, or that He who created, or constituted such a noble mind in man, could not communicate his own mind to man instantly or immediately; and as directly as we can to one another, without the ordinary course of natural events to convey his ideas of instructions. The certainty of such a revelation is evident from the fact that man has an idea of the Supreme Being, and believes not only that there is a God, but that he is infinite in all his perfections. In all the properties of nature, we find no principle on which perpetual motion can be maintained, nor on which a stream can rise higher than its source, without the aid of some other power. Consequently, if man had not been divinely inspired, he could not have risen so high above the level of his own nature, even in his imaginations, as to have invented the idea that there is a God existing, who is infinite in his perfections: nor could that idea have gained universal credence in any age, nor have been handed down from age to age, through changes and revolutions, without being rejected or proved false, had it not been for the perpetual exercise of the same divine power by which it was first revealed.

The propriety of such a revelation is obvious, from the relation that exists between the Creator and the creature; as well as from the necessities of man. Nothing can be more absurd, than to contemplate the character of God as a passive unintelligible being; or that he made man with noble faculties and rational powers, without affording him the necessary means of knowledge to improve those faculties and powers to the glory of God, and for his own individual and social happiness. But without a divine revelation the Cre-



ator could not exercise his own mind by any immediate intercourse with his creatures, nor could man enjoy communion with his Creator nor even attain to that knowledge of his own existence, or the design for which he exists, nor of the end to which he is tending, that could possibly render their communions with one another, interesting and satisfactory to natural intelligence.

Hence we must conclude that it is not only proper that a divine revelation should be made, but that it is certain that a being of moral perfections would thus exercise his own wisdom toward the creatures of his own, and that a God of infinite perfections and almighty power could thus reveal his mind and will to moral intelligences in a supernatural way. That God has made such a divine revelation to man, is evident, *First* By external events, that could not be traced to any natural cause. The first of these, to be considered, are those miracles of which we have an account in the sacred writings both of the Old & N. Testament. Who that has information of the destruction of the world, the overthrow of the cities of Sodom and Gomorrah, the ten plagues of Egypt, the deliverance of Israel in passing the red sea, their receiving the law of Sinai, their preservation in the wilderness, their entrance of the promised land through Jordan, their conquest love, their enemies their extraordinary blessings afflictions, and the glory that attended their devotions to God, can doubt the display of God's power and glory among them? Or where is the man that can consider God's dealings with individuals, as in the cases of Cain and Abel, of Enoch, Noah, Lot, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Gideon, David, Job, Daniel and the three worthies in the fiery furnace, and discredit the power of faith in God? And indeed what rational man can contemplate the wonderful coming of the great Messiah, the Lord Jesus Christ, his powerful miracles, the purity of his doctrine, the effect of his labours, his humility in sufferings, and his DEATH and RESURRECTION; as well as the power and authority conferred upon his disciples to heal the sick, cast out devils and raise the dead to life again; and then, with a rational evidence of the truth of these events, conclude that there is nothing miraculous or supernatural, or assign a natural cause for all these things? But secondly, we have a more sure word of prophecy. The evidence given by prophecies is greater, if possible, than that of miracles; and it seems that God being more abundantly willing to shew unto men the immutability of his counsel, has confirmed it by miracles and prophecy too. Man does not naturally possess the art or power of prescience; consequently he cannot, without the aid of supernatural power, penetrate the dark events of futurity, nor without the aid of history declare what has been before him. But the holy prophets have been so inspired, that by enquiring of the Lord, and searching diligently the evidences of his word, they have been able, not only to speak of things that passed, and of those that were passing, but also of things that should come to pass in future ages. Many of those things of which they spake, have since transpired exactly according to their predictions, and there is scarcely any event that transpires in our day, that does not witness to us the truth and verity of their word of prophecy.

*Secondly.* Internal evidences are likewise afforded, of the truth of divine revelation. The first of these is the internal operation of the Holy Spirit, by which the rational soul is not only reprov'd and convicted of sin but helped or lead to the discovery of the truth. By this influence the things of God are seen or understood by the works of nature and providence. This kind of evidence is clear to those who believe and adhere to it, but to those who regard it through unbelief or disobedience it is not so; consequently they not only are at a loss to account for their own feelings and exercise, but doubt the reality of the experience of others, and often require a sign to confirm it: but if they would neither believe the evidence of miracles, nor prophecy, nor regard the witness of the spirit, nor of candid men, neither would they believe if one should rise from the dead. The second internal evidence is that which arises from the purity and consistency of the doctrine; as harmonizing with the perfections of God and tending to promote the moral improvements and happiness of man. No evidence, for even miraculous evidences [but such could not be] could satisfactorily establish a doctrine that is known to be absurd, and false in its intrinsic principles. But the doctrine revealed from heaven, in the word of God, is rational, and well calculated to reflect glory to its author, and to reform and improve the moral condition of man; and to render him more ca-

pable of enjoying happiness both in this life, as well as in that which is to come. Hence the evidence, arising from the consistency and purity of the doctrine of divine revelation, is indisputable, and carries conviction, to every virtuous mind, of its truth and verity.

*Thirdly.* There are collateral or circumstantial evidence of such a divine revelation from heaven. The first is the moral agency of man. Moral agency honest in ability to act voluntarily, with regard to some rule, which determines the act to be good or evil. If man is capable of so acting, it is unreasonable, to suppose that no rule of right is given him; and that he is thus capable is abundantly proved by every principle of true reason, philosophy, and by the policy of all the civil institutions in the world. Secondly. We cannot suppose that an infinitely wise Creator would leave man to the caprice of aspiring imposters, or to the exercise of their imperfect reason, to fix that rule of right by which good or evil is determined; for nothing is more evident than that good or evil originates from a source above man; or he would so control the effect, if the cause was inferior to him, as to realize no evil whatever. Hence if the cause of good or evil is beyond the capacity of man to control, he could not devise a perfect rule of right, to determine what is good or evil; therefore it is evident that the wise Governor of the world has revealed one. Thirdly. The marks of nature found in the Dead sea, the bow in the heavens, and the rended rocks, also the traditions of the Jews, and profane history, and even the fragments of divine truth found in the ancient systems of heathen writings, together with the events that are now transpiring, to fulfil the prophecies, all combine to confirm the fact of the antiquity, and truth of the bible; and although we were not eye witnesses of the miracles wrought by faith, nor auditors of the testimony of the prophets, nor present at the mount of God to hear his audible voice or at Calvary to witness the veiling sun, or the rending of the rocks at the agonizing groans of the Son of God; yet if we would search the scriptures, and yield to the influence the holy Spirit, and candidly exercise our rational understanding, in reasoning upon the evidences that God has given of the truth of divine revelation and try to believe his word, we can easily believe to the saving of the soul. But if we neglect this great salvation now revealed, we shall find, in the day when the sun is darkened, and all nature is rending and dissolving, that the trump of God will summon us to learn that we have rejected the counsel of God against ourselves.

PHILO TRUI.

#### From the New England Christian Herald. WHAT HAVE I TO REPENT OF?

Said a gentleman, when asked by his companion to seek an interest in Christ. "I have never wronged my fellow creatures, and you know that my life is quite as good, if not better, than many of those who profess to be Christians. I shall certainly fare as well as the multitude who do no better than myself." The individual referred to is not the only one who makes the above inquiry, as an excuse for the neglect of religion. It is offered by many, and those who have heard evangelical preaching all their days. It is a most striking demonstration of the blindness of the unenlightened mind—of the hardness of the unrenowned heart. How extremely difficult it is to convince men of their sinfulness, guilt, and danger! Even after this conviction has taken hold on the mind, how soon does it relapse into a state of insensibility? Now it is at once apparent, that a person who has obtained a correct view of the nature and depth of human depravity, will not be at loss to find any thing to repent of. He will rather feel that there has not been an act of his life, the imperfection and sinfulness of which, does not require humiliation, contrition and confession before God. The one inclined to excuse his neglect of religion on the ground that he has nothing to repent of. I would ask, are you conscious of one moral action in the course of your whole life, that has been in perfect conformity to the law of God? Are you certain, that in any moment of your moral existence, your disposition and actions have been perfectly what God required they should be? If not, then, for that long series

of acts, extending from the moment of your accountability to the present, yea, for your whole life, you need repentance.

There are no good, and of course not acceptable works before God, previous to regeneration. What ever does not spring from love is sinful. No person is morally capable of the exercise of the holy love till renewed by grace. Therefore, my friend, if un-renewed, all the moral acts of thy whole life, have been but one uninterrupted course of transgression. For the acts of thy whole life are filthy before God. But omitting a delineation of the numerous and various sins which have stained every moment of your life, let us only glance at two or three,—in-gratitude—unbelief—neglect of the gospel. You have received your existence from God, with every thing which renders existence desirable, comfortable and happy. What returns have you made for favours? Have you so much as religiously considered from whom they proceed? Have you offered him a tribute of grateful praise? Does not your beast evince more gratitude to you on the reception of a trifle, than you to your Maker, for all his profusion of mercies? Does this require repentance? Have you not been guilty of obdurate UNBELIEF? God's revelation assures you that without regeneration you cannot see, much less enter the kingdom of God. But you dare disbelieve him. You hope for heaven without holiness. What is this but charging God with falsehood? If not verbally, do you not by your life practically. Is here no cause of repentance? Again, it is now perhaps ten, fifteen, or twenty years since you were capable of understanding the gospel. By it you have been offered pardon, present peace, and felicity; but you have neglected the call of God, rejected the terms of salvation, and every moment you have done thus, you have refused eternal life. Your attendance on the worship of God is highly commendable, your deportment as a citizen praiseworthy but have you not treated Jehovah with less respect than you give your fellow men? Does this demand no repentance?—Prayerfully attend to this subject; estimate its importance with reference to eternity, humble yourself before God, and approaching the throne of mercy with deep contrition, receive pardon, regeneration, and eternal life. So prays your real friend;

ADMONITION.

[For the Christian Luminary.]

A VISIT TO VERMONT & NEW-HAMPSHIRE.

I left the Province of Lower Canada, May 6th, after taking an affectionate leave of my Brethren & friends, to visit the State of Vt. and N. H. Accordingly attended several previous appointments for meetings in different towns in Vermont, in all of which, I was happy to meet a number of the friends of Christ, together with others, who heard the word with serious attention and delight, though some were rather low in enjoyment, yet many expressed with tears, a desire and resolution to renew their covenant with God. May the Lord help them to be faithful until death, that we may meet in heaven. At length I crossed Connecticut river into Piermont N. H. in company with Elder Rollins, where we met with the friendly deciples of Christ in several meetings, and had comfortable seasons; though I was sorry to see some indifferent in the cause, which deeply interests heaven and earth. O how long shall we be careless and inactive, when iniquity abounds, and the love of many waxes cold! In the North part of the town, the Lord more particularly manifested Himself through the words of his feeble servant, and tears of penitence flowed from the eyes of most in the congregation. At one of these meetings, after passing through the exercise, I pronounced the benediction, took my hat; passed to the door in order to retire, but no one arose; all was silent; and a solemn awe, "which dare not move," seemed resting on the congregation. I returned, took my seat, and soon a sister arose bathed in tears, full of the spirit, and exhorted the congregation to prepare to meet God. This was followed by a number of others, whose confessions and exhortations were truly feeling and solemn. I then gave an invitation to those who desired a special remembrance in our prayers, to manifest it by rising; Ten or a do-



zen arose, and when requested, came to the forward seats, and we knelt before the Lord in prayer; and Jesus was truly in our midst, and comforted and blessed us! These seasons will be remembered by me, and I hope some will remember them to their everlasting joy and consolation. But I must not dwell upon particulars.

I left Piermont in company with Elder B. Palmer and visited several churches, and formed many new and agreeable acquaintances; was happy to see the harmony and affection which was manifest; and believe God has, and will bless them. We changed our course from the South part of N. H. for the annual Conference, at Braintree Vt.; met with several chhs on our way, which I believe are vines of our heavenly Father's planting, flourishing and happy. We came to Braintree; and here came the servants of God, the messengers of peace, from East, West, North and South, and set down together in love, deliberation and prayer. Here I saw what I had anxiously wished, my beloved Brethren in the kingdom; and patience of Jesus, shook their hands, heard their counsel, shared their sympathy, and felt their united strength. O how good it is for Brethren to dwell together in unity! The business of the conference was attended to with order and despatch; and as I trust, with a single eye to the glory of God. The subjects were thoroughly investigated, and decisions were made with sound unbiased judgement. Many fervent prayers were here made for the churches of God and their Pastors, which it is hoped will be answered.

After commemorating the death and sufferings of our blessed Lord, with much of his presence, we parted, not without the glorious hope of meeting, (though it may not be in this world) where those that turn many to righteousness, shine as the brightness of the firmament, and the stars forever.

I left this place with Br. Rollins, who is a venerable father in the gospel; and with whom I took sweet counsel, and much satisfaction. Though we have ten thousand instructors, yet we have not many fathers. May the Lord reward him for his labour of love. I arrived at length, after a long and tedious, though happy journey to Campton, N. H., the land of my nativity. Here after a year's absence I saluted again my relations and friends. I was permitted, blessed be God, to grasp the hand of friendship, while unutterable sympathy swelled the throbbing breast. Here I met a kind and affectionate Mother, who had carefully and faithfully watched over me in childhood and youth; prayerfully instructing me both by precept and example in the paths of virtue. I again had the happy privilege of uniting with a Brother and four Sisters in social conversation and prayer. The tender associations of past years all returned with a freshness approaching reality. When united in prayer around the family altar, I endeavoured to recount the mercies of a gracious providence, and the sight, (though the view was narrow) so ravished my soul that I burst forth in shouts of praise and adoration to the Father of mercies. "O praise God for his goodness, and his wonderful works to the children of men." Who could hear the voice of a Mother, who but a short time before, was thought by Physicians and others, to have but a few moments to live, engaged in prayer, together with her children, who were once without God and hope, but had been made nigh by the blood of his Son, with numerous other mercies, and not be affected? I could not.

All we could do, was to rejoice in His past goodness, and dedicate ourselves more fully to His service. I also visited quite a number of other relations more remotely connected, with whom I had agreeable and happy seasons. Other comfortable and soulcheering visits did I enjoy with my former neighbours and associates, which will not (I trust) be forgotten. Attended meetings with the Free-will and Calvinist Baptists; had liberty and comfort in speaking, and the good spirit of Christ and his Gospel was truly among them. May it ever remain, and rest upon them. Had a good season in setting forth the word of life in the neighbourhood of my birth; and was solemnly impressed with a sense of accountability to God for the manner in which I spoke to those who had been my former associates and acquaintances. May the blessing of heaven attend them. Had a degree of satisfaction, in meeting with Congregational friends,

and earnestly hope that God will favour them with the light of his countenance. though there was a degree of encouragement in the Churches of God in Campton; yet I saw a manifest lack of that power and spirit of godliness, which the spirit of the times and the interests of the cause requires. And not only there, but in our own Churches, there is too much pride and formality, which has, and I awfully fear will destroy many Churches. I at length took the parting hand with my relations, and journeyed north Stratford, where I attended a lecture. Thence to Bloomfield Vt. attended a methodist quarterly meeting; had a comfortable season. From B. I journeyed to Stow, Vt. in which, and Johnson, I labour the ensuing year. The state of religion in this town is low in general though I trust, there are some living members. We are now praying the prayer of the ancient servant of God. "O Lord revive thy work." Pray for us.

D. B. WYATT

For the Christian Luminary.

Brother Hendee:—please to insert the following, if you think proper.

On of the 2nd instant, one of the most trying and interesting scenes transpired, that I ever before witnessed since I enlisted in the Gospel field, while the destined period had come, in which I and my little family were to commence our journey to the States some ten or fifteen of my Brethren in Stukley came in to bid us farewell, not expecting we should all meet again on earth. Never have I felt to weep as on that occasion. My Brethren were also deeply affected, while looking over the happy seasons that we had enjoyed, and how often we had been raised up together, and permitted to set together in heavenly places in Christ; and also the hospitable manifested by them towards me and my little family. Since my lot was cast among them, I can assure you that in parting with my Brethren in Stukley, they drew like cords around my heart. But we could say our Father's will be done. The morning of the 5th we parted with our Brother and sister in Stanstead, which was also affecting season.

O who could endure the thoughts of separation with friends like these if we had not a hope of meeting in the bright world, where congregations never brake up and sabbath never end.

But thanks be to God, that although we may be far from each other on earth, yet by faith we may meet around one common mercy seat.

After traveling two days, we arrived at Danville Vt., but much fatigued. The next day (being Sunday) I preached to the Church in the south part of the town, and from that time to this I have attended meeting almost every day in several places. The

prospects are flattering; and hope soon to be visited with the outpouring of God's spirit among us. On the whole, the Brethren are panting for God. But the Land generally mourns while formality reigns. Iniquity abounds, and the infidel is in his glory. More than all this, Mormon, (with his revelation from beneath,) is saying, this is the way walk ye in it. O Brethren pray for me, and my Brethren in Danville, and that God would clip the wings of those unclean Birds that so much defile our spiritual atmosphere.

J. HASKELL

Danville July 17th 1833

For the Christian Luminary.

The following resolutions were not received until after the form was in Chase, consequently could not be inserted in their proper place.

The following resolutions were severally presented to the conference, and unanimously adopted.

1st. Resolved, that preachers will more strictly observe the first rule in the seventh section of our form of Church Government.

2d. Resolved, that we recommend to the Preachers to use great caution in baptizing, to see that the candidates are gathered into some Church especially where there are Churches with whom we labour.

3d. Resolved, that this Conference approve of the Union Hymn Book published by J. Knight J. L. Green and A. Stevens and company, and will use our influence to give it circulation.

4th. Appointed J. Knight, A. Stevens, D. Ige, R. Haskell and B. Palmer, a committee to look into the expediency, and superintend the erecting of Parsonage Houses.

J. KNIGHT. CLERK.

#### APPOINTMENTS FOR GENERAL AND CAMP-MEETINGS.

A General meeting is appointed to be holden in Stanstead L. C., to commence the 31st day of August and continue the first day of Sept.

A Camp-meeting is appointed to be holden in Enosburg on the 5th, 6th, 7th and 8th of September next.

Also, a Camp-meeting is appointed to be holden in Piermont N. H., on the 3rd 4th 5th and 6th of October next.

A two days meeting is appointed to be holden in Stow Vt. on the 14 and 15 of Sept.

Do. Hardwick 21st & 22nd do.

Do. Lyndon 28th & 29th do.

A two days meeting is appointed to be holden in Marlow N. H. on the 12th and 13th of Oct.



## MORAL AND RELIGIOUS.

## SORROW.

There is a sorrow of the world, that deserves little or no pity. And there is a sorrow, too deep to be soothed, but in the rest of the grave. That is the sorrow felt by her who sees the husband of her early affection going fast to the drunkard's grave, and to the abodes of blackness and darkness forever! We can see our friends suffer we may stand by and visit the amputation of a limb—and we may pity; but when we see that the suffering of the body is but a prelude to the pain that must follow; when we see the being who we have loved, deliberately sacrifice both body and soul to a demon that has slain his tens of thousands and delights in carnage and blood: it is this will cause sorrow which mocks all consolation. It is the worm that never dies. To lean on the arm of the tottering inebriate—to sleep on the couch with the startling, troubled, maddened, wo-begon, hopeless drunkard—are living, abiding sorrows that can die only with life itself!—And such sorrow poor woman feels and endures, because she cannot die—because she is constituted to suffer, till the attenuated thread of life has spun its last fiber and the bleeding heart that has throbbed its last. When the grave shall tell its story; when the last trump of the archangel shall reanimate the sleeping dead—then, O! then the murdered, slain—the thousands, yes tens of thousands immolated wives, will be a swift witness against the cruel assassin, who drop by drop, has drained the last particle of blood from the palpitating heart of her whom he had sworn to love and cherish through life who has wept had hoped—entreated and prayed—till despair had fastened its talons and the angel of mercy had fled forever.

## ANECDOTE OF THE LATE REV. JOHN NELSON.

—Two or three years before the death of this eminent servant of Christ; when his sight was becoming dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeded; the portion of Scripture for the day was read to him. It was taken out of Bogatsky's Golden Treasury: "By the grace of God I am what I am." It was the pious man's custom on these occasions, to make a short, familiar exposition on the passage read. After the reading of this text he paused for some moments, and then uttered the following affecting soliloquy:

"I am not what I ought to be! Ah! how imperfect and deficient! I am not what I wish to be! I abhor what is evil, and I would cleave to what is

good! I am not what I hope to be! Soon, soon, I shall put off mortality; and with mortality all sin and imperfection! Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was—a slave to sin and Satan! and I can heartily join with the apostle, and acknowledge, BY THE GRACE OF GOD I AM WHAT I AM! Let us pray!"—*EPISCOPAL MAG.*

## WHO BRIDLETH HIS TONGUE?

Should a stranger to the precepts of the gospel notice the conduct of many Christian in regard to their word, he probably would have no idea that the gospel requires us to be holy in all manner of conversation—to speak evil of no man—to bridle the tongue, and speak no idle words. In comparison with God's requirement we are lamentably in the fault. Who does not offend in many ways? Who does not speak evil of others, pronounce trifling words, make evil communications, practice foolish talking and jesting, unholily or useless conversation which edifieth not? Who but indulges such things and yet claim the character of a Christian? True followers of Christ do not allow the practise of them, they avoid them as they would theft or robbery. The Holy Spirit will not long dwell with such evil practices—nor can Christians of this character long continue to be as the salt of the earth, except they become of that kind which has lost its savor. How careful should we be to walk worthy of that vocation wherewith we are called.—*MORNING STAR.*

## HOW TO FIND OPPORTUNITIES FOR DOING GOOD.

—Many persons, and among them some who appear truly pious, lose almost every opportunity to do good, by waiting for a better. They feel some promptings both of conscience and benevolent desire to improve any opportunity that presents itself; still they see difficulties in the way, and fancy that they descrie rising in the distant horizon a brighter prospect of usefulness. But as the prospect approaches, it gathers darker shades; and is suffer'd to pass on and leave room for another, that looms up, mantled by brighter promise and more unfailing certainty. Thus the delusion goes on, till every present opportunity for doing good is bartered for delusive prospect. Now the great secret of doing good is told in a few words: Seize every opportunity as it comes to hand, make the most of it, and never exchange it for the uncertainty of a future prospect.

**SUICIDE.**—Elizabeth Brown, a girl about twenty years of age, committed suicide about ten o'clock on Saturday evening, by jumping into the river, near Callowhill street wharf. The splash was heard by some young gentlemen, who were fishing in the neighbourhood, who immediately repaired to the spot, and after some delay succeeded, in getting the body out. The vital spark had however fled forever.—The girl we are informed has respectable parents residing in Lancaster county. She has been secured from her home, by the wiles of an intriguer, by whom she was after deserted. It is stated that she has made several previous attempts to take her life.

*Phil. U. S. Gazette.*

He that has never known adversity is but half acquainted with others, and but little acquainted with himself. Constant success shows but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences many of our enemies, from whom alone we can learn our defects.

**Death by lightning.** A correspondent at New Hampton, has furnished us with the following additional particulars relative to the late distressing accident in that place:

During the thunder shower on Sunday the 14th inst. between four and five o'clock P. M. the dwelling house of Mr. Peter

Hannaford, Jr. near the Institution in New Hampton, was struck by lightning and three persons. Mr Hannaford, his wife, and Mr Greenleaf W. Hobbs, a student in the Institution from Deerfield were instantly killed. There were 15 persons in the house at the time, several of whom were struck down by the shock; one a son of Dr Whipple, of Wentworth, was supposed to be dead, but shortly revived. Those who were killed were in three different rooms on the front or south side of the house. The fluid entered the house near the east chamber window, where Mr Hobbs was seated in an arm chair, reading, and though others were thrown from their seats, Hobbs remained unmoved; it then passed into the room directly below, killed Mr Hannaford who was also seated near a window with an infant about 4 months old in his arms; the infant was not materially injured, though slightly scorched. Mr Hannaford did not fall from his chair; his head was thrown back, probably by the shock. Mrs. Hannaford had just entered the west front chamber, was standing, and observed to the young men, there being five in the same room, that the thunder and lightning was alarming, and expressed great fears for their safety; at the same instant the fluid having entered the house—passed through the plastering near, or directly over her head, and instantly deprived her of life. Her gold necklace and ear knobs were melted, her clothes about her neck which took fire were soon exhausted by her son, a lad of 15 who had partially recovered from the shock he had received. The scene was indescribably distressing. As soon as the confusion of the moment had subsided, a physician was called; but on his arrival he found that life was extinct, and that the customary application had been resorted to in vain. The remains of Mr. Hobbs were conveyed to his friends. On Monday the funeral of Mr Hannaford and wife were attended on the same day; an unusual large number of relatives and friends were brought together on the occasion, all of whom appeared to feel that life is indeed a vapour.—By this mysterious Providence six promising children the eldest about fifteen years, and youngest four months, are deprived of both parents.—*N. H. Pat.*

## ERRATA.

The peace headed, "Remarks on the Evidence of Divine Revelation."

6th Line from the commencement, For "Rever-tion" read revelation.

On the first column of the 29th page 15th line from the top, for "Owner," read power.

27th Line from the top, for "Love," read over. And in the last paragraph 3d line in the paragraph, for "Honest," read consists:

Br D. B. Wyatt will preach at the meeting house in this village Sunday, August 4th, at 5 of the clock.





## POETRY.

From Greenland, icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What thought the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strown,  
The heathen, in his blindness,  
Bows down to wood and stone.

Can we, whose souls are lighted  
With wisdom from on high,  
Can we, to men benighted,  
The lamp of life deny?  
Salvation, O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.

Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till, like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King Creator,  
In bliss returns to reign.

## MISCELLANY.

From the Christian palladium

## CHRISTIAN LIBERTY,

By a young man 16 years of age

Against the term Christian Liberty, no one, I think, can have the presumption to raise any objection, and some, on the contrary, will even express their approbation of the same, when at the same time, they are lending their names and their influence for the support of a sectarian party, which cannot fail of being repugnant both to the Scriptures, and the peace and harmony of society. It is to often the case, that some, when they seriously and honestly believe one thing, will, through fear of being stigmatized with some opprobrious epithet or for the sake of applause, which they think will undoubtedly be bestowed upon them, basely uphold its opposite, and persecute their dissenting brethren without mercy or restraint.

How many thousand have been persecuted quite unto death by people of this cast! Nay, how many thousand are sinking and groaning beneath the keen eye of the inquisitor, because they fear-

lessly and honestly avow their sentiments. the pope has been pleased to arrogate to himself the seat of empire, across which, he fearlessly stretches every dissenter. Methinks it is not less practised by some in our Christian land, although not in so glaring a manner; because their power is restricted by liberal laws. Perhaps the very wise and judicious observations of Mr. Millard, will be applicable on this point—"A tiger in a cage remains a tiger still." That is, were it not for the civil authority to counteract the domineering clergy, creeds would gain the preference of the Bible, (as is the case now) and war and bloodshed would undoubtedly, become predominant evils. I honestly believe that if people would only weigh this subject candidly and impartially, they would not, through fear, or for the sake of applause, subscribe their names to a certain sectarian party which really appears to them to be repugnant to the peace and harmony of society; but, on the contrary, as soon as they become convinced of these evils, would be upholders of such a system no longer. Honesty is a characteristic which ought to grace the character of every good and wise man. We ought not to uphold a system, when, at the same time, we are rationally convinced of the propriety of its opposite. When we become convinced of the evils of a thing we ought to oppose the same with all our energies, and strive to convince others of the same evil. Men are placed here to make each other happy, so far as it is within their power. To curtail, then, a man's belief, or prohibit his propagating his sentiments, is taking away some appreciable part of happiness. Just in the same proportion that we curtail his privileges, we diminish his happiness; consequently, do not live to the golden rule, "to love our neighbour as ourselves"

Let Christian liberty, then, be the standard for all the sons and daughters of christendom to surround. May the peaceful banners of that high-waving flag, whose brilliant colours sparkle most conspicuously in this happy land, by the salubrious influence of the lucid rays of liberty, ere long be raised from under the cruel oppression of aspiring despots, and every poor fugitive of Adam's race be invited to take shelter under its balmy wings.

The fact, that these United States of America are the only place on the

footstool of the Almighty, where the civil laws are made to combine with reason in restraining those cruel tyrants who are so tenacious of their creeds, is lamentable, and proves, from the maddening rage of fury, which is exercised within the prison (civil law) in which they are confined, blood and carnage would be the final result.

Yes,

Within these great and lofty walls,  
The raging tyrants stand,  
And vainly tempt to rid themselves,  
And take the sole commend:  
How like the Roman Pontiff's true,  
Then would they boast the hour  
In which they'd hang the little few  
That would not own their power.

S. HARRIS.

## STEAMBOAT ACCIDENT.

On the 19th ult. the steamboat Lioness was instantly destroyed by the explosion of gunpowder, while in the Red River, on her passage from Alexandria to Natchitoches, in Louisiana. No less than sixteen lives were lost by this melancholy occurrence, besides a long list of wounded. Among the deaths is that of the Hon. Josiah S. Johnston, late a Senator in Congress from Louisiana.—*Alexandria Gaz.*

## DIED,

In Morristown, June 23, Mrs. Annis Hastings, wife of Mr. Reuben Hastings, aged 24.

On the 26, June Miss Chloe Darling aged 22, and on the 1st Inst. Nancy Darling aged 14. Both Daughters of Mr. John Darling.

In Stow Vt. July 14th Mary youngest daughter, of Capt. Nathan and Ruth Robinson aged 4 years.

In this village July 6th Jane A. only daughter, of O. W. and Ann Butler, aged 3 years & 2 mo.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsun, N. H. Eld. L. Hemenway.  
Candia, " Eld. E. B. Rollins.  
Gilsun, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shfford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDEE.

No. 24

STOW, VT. AUGUST 1833.

Whole No. 36.

## THE CHRISTIAN LUMINARY

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

### RELIGIOUS.

#### THE SLANDERER.

"Against slander there is no defence. Hell cannot boast so foul a fiend, nor man so fell a foe. It stabs with a word—with a nod—with a shrug—with a look—with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller can not avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are icupaeble; it is the mortal sting of the deadly adder; murder its employment, innocence its prey, and ruin its sport."

The man who breaks into my dwelling, or meets me on the publick road, and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence; and the smiles of gratitude may yet play upon the cheeks of my offspring, as they receive the small token of parental love.

The man who comes at midnight hour and fires my dwelling, does me injury: he burns my roof, my pillow, my raiment, my very shelter from the storm and tempest; but he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me; but charity will receive me into her dwelling, will give me "food to eat and raiment to put on," will timely assist me in raising a new roof over the ashes of the old; and I shall again sit by my own fireside, and taste the sweets of friendship and of home.

But the man who circulates false repots concerning my character; who expose every act of my life whsch can be represented to my disadvantage—who goes first to this, then to that neighbour, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumours; and what is worse, leaves them to dwell upon the hints and suggestions of of his own busy imagination—the man who, in this way, "filches from me my good name," does me an injury which

neither industry, nor charity nor time itself can repair. He has told his tale of slander to an uncharitable world. Some receive it as truth; others suspect the half is not told them; and others dress what they have heard in the highest coloring, add to it the foul clumny of their own inventions, and proclaim it at the corners of the streets upon the house-tops. Should I prove myself innocent, and attempt to meet the scandal with contradiction, the story of my discharge outstrips me, or solicitude to contradict it excites suspicion of guilt. Should the slanderer confess his crime, the blot is made, and his tears of repentance cannot wash it out. I might as well recall the winds or quench the stars, as recall the infamy, or wipe this foul stain from my character.

I attach a high value to my fellow men. I cannot but wish that while I live among them, I may hold a place in their affections, and be treated with the respect which is due to my situation. "A good name is rather to be chosen than great riches," or than "precious ointment"

" 'Tis the immediate jewel of my soul,  
The purest treasure mortal times afford."

Give me this, and place the frowns of fortune, can be point at as the child of poverty, and still know what it is to be happy. Take this away, and you strike a dagger into my soul;—you render life itself a burden. The frowns of a world, the finger of scorn, and the hiss of contempt, are more than a man can endure.

Yst dear as reputation is, "and in my soul's just estimation, prized above all price," it is not too sacred for the slanderer to tarnish and destroy. He can take from me the confidence of my employers, the respect of my friends; can blast my reputation with his pestilential breath, and feel not a pang of remorse. He glories in nothing so much as in the slaughter of character. He would blithe the fairest flower in the garden of innocence, demolish the loftiest temple of human purity, and place his broad stamp of infamy on the holiest servant of the living God.

The slanderer has not a single pretext or excuse to palliate his offence. A desire of gain may urge some men to the commission of crime, the incendiary and assassin may be excited by this base passion to perpetrate their deeds of darkness and of death. But the man who attacks me with slander, has no hope of personal good; and if he robs me of character, he

" Robs me of that which not enriches him  
But macks me poor indeed."

He gratifies the malice of his heart, adds one more to the family of wretchedness

and we, and enjoys a secret pleasure—yea, even triumphs—as he reflects on the infamous achievement.

How base, how contemptible is the character of a slanderer? How various their motives, or diversified the means, which they take to accomplish their object; they are all characterized in scripture by the significant names of evil speakers, busy bodies, and tale bearers; and are cosidered there, and every where else, as the disturbers and pest of society.

What mischief may not be occasioned by the tongue of slander?—What character is proof against its poison? How rare individuals, families, and neighbourhoods affected by is malignity? Better dwell amid the infection of an hospital, than move in the atmosphere contaminated by the breath of slander. Better meet an enemy in the field of battle, or fall into the hands of the ruthless savage, than be overtaken by this "pestilence which walketh in darkness."

What does the slanderer think of himself? Does he hope to be respected of men, or approved of God? Let him ask his conscience, and if that is not already "seared as with a hot iron, it will tell him that the smiles, the flattery, and the politeness which he puts on, when in the presence of those he slanders, are thinner than gauze. His real character is discerned by men, and his whole heart is naked to the eye of Omniscience. Does he think that his is a small crime, and that he shall go unpunished? if there is a God in heaven—if he has said, "speak not evil one of another," "thou shalt not bear false witness against thy neighbour," most assuredly the slanderer will not go unpunished; verily he will have his reward. If there is a God in heaven; if he has said, "for every idle word that men shall speak, they shall give an account thereof in the day of judgement," may I and you, dear reader, be saved from the sentence which awaits that man, whose tongue is the tongue of slander.

Bager's Weekly Messenger.

For the Christian Luminary.

[Continued from page 87.]

#### CHAPTER 3rd.

#### TRUTH.

What is truth? Important enquiry; and that which should interest our deepest concern, to know the truth in the love of it, as it is in Jesus, that we may be made free. There may be, I believe, much correct head-knowledge, while the heart is unacquainted with the force of divine truth. It becomes us, to search the scriptures daily with prayer, and listen to the



teachings of the holy spirit; and as far as will be for our best good, the Lord will reveal unto us his truth. But secret things belong to God, while the way of our salvation which is revealed belongs to mortals. Easy would it have been for Jehovah to have given his word in so plain a manner that all would have seen eye to eye, in those things which we might term nonessentials or externals of religion, or to have caused all to see alike. But this was not his purpose. We see the truly pious, of different opinions in things outward and immaterial. This infinite wisdom no doubt designs to answer some good and important end. I believe in the depravity of the human heart; in free and full salvation, all of grace, all of God. I believe those who faithfully persevere in the narrow path to the end, will be saved, while those who persist in sin and rebellion, will receive their merited doom: and the throne of God be forever clear. There is nothing in the plan and government of our merciful God, but equity, harmony, beauty and perfection. But little can finite worms comprehend the things of creation: and shall we attempt to explain & pry into the mystery of godliness, which will only be unfolding throughout the annals of eternity. O let weak mortals be content with thanksgiving, for what is revealed, which is sufficient for our salvation, nor strive to be, "wise above what is written."

O Lord teach me thy truth, and lead me into the land of uprightness. Not only may I be instructed in the paths of thy religion, but may I ever preserve that integrity of soul, in which thou dost delight. Not only dost thou require a strict outward observance of the truth, but in the inner man thou requirest truth.

One of the brightest qualifications of a citizen of thy holy Hill, is, that he speak the truth in his heart. There can be no dishonest christian. No one that sincerely loves thy truth, can be otherwise than purely upright in heart. No hypocrisy or deception will escape the notice of a holy God, whose all discerning eye penetrates to the inmost soul, and will bring to light all the hidden works of darkness. The smooth and plausible veils will be removed, that have covered from man a dishonest and evil heart; and all will be exposed hereafter, in its innate wretchedness and shame. "Not every one that saith Lord, Lord," only, but those that do the will of our heavenly Father, that inherit eternal life. O how important that we be truly the Lord's; that we not only bear the name of christian, but possess the nature of Christ within. That we be rooted and grounded in the faith once delivered to the saints; and if so, we shall abound in good works: we shall be pursuing resolutely the paths of truth, piety, and virtue.

O for an honest spirit, the blessed principle of truth in every respect, to be written in my heart. "Thou God seest me." May I ever act, speak, and think, under

the abiding influence of this truth. God is not deceived, neither mocked, &c. Nor would I deceive O my God, neither my fellow creatures. A blessed consolation is it to truly honest souls that Jehovah is Omniscient, taking knowledge of us and all our ways. A cheering thought indeed, that his eyes are over the righteous, and his ears open to their cries.

O merciful God, for the sake of Jesus, regard the wants of thy most worthless creatures, which are all open before thee. Thou hast declared thyself more willing to give thy holy spirit to those that ask thee, than earthly parents are to give good gifts to their children. O Lord increase my zeal for more of the teachings of thy holy spirit, which teaches as man never taught; that I may know thy truth more perfectly. And by this knowledge be made free from every hindrance; that I may run and never tire in the way to heaven. May I follow the Saviour so closely that I may more clearly know His will, and gladly obey it: and may a singleness of intention and eye to the glory of God, and the good of souls, ever direct and influence me in the performance of every duty.

O my Sister, enquire diligently for the old paths, for the good old way, the way of truth and humility, which is the way of holiness, the only safe and happy way cast up in infinite mercy, for thee, and for all that will, to walk in. May thy goings be more established in this way, thy feet more firmly fixed in him, who is the way the truth and the life; that thy strength may be renewed daily, thy peace be like a river, "and the righteousness thereof like the waves of the sea. Steadfast mayest thou abide in the Prince of your salvation. And nothing shall ever separate you from his love. Neither tribulation nor persecution. Blessed be God; none can deprive us of our hope, nor shall we loose this invaluable Jewel, unless we voluntarily relinquish it. "Principalities nor powers, nor the rulers of the darkness of this world, nor spiritual wickedness in high places, nor even the powers of earth and hell combined, can rob us of our confidence in God; our sweet and soul satisfying knowledge of the truth as it is in Jesus, our beloved, who is for us, and all is well.

Can we not say my sister, "whom have we in heaven but Thee, and there is none on earth we desire beside thee?" Ah yes, I trust he is our only lover, if so, he will be to us our never failing constant friend, when all others shall cease to be. O thou great Source of truth, wisdom, and consolation, be thou our teacher, guide, and final deliverer. Instruct in all the ways of humble truth; lead forward our souls to more certain victory. Preserve from all surrounding snares, and enable us to keep our garments ever unspotted from the world; that hereafter we may be triumphant overcomers, having washed our robes and made them white in the blood of the Lamb. O the bleeding Lamb! who was

led patiently as a Lamb to the slaughter, who left the seat in glory, to endure and suffer more than could be conceived; and all for ungrateful man!

"O for this love let rocks and hills,  
Their lasting silence break.  
And all harmonious human tongues,  
The Saviour's praises speak."

O that I could find language to express his love. But it cannot be described. It is unspeakable; it is infinite.

O the wonders of redeeming love!

#### CHAPTER 4th.

1 THESS. V, 23—"And the very God of peace sanctify you wholly: and I pray to God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Blessed prayer! Would to God that every professing Christian would pray this, in unwavering faith in the Lord Jesus. How pleasing would it be to our Heavenly Father, for this is his will even our sanctification; and how pleased is he with those that believe without a doubt. Without faith it is impossible to please him. O, how matchless his love, and goodwill to the children of men! Given his Son to die, and provided a full atonement for all sin and impurity, He well knows that we cannot be fully happy, with any corruption within. But from all our filthiness and from all our idols he has promised to cleanse us, and his word cannot fail. It is for us to come to the fountain which is set open, wash and be clean, believe in the efficacy of Jesus's blood to perfect the work, receiving the unspotted robe of his righteousness. By a spirit and constant use of the whole armour that is provided we are enabled to perfect holiness in the fear of God. Thus our Lord grants unto us, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, Christ dwelling in our hearts by faith, being rooted and grounded in love, we are enabled to comprehend with all saints what is the breadth and length, and depth, and height, and to know the love of Christ which passeth knowledge, being filled with the fullness of God. Having every thought in captivity to the obedience of Christ, we run and are not weary, walk and are not faint, mounting up as on wings of eagles, we draw nearer and nearer to our Saviour beholding in him opening and astonishing beauties, our hearts continually enlarging and receiving, suffering with him, rejoicing evermore, praying without ceasing and in every thing giving thanks. O the blessed object entire conformity to God! to be fully restored to his image which was lost in the fall. And ever will there be an aching void within, until this union is complete, the soul loving God with all the heart, with all the soul, mind, and strength and our neighbour as ourselves. Holiness how sweet the sound. Without holiness no man shall see the Lord. How will the guilty souls call for the rocks and mountains to fall on them to hide them from his presence, the glory they cannot endure, they cannot behold it, it beats them down, down to the blackness of darkness. O ye halfhearted professors of Religion, awake to righteousness, call mightily upon the name of the Lord for clean hands and pure hearts for none others shall be able to stand when the great day of his wrath is come. This life is but a vapor! O, should death overtake us with unholy hearts! should we enter eternity with a spider's web hope! awful thought! Lord save us now, Jesus thou Son of David wash away all our sins now, sanctify us throughout; even now let thy holy spirit fall, let it rest in showers, thoroughly to purge from all dross, and from all tin, that we may serve thee here acceptably, with reverence and with godly fear, abiding in thee, and thy words abiding in us, and then we shall ask what we will and it shall be done unto us. Blessed promise! all is in Christ. O what access does a holy soul have to a throne of grace, with what boldness the promises are claimed, faithful is he who calleth, to this holy calling who also will do it, and although the vision tarry, wait for it, it will come and will not tarry. O, when will the people of God become such a holy, united powerful army as to call down the converting power of God upon the whole world. But lamentable it is that at present the number of the faithful appears to be comparatively few, and



sinners are making their way down to the chambers of death, and black despair. O, that the number possessing the spirit of serving God fully may be greatly increased that there may be a great entering in to the land flowing milk and honey; that there may be a living testimony such as sinners will believe, roaring out of Zion. The pure testimony discovers the dross, while wicked professors make light of the cross and Babylon trembles at her loss."

O to be taught of God in every thing, that great may be our peace, to be in his hands as the clay is in the hands of the Potter, to be moved and moulded as he sees fit, all safe in the arms of everlasting love, enclosed in his name which is a strong tower, safe in the rock that was cleft to take us in, sheltered from the storm, covered from the tempest, we rest in the embrace of our best beloved, whose love is sweeter than life, his countenance more excellent than Lebanon or its cedars, his mouth most sweet, white and ruddy the chiefest among ten thousand, yea altogether lovely. O, the kind watchful care of this heavenly Friend who never slumbers nor sleeps over those who give themselves without reserve to him. His universal providence even to the numbering of the hairs of our heads is that which affords unspeakable consolation to the child of God. O what abundance of peace do those enjoy even in this life, who wholly love the law of God, taking his word as the man of their counsel, which is sweeter to the taste than honey or the honey comb, they truly delight themselves in the Lord, ride upon the high places of the earth, are fed with the heritage of Jacob their Father for the mouth of the Lord hath spoken it. A promise annexed to the keeping holy the Sabbath. Truly Godliness hath the promise of this life and of that which is to come, not that every one shall be assuredly rich in worldly goods that wholly loves God, but as much temporal prosperity as will be for their greatest benefit they will have, for no good thing shall be withheld from them that walk upright. In seeking first the kingdom of God and his righteousness we know all other things that are best for us will be added. But may we ever remember that with this hundred fold more in this present time, it is said with persecution. For they that will live godly in Christ Jesus shall suffer persecution.

## CHRISTIAN LUMINARY.

STOW AUGUST 1833.

The present number of the Luminary concludes the 2nd volume. And we are not unaware of the fact, that our humble labours are exposed to the scrutiny of an enlightened Public. Our deeds relative to the Publication of the Luminary have already passed the ordeal of a criticising community and undoubtedly the verdict is declared. But notwithstanding the errors and imperfections which have appeared as witness against us, together with the want of ability to conduct a Periodical of this kind, yet we count ourselves happy with Paul that we are permitted to speak in our own defence. We plead self justification upon no other ground than this, that we have exerted ourselves to the utmost of our abilities and circumstances to render the Luminary interesting and beneficial to our patrons. We have had many fears and anxieties since this periodical was committed to our charge, but feeling that such a work, if conducted with prudence and wisdom, would conduce much to our advantage and prosperity as a people, we have thus exposed ourselves, to the criticism of the curious and wise. In our labours we have endeavoured to avoid every extreme, and present to our readers the truth in its most glowing and brilliant attire. We have also endeavoured to keep a straight forward course, and when assailed by our enemies, we have treated them with as much candor and respect, as in our power. We would present our grateful acknowledgements to our patrons for their patience and forbearance towards us the year past, and should they continue their pat-

ronage the ensuing year we hope to better satisfy their wishes and expectations than heretofore; both in the execution of the work and the arrangement and selection of matter. This will depend much upon the exertions of correspondents. We must say that we are greatly indebted to them for their past labours. The pages of the Luminary have not only been adorned by our aged fathers in the gospel, but by a goodly number of strong young men whose hearts glow with sacred fire, and whose leisure moments have been employed in wielding the pen, and forwarding matter for press. And we anticipate that their daily improvement, both in skill and exertion, render the Luminary more acceptable and interesting to our readers. To our correspondents, we would say, we hope that the light which they are capable of reflecting among the benighted sons of men, will not be hid under a bushel, but that they will arise in the strength of God and show the people their sins, and Israel their transgressions.

### PRESUMPTION!!

We have been credibly informed, that a certain Trinitarian Minister not a hundred miles from the town of Johnson, a few days ago, while in conversation with a young convert [evidently on a proselyting campaign?] stated, that if he could not prove from the Bible that Jesus Christ was the Eternal God, he would give up his hope of salvation. We are fearful, if the gentleman's hope of salvation is predicated on so flimsy a foundation as his ability to prove his doctrine, that it will, like the hypocrites hope,—fall him in the giving up of the Ghost. "O! the folly of sinners"!!!

### 25 CENTS IS WORTH SAVING.

Our subscribers who have not paid us in advance, by looking again at our terms will find, that, 25 cents will be added to those who neglect to pay at the end of the volume. As the volume is now closed a few dollars just at this time, would be very convenient, as our contracts must be fulfilled and our whole dependence is on individual subscribers.

### For the Christian Luminary.

BR. HENDER.—The excitement in this place, for a few weeks past, has been such, and the false reports which have been circulated by the rigid and bigoted Trinitarians, who are bound to sectarianism more than to the quiet and charitable religion of Jesus Christ, I have thought proper, by the advice of Brethren and friends, to inform the public, relative to some circumstances which have recently transpired in this place, through the medium of the Luminary, by your approbation.

On the 27th of June, Eld. Palmer and myself, met with a large congregation in this town, it having been previously understood that the ordinance of Baptism was expected to be attended to in ancient order. It unexpectedly fell to my lot, to address the people on the occasion, and was firstly led to speak upon the person and character of Christ. 2dly the ordinance and mode of Baptism. In my discourse, I observed, that unto us there is but one God in one person, and one Lord and Saviour Jesus Christ, who is the Son of the living, true and eternal God, and that which is called the holy Trinity, was a piece of Furniture, transported from Rome, the mother of Harlots. 2dly I observed that the ordinance of Baptism, and the mode was essential, and that the believer should be buried in water, in the name of the Father, the Son and the holy Ghost instead of what is called the Trinity. I also observed that sprinkling had no reference to Baptism, but was an invention of wicked Priests, who could not endure sound doctrine. At the close of the exercise, three respectable young females related a satisfactory experience, and was baptized in ancient

order. Some of the sectarians, members of the Methodist church abruptly and disgustingly cried out while I was preaching, [even females.] A man by the name of Orrin Gale, who wishes to be a preacher, and has for a number of years, recent offered himself as a candidate to join the Methodist Conference, but when prostrated upon their iron bedstead, found him quite to short, and not substance enough to stretch to it. He therefore gained no admittance, but was sent home, and has gone to work, [as some of his neighbours say he ought to have done years ago.] This pretended gentleman sat upon the door step, with his paper and pencil, like any other spy, or a person without the mark of good manners.

On the 28th ult, I received the following letter from a man by the name of Woolley, a Methodist circuit preacher.

"Reverend Sir, being informed that you in a discourse delivered yesterday in the afternoon, declared, first, that those who held to the doctrine of three persons in one God, had not the word of life in them. 2nd, that baptism was a saving ordinance. 3rd, those who practised three modes of baptism, were infidels. Such a breach sir, of christian charity, I cannot pass over in silence, without calling upon you for scriptural proof on these propositions. And sir, if you are such a champion as you profess to be, you will come forward and prove these your dogmas from the plain word of God. I will meet you sir, at the old Meetinghouse in Marlow, on the 4th day of July, 1833, [if you dare accept the challenge.] at 1 o'clock P. M. But a non compliance on your part sir, I shall consider a defect of your whole system. yours &c.

H. J. WOOLLEY.

P. S. Please to write in the course a day or two, what you will do."

On the 29th, I answered the above by the following. Eld. Woolley, sir, I received your letter by the hand of Br. J. Jones, which reads as follows. [there follows the substance of the foregoing.] I would inform you, sir, that the statements as above, I never made. If your informant has put such a construction upon said discourse you barely have his assertion for it. The propositions of my discourse sir, I am ready at a proper season to vindicate. The 4th day of July we have appointed as a day of fasting and prayer.

The word reverend, I forbear to apply to man, as it occurs but once in the whole Bible, and then applied to God. Yours &c.

G. H. SWEET.

After the above communications between Eld. Woolley and myself, many were the false reports in circulation, which caused such an excitement, that by the advice and entreaties of Brethren and friends, I appointed the first Sabbath in July as a day to give my views relative to the person and character of Christ, also the ordinance and mode of Baptism. A large assembly came out, probably expecting to hear some new doctrine, but many found it to be the same that was preached by Christ and his Apostles, and by Br. Rollins some few years since, when sectarianism and bigotry, aimed its deadly blow at him; every exertion was used to traduce his character by falsely representing the doctrine he preached, and to injure his reputation and destroy his influence in town. I have been attacked in a similar manner, and it is frequently observed that present scenes resemble those of former persecutions received from the same people. But we can say with the Celestial songsters, "We give thee thanks Oh Lord God Almighty, that thou hast taken to thee thy great power and hast reigned, while the nations are angry &c." Some of the reports which are in circulation are as follows. That I first wrote a saucy letter to Eld. Woolley. 2nd, that Br. Wm. Mack forged the letter I received, signed H. J. Woolley. 3rd, that I have received a 2nd letter from Eld. W., all of which I am bold to say are false. A few days previous to Eld. Woolley's departure from this town he stated to General Huntley that he only sent me a letter to wrap on the hive, to hear the bees hum, as I was informed by the General himself. Again I have been credibly informed, that he in quite a company, stated that he had wrapped on the hive again;



and on being asked what he ment, observed he had wrote to Sweet again. Such is the treatment I have received from that once humble, persecuted people, called Methodist. I would ask if this is according to the example of our blessed Saviour. Oh the cruel hand of oppression, when will it be silent?

The cause of Christ in this place, in some degree is prospering. And in the town of Sarry also. Br. Palmer has baptized since the Conference, three in Marlow, one in Gilsom, three in Stoddard, one of which, is a very aged woman, who has long been a member of the Congregationalist society in that place. She confessed that she had long felt it her duty to be baptized, and had been holding up darkness rather than light, and asked the forgiveness of her Brethren. It is to be hoped there are more who will "goe and do likewise."

I remain your Brother in Christ, G. H. SWEET.  
Marlow, July 29, 1833.

From the Christian Palladium.

#### PRIMITIVE CHRISTIANITY AND SECTARIANISM.

**BROTHER BADGER:**—While reflecting on the following occurrence, I have been led to contrast, in my mind, a few of the declarations and practices of modern sectarians, with the declarations of the gospel and the practice of primitive Christians, which I have thought might, with propriety, be laid before the publick.

A few days since, a member of the Methodist Episcopal Church, residing in the township of Hemlock, Columbia Co., Pa., being about to remove, called on the leading preacher of the circuit for a letter of commendation. The preacher requested paper, &c. to write said letter, when the class leader who was present, remarked, he had understood that this member had joined the Christians; upon which the following dialogue took place:

**MEMBER.** I have not joined their society, but I acknowledge I have a favourable opinion of them; perhaps more so than the Methodist generally.

**PREACHER.** If you believe with them, I cannot give you a recommendation from my church or class, for I consider their doctrine a capital error, and calculated to lead all who believe it down to Hell.

**MEM.** I am not of your opinion.

**PREA.** Then read the first and second articles of the Methodist Discipline; (and, looking the member directly in the face, adds:) if you are a Methodist, you believe this doctrine; and, if you say you do believe it, I will give you a letter;—and if you do not believe it, I cannot give you one.

**MEM.** I do not believe the doctrine of the Trinity.

**PREA.** (After arguing the mystery of his doctrine declares) Those who disbelieve it are infidels, and trying to deceive the weak minded.

**MEM.** I do not understand your mysterious doctrine.

**PREA.** Do you understand yourself?

**MEM.** I should like to understand the Scriptures as I read them, and believe as Peter did when he said—"Thou art the Christ the Son of the living God."

The Preacher refused the letter, hoping his deluded brother would return from the error he had imbibed.

This, as I stated, has led me to contrast the declarations and practices with the declarations of the gospel and the practice of primitive Christians, which I find in this country to be as follows.

**PRIMITIVE.** What doth hinder me to be baptised? If thou believest with all thy heart thou mayest. I believe that Jesus Christ is the Son of God. And they went down into the water, both Philip and the Eunuch, and he baptized him.

**SECTARIAN.** What hinders me from getting baptized? If you believe our doctrine you may. I believe Jesus Christ is the Eternal God. And they both went up to the basin, both the preacher and the believer, and he sprinkled him.

**PRIM.** Then they that gladly recieved the word were baptized. And they continued steadfast in the apostles' doctrine, &c.

**SECT.** Then they that willingly acknowledged the creed were christened. And they continued steadfast in the doctrines of the creed makers, &c.

**PRIM.** Search the Scriptures; for in them ye

think ye have eternal: and they are they which testify of me.

**SECT.** We ought not to pry into these things; they are a mystery which cannot be understood; and men ought to adore rather than disbelieve them. **PRIM.** Who do men say that I, the Son of Man am? Some say thou art John the Baptist; others Elias others Jeremias, or one of the prophets. Who say ye that I am? Thou art the Christ, the Son of the living God. Blessed art thou—for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

**SECT.** Who do men say that Christ the Son of Man is? Some say he is the Eternal God; others, he is the God man; others, he is a human being; others, he is a human body and a rational soul. But who say ye that he is? "He is the mediator between God and men—the brightness of his (God's) glory and the express image of his person;" "He is the Christ, the Son of the living God?" Not the God of whom he is the son. **YOU'LL BE DAMNED!** You are an infidel, a heretik, a deceiver of weak minds, a wolf in sheep's clothing; you have denied the divinity of our Saviour; your doctrine is a capital error and calculated to lead all who believe it down to Hell.

I leave the above without comment for the candid to judge, "if these things are so." And, if the self-styled orthodox should happen to be ashamed of their own language and conduct, I have no particular objections. **JOHN H. CURRIER.**

Lewisburg, P., July 1, 1833

**EFFECTS OF TEMPERANCE.** The Newburyport Herald gives the following cheering account. Would that every township regard to almshouse. 'Temperance is producing great ravages in our almshouse, and we suppose, will have similar effects on our county jail and state prison.—In this town we may understand there is some apprehension that the almshouse may, bye and bye, be without tenants. As it is, the overseers are not quite sure that they should not recommend a sale of the town's land; as it will cost too much to carry it on with hired labour. Persons are now employed upon the streets and paid by the day, where a few years ago, the supply came from the almshouse.'

**Infidelity—Murder.**—We are again called upon to record an addition to the many murders which have lately been committed around us. The increase of crime in our country is appalling, and goes far to prove the inefficiency of the present system of punishment. There should be a rigid investigation instituted into the subject.

A labourer on jersey canal at Bull's Island, in the Delaware, opposite Lumberville, named Bruns, for a long time past suspected his wife of infidelity. Unwilling to act hastily in the matter, but being strongly convinced that his suspicions were well founded, he resolved to take measures to ascertain the whole truth. To do this, says the Doylestown Democrat, from which paper we gain the particulars, he gave out that he was going from home and did not expect to return soon. He however, came home, sometime in the night, entered his house and proceeded to his room, where his suspicions were confirmed by finding the deceased there, and the marriage bed prostituted to the vilest passions. He immediately seized a club and beat out the brains of the seducer of his wife, and the destroyer of his happiness, as he lay in the bed. This done, with the same club he beat his abandoned wife so severely, that she died in a few hours after.

Bruns immediately gave himself up, and was committed to prison, in Flemington, N. J., where he now awaits his trial. When the decease of his wife was

mentioned to him, he expressed the highest satisfaction, stating that it was exactly what he desired.

Philadelphia Gazette.

**DIED.**—In this town, on the morning of the 15th inst. after an illness of about two hours, Col. John Seabury, aged 70 years. The deceased retired to bed the preceding evening in his usual health, and about 11 o'clock, was attacked with severe pain in the stomach and before Medical aid could be procured expired, sitting in his chair.

On the 25th, Widow Eunice Kimball, aged 77.

On the 26th, Mrs. Betsey Chapman, wife of Mr. Israel Chapman, aged 61.

On the 20th, Joseph, son of Epenetus A. and Susan Bennett, aged 16 months. On the 21st Mary Jane, daughter of Edmund and Louisa Pekins aged 4 years.

In Johnson on the 17th inst. Louisa M. daughter of Seth and Mary Pike of Sterling aged 18 years.

In the British House of Commons, on the 8th of May, Lord Morpeth obtained leave to bring in a bill for removing the disequilibities to which Quakers and Moravians are subject from their objection to take oaths. At present, they cannot hold office under Government, or serve on juries in criminal cases.

Murders and other atrocities connected with Whitefootism, continued to prevail in various part of Ireland.

An awful explosion in a coal mine belonging to Lord Ravensworth about five miles from Newcastle, instantly killed forty-seven persons, and many recieved severe fractures and contusions.

A General meeting will be held at the Meetinghouse in this village, 14 & 15 of Sept. next and it is expected that Br. D. B. Wyatt will be ordained.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsom, N. H. Eld. L. Hemenway.  
Candia, " Eld. E. B. Rollins.  
Gilsom, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shfford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour, do.  
J. M. Stearns, do.  
George L. Gifford, do.



THE  
CHRISTIAN  
LUMINARY;

PUBLISHED MONTHLY

AT STOW Vt,

BY

---

---

JEHIAL P. HENDEE.

---

---

---

---

VOLUME III.

---

---

---

*"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say Babylon is taken, Bel is confounded."*

---

PRINTED AT THE

LUMINARY

OFFICE, STOW Vt,

1833-4.







# INDEX.

## No. 1.

Thoughts on Heaven,  
Pious reflections, No. 5  
**OBITUARY.**  
Abel Monroe's Letter,  
Sabrina Lamson's Letter,  
A Contrast,  
Editorial,  
Short Sermon,  
Letter from Eld. A. Stevens.  
Letter from G. H. Sweet,  
Eld. B. Palmer's Letter  
A man's being persecuted &c.  
The duty of Preachers,  
Christian Perfection,  
Religion,  
Fatal Accident,  
The Jews,  
Duelling,  
Vagrant Impostors &c. &c.  
Poetry,  
From Lorenzo Dow's works  
New era of Light and Love  
The holy Land,  
Fragments,

## No. 2

Pious reflections No. 5  
Letter from J. M. Stearns  
The duty of preachers,  
An hour in secret Meditation,  
Editorial,  
Letter from G. H. Sweet,  
Letter from Jera Haskell,  
Nancy Towle's Letter  
Do you pray in secret,  
Good old Age,  
The ravages of Time,  
Letter from Davis B. Wyatt,  
A Quaker Sermon,  
A fragment, by Mrs. Winchester,  
Prayer answered,  
Storm,  
Anecdote,  
Passion,  
Appointments,  
Poetry,  
From,  
From Mexico,  
Extracts,  
Steamboat explosion,  
Titles,  
Appointments &c.

## No. 3

Pious reflections No. 6.  
Pious reflections No. 7  
Serve God, and not the world.  
Self-denial  
Editorial,  
Enlivening thoughts,  
Truly piety,  
The coloured preacher,

Remarks on psalm 110,

1 Terrible explosion,  
Correspondance of the N. Y. Jour.  
ib Adams Transgression,  
2 A singular Fact,  
3 Alabama and the U. States,  
ib Good advice,  
ib Fatal accident, &c.  
4 Letter from Eld. B. Palmer,  
ib Remarks; 3 verse 110 psalm,  
5 Jacob and Esau,  
ib The good man's comfort, &c.  
6 A certain minister &c.  
ib Human nature,  
ib Shocking calamity,  
ib Duty and Inclination,  
7 Poetry,  
**POLAND,**  
ib A name above every name,  
ib Steam-boat accidents &c,

## No. 4

8 The love of Christ,  
ib A Short Sermon  
ib The nature of hope,  
ib Editorial,  
ib A description of religious meetings,  
9 Four days meeting in Rye,  
10 Work of God in Portsmouth,  
ib Death preferable to life;  
ib Simultaneous meetings, Feb. 25  
ib What is pure religion?  
11 Dependance on God &c.  
ib Affliction,  
12 New year,  
ib A serious address,  
13 Moral influence of Christianity  
ib Conference and prayer meetings,  
14 Experimental religion,  
ib From Simons plea for religion,  
ib Select sentences  
ib Poetry,  
15 The meteoric phenomenon,  
ib False reasoning,  
ib Converted soldier,  
ib Religious bigotry and Charity,

## No. 5

16 Church members should seek &c.  
ib Endless punishment established,  
ib Reflections,  
ib Editorial,  
ib Glorious revival in Ohio,  
ib Unity of faith,  
Truth is power,  
Christian directory,  
17 The Gospel,  
ib Signs of the Times  
18 Swedenborgianism,  
19 Deformities of sectarianism,  
ib Letter from Moses Sweet,  
20 Baptism,  
ib Poetry,  
ib Reliance on God,

ib The christian and the world ing,  
21 How would I conduct &c.

## No. 6

ib Party spirit, by a young man, 41  
ib Reflections, concluded from page 35, 42  
ib Endless punishment established, ib  
ib Editorial, 43  
ib He found him in a desert land &c. 45  
22 Christians may pray with &c. ib  
ib The Hermet and the Vision, 46  
ib Afflictions, ib  
23 Mr. Walter and Mr. Lyon ib  
ib On pardon, 47  
ib Text, ib  
ib Anecdote of Rowland Hill ib  
ib A precious thought, 48  
ib The scriptures, says Fenelon &c. ib  
24 Charity, ib

## No. 7

ib Dr. Wats' renunciation of the trinity 49  
ib Endless punishment established, 50  
ib Editorial, ib  
ib Christianity full of love, 51  
ib The Ladder, ib  
25 Brevity of the Scriptures, 52  
ib Eld. Timothy Cole's Letter ib  
26 The Amiable Vincent, 53  
ib On pardon, ib  
ib Ingenuity of a Spider, ib  
ib Letter from Elder Bennett Palmer, 54  
ib Gods gracious calls and invitations, ib  
ib Difference between religion &c. ib  
28 The sum of Religion, ib  
ib Brotherly love, ib  
29 Object of Christian love, 55  
ib Cautions against rejecting wisdom call, ib  
ib Extract from B. H. Fuller's writings, ib  
30 Universal improvement, ib  
ib Poetry, 56  
ib Voltaire's last hours, ib  
31 Bear the Cross, ib  
ib Education &c. &c., ib

## No. 8

ib Lorenzo Dow, 57  
ib A defence of the truth, 58  
32 Letter from Elder Josiah Knight, ib  
ib Editorial, ib  
ib Miscellaneous, 59  
ib Temporizing Christians, ib  
ib Tragical event, 60  
ib Pleasures of the world, ib  
ib Who is to blame? 61  
ib What owest thou? 61  
33 The Bible, ib  
ib The Tomb, ib  
34 What moved God to Create &c. 62  
ib To all to whom it may concern, ib  
35 Appointments, ib  
ib Immortality, ib  
36 Robbery and an attempt at murder, 63  
ib Highway Robbery, ib  
ib Foreign News, ib  
ib Telescopic Discoveries, ib  
ib Lamentable death in New york, ib  
38 Poetry, 64  
ib ITEMS &c &c. ib

## No 9

39 Lorenzo Dow, 65  
ib The weakness of the law through &c ib  
ib Editorial,



|                                              |                                              |   |   |    |
|----------------------------------------------|----------------------------------------------|---|---|----|
| From another poor man,                       | -                                            | - | - | 86 |
| His Satanic majesty none of the blackest &c. | -                                            | - | - | 87 |
| On the support of the Ministry,              | -                                            | - | - | 88 |
| Explanation of Proverbs xi. 31.,             | -                                            | - | - | ib |
| Peter withstood in the face,                 | -                                            | - | - | ib |
| Hardwick Camp-meeting                        | -                                            | - | - | ib |
| Appointment for annual Conferences,          | -                                            | - | - | ib |
| To the Public,                               | -                                            | - | - | ib |
| Letter from Gardner H. Sweet,                | -                                            | - | - | ib |
| The sin of Peter,                            | -                                            | - | - | ib |
| POETRY,                                      | -                                            | - | - | ib |
| Appointments for annual Conferences,         | -                                            | - | - | ib |
| The Catholic Question,                       | -                                            | - | - | ib |
| Locust in Cumming, Forsyth Co. Georgia,      | -                                            | - | - | ib |
| Miscellaneous,                               | -                                            | - | - | ib |
| No. 10                                       | -                                            | - | - | ib |
| How did the Apostles preach?                 | -                                            | - | - | ib |
| The weakness of the Law through the flesh,   | -                                            | - | - | ib |
| A defence of the Truth,                      | -                                            | - | - | ib |
| EDITORIAL,                                   | -                                            | - | - | ib |
| Davis B. Wyatt's Journal,                    | -                                            | - | - | ib |
| 68                                           | Letter from Brother William Sweet,           | - | - | ib |
| ib                                           | The number of Jews in the world,             | - | - | ib |
| 69                                           | Parental faithfulness Rewarded,              | - | - | ib |
| 70                                           | A short sermon Number 1.,                    | - | - | ib |
| ib                                           | Doctor Samuel Johnson,                       | - | - | ib |
| 71                                           | The evidences of Christianity,               | - | - | ib |
| ib                                           | RELIGION,                                    | - | - | ib |
| ib                                           | Christianity,                                | - | - | ib |
| ib                                           | Social Intercourse,                          | - | - | ib |
| ib                                           | POETRY,                                      | - | - | ib |
| 72                                           | Shocking Occurrence,                         | - | - | ib |
| ib                                           | Serpents in a pile in South America,         | - | - | ib |
| ib                                           | No. 11                                       | - | - | ib |
| ib                                           | The fall and recovery of Peter, concluded,   | - | - | ib |
| ib                                           | EDITORIAL,                                   | - | - | ib |
| ib                                           | Resurrection of Christ,                      | - | - | ib |
| 73                                           | On Labour without profit,                    | - | - | ib |
| ib                                           | Follow Me,                                   | - | - | ib |
| 74                                           | REVELATION,                                  | - | - | ib |
| 75                                           | Partyism,                                    | - | - | ib |
| 76                                           | A Defence of the Truth,                      | - | - | ib |
| 77                                           | The powers of the Ministry,                  | - | - | ib |
| ib                                           | Universalism,                                | - | - | ib |
| ib                                           | Earthquake at Santa Martha,                  | - | - | ib |
| 78                                           | POETRY,                                      | - | - | ib |
| ib                                           | Soft words turn away wrath,                  | - | - | ib |
| 79                                           | Bringing souls out of Purgatory,             | - | - | ib |
| ib                                           | An Extract &c. &c.                           | - | - | ib |
| ib                                           | No. 12.                                      | - | - | ib |
| ib                                           | Wonderful works of God.                      | - | - | ib |
| 80                                           | What is prayer?                              | - | - | ib |
| ib                                           | Evidences of growth in grace.                | - | - | ib |
| ib                                           | The sure foundation.                         | - | - | ib |
| ib                                           | EDITORIAL.                                   | - | - | ib |
| 81                                           | Perpetuity of the church.                    | - | - | ib |
| 33                                           | Walking with God.                            | - | - | ib |
| ib                                           | The drop of water, the brook, the river, &c. | - | - | ib |
| 34                                           | Modes of preaching.                          | - | - | ib |
| ib                                           | A mother's love &c.                          | - | - | ib |
| ib                                           | Poetry.                                      | - | - | ib |
| 85                                           | Progress of Popery in the west.              | - | - | ib |
| ib                                           | Hope. &c.                                    | - | - | ib |



# CHRISTIAN LUMINARY:

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, VT. OCTOBER 1, 1833.

No. 1.

## THE CHRISTIAN LUMINARY

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

### RELIGIOUS.

#### THOUGHTS ON HEAVEN

*By Dr. Channing.*

"Not a few, I suspect, conceive of heaven as a foreign good,—as a distant country, to which we are to be conveyed by an outward agency. How slowly do men learn, that Heaven is the perfection of the mind, and that Christ gives it now just as far as he raises the mind to celestial truth and virtue! It is true, that this word is often used to express a future felicity; but the blessedness of a future world is only a continuance of what is begun here. There is but one true happiness, that of a mind unfolding its best powers, and attaching itself to great object; and Christ gives Heaven only in proportion as he gives this elevation of character. The disinterestedness, moral strength, and filial piety of the Christian, are not mere means of Heaven; but Heaven itself, and Heaven now.

"The most exalted idea we can form of the future state is, that it brings and joins us to God. But is not approach to this great being begun on earth! Another delightful view of Heaven is, that it unites us with the good and great of our own race, and even with higher orders of beings. But this union is one of spirit, not mere place; it is accordance of thought and feeling, not an outward relation; and does not this harmony begin even now? and is not virtuous friendship on earth essentially the pleasure we hope for hereafter? What place would be drearer than the future mansions of Christ to one who should want sympathy with their inhabitants, and who could not understand their language,—who would feel himself a foreigner there, who would be taught, by joys which he could not partake, his own loneliness and desolation! These views, I know, are often given with great or less distinctness; but they seem to me not to have brought home to men the truth, that the fountain of happiness must be in our own souls. Gross ideas of futurity still prevail: I should not be persuaded if to some among us, the chief idea were that of a splendour a radiance, like that which Christ wore on the mount of transfiguration. Let us all consider, and it is a great truth, that

heaven has no lustre surpassing that of intellectual and moral worth; and that were the effulgence of the sun and stars concentrated in the Christian, even this would be darkness compared with the pure beamings of wisdom, love and power from his mind. Think not, then, that Christ has come to give heaven as something distinct from virtue. Heaven is the freed and sanctified mind, enjoying God through accordance with his attributes, multiplying its bonds and sympathies with excellent beings, putting forth noble powers, and ministering, in union the enlightened and holy, to the happiness and virtue of the universe.

\*\*\* "Men have always been inclined to look to Christ for something better than their own souls. The great purpose of Christianity, to unfold and strengthen and lift up the mind, has been perpetually thrown out of sight. In truth, this purpose is overlooked. It has been reversed. The very religion, given to exalt human nature, has been used to make it abject. The very religion which was given to create a generous hope, has been made an instrument of servile and torturing fear. The very religion, which came from God's goodness to enlarge the human soul with kindred goodness, has been employed to narrow it to a sect, to rear the Inquisition, and to kindle fires for the martyr. The very religion, given to make the understanding and conscience free, has, by a criminal perversion, served to break them into subjection to priests, ministers, and human creeds. Ambition and craft have seized on the solemn doctrines of an omnipotent God and of future punishment, and turned them into engines against the child, the trembling female, the ignorant adult, until the skepticism has been emboldened to charge on religion the chief miseries and degradation of human nature.

\*\*\*\*\* I would rescue our holy faith from dishonour. Christianity has no tendency to break the human spirit, or to make man a slave. It has another aim; and, as far as it is understood, it puts forth another power. God sent it from heaven, Christ sealed it with his blood, that it might give force of thought and purpose to the human mind, might free it from all fear but the fear of doing wrong, might make it free of its fellow beings, might break from it every outward and inward chain.

\*\*\*\* "Remember this great purpose of our religion. Receive Christianity as given to raise you in the scale of spiritual Being. Except from it no good, any farther than it gives strength and worth to your characters. Think not, as some

seem to think, that Christ has a higher gift than purity to bestow, even pardon to the sinner. He does bring pardon. But once separate the idea of pardon from purity; once imagine that forgiveness is possible to him who does not forsake sin; once make it exemption from outward punishment, and not the admission of the reformed mind to favour and communion with God; and the doctrine of pardon becomes your peril, and a system so teaching it, is fraught only with evil. Expect no good from Christ, any farther than you are exalted by his character and teaching. Expect nothing from his cross, unless a power comes from it, strengthened you to bear his cross, to "drink his cup," with his own unconquerable love. This is its highest influence. Look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories, there rears his temples, there lavishes his treasures. His noblest moment is a mind, redeemed from iniquity, brought back and devoted to God, forming itself after the perfection of the Saviour, great through its power to suffer for truth, lovely through its meek and gentle virtues. No other monument does Christ desire; for this will endure and increase in splendour, when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work, and shall have passed away.

#### CHAPTER 5th.

[Continued from page 95.]

Tim. ii. 12. "If we suffer with him, we shall also reign with him.

Wonderful promise! "Reign with Him." In another place, it is spoken of their reigning with Him as kings and priests unto God. Again, they shall be "heirs with God, and joint heirs with Christ, to an eternal inheritance &c. Again it is said, that 'saints shall judge the world, and even angels.' A wonder of wonders! that poor worms of earth, who are partakers of Christ's sufferings here, shall hereafter, (when His glory shall be revealed,) be so highly exalted: glad indeed, will they be, with exceeding joy, beyond power of language to express, beyond conception. John the Revelator, in speaking of the joy of heaven, compares it to the voice of many waters, or the voice of great thunder; the most sublime and glorious comparison that earth can produce: but this is a faint similitude. Who would not be of that happy num-



ber that shall come up out of great tribulation, to inherit such an infinite reward. I rejoice to be counted worthy to suffer with my Saviour, and never would I wish my sufferings less than Infinite wisdom sees best. It is enough for the servant to be as his master, and the disciple as his Lord. Our Saviour who was a man of sorrow and acquainted with grief has marked the way with blood and tears, and in his footsteps we should travel, that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, that we may also be raised with him." The people of God in all ages, have been a suffering tried people, chosen in the furnace of affliction. Volumes would not recount their sufferings. And notwithstanding the earth has lately by her wholesome laws, helped the woman, yet the devil and his emissaries have done their utmost to persecute and destroy the true children of God; and I have thought we were approaching the days, and perhaps already commenced, that is spoken of, when Satan shall come having great wrath, knowing that his time is short. But in all ages, the world, the flesh and the devil, the christian has to contend against. And to enable his children to get the victory, our heavenly Father does afflict and chastise. "As many as I love I rebuke and chasten." The captain of our salvation, we are told was made perfect through sufferings; not that there was sin in him, for "guile was not found in his mouth;" he wrought out a perfect way; became our perfect patron and example, and for the great work he has performed, his glory will be more manifest, I have reason to think, than it would otherwise have been. Therefore let us glorify God in the fire, ever remembering that he is good. In mercy and faithfulness, does He afflict, also he is a strong hold in the day of trouble, and knoweth them that trust in him, and has always wonderfully delivered his children; even out of the fiery furnace and from the Lions jaws he has delivered; and is still the same yesterday to day and forever: his love and faithfulness changeth not. How do the scriptures of eternal truth abound with consolations to the tried and afflicted! According to the word no christian can expect to be exempt from sufferings. "In the world ye shall have tribulation, and if ye be without chastisement whereof all are partakers, then are ye bastards and not sons." Blessed Saviour, I would rather rejoice to be counted worthy to suffer shame for thy name: destroy thou the last remains of unwillingness to bear thy reproaches. May I ever bear in mind thy great sufferings for me, and rejoice in the way that conforms me to thy blessed likeness, and fits me for thy service here, and for thy glory hereafter; where I shall know fully what I here know in part, of thy gracious designs in bringing thy children through the furnace here. There shall we know

in full how much sweeter it will make the glory; how much it will raise the praise. And the spirit of God reveals to us here that persecutions and afflictions are good; of a refining nature. The word also testified the same, the pious David says "It is good for that I have been afflicted," and, O, that we may ever suffer according to the will of God, (which is for our piety not for our faults,) and then we can with confidence commit the keeping of our souls to him in well doing as unto a faithful Creator: only to be purified, to be a light in the world: let our Saviour take what way he is pleased to effect this most glorious object, for O, how much are lights needed in this day, iniquity abounding, the love of many waxing cold, divisions contentions among the professed people of God to an alarming degree, not only one denomination against another, but some are a house divided against itself: Pestilence, Earthquakes, Famine. Indeed it appears as if our merciful God has arisen to shake terribly the earth, that those things that cannot be shaken may remain, that it may appear who they are that have received that kingdom that cannot be moved and are serving him with reverence and godly fear, that they may be gathered out of Babylon, (before she is destroyed with the dreadful destruction that is coming) out of bondage into glorious liberty, shining forth clear as the sun, fair as the moon, and terrible as an army with banners.

But O how trying when friends prove faithless, and when foes pursue, there are trials that we think ought not to have been, contrary to the will of God, true all sin and iniquity is contrary to his will, but infinite wisdom does permit his children to endure such distressing scenes; the Apostle Paul speaks of perils among false Brethren, the Psalmist also. Job's friends proved poor comforters at a time when he much needed their consoling help. Our Saviour's familiar friend lifted his heel against him and with a deceitful kiss betrayed him into the hands of his enemies. Well may it be said if it had been an enemy I could have borne it, this is a grief that our feeble natures cannot bear, the very heart is wrung with deep anguish, and were it not for the precious promise we must die with the wound, were it not that there is balm in Gilead and a physician there this wound could never be healed, but glory to God Jesus is ready and willing to apply the balsam that affectionally heals, and I have thought such scenes while there are most distressing if the soul does wholly submit and look to Jesus, the blessing resulting is most glorious. O my Saviour help thine unworthy child who in thy wisdom is now enduring this heavy affliction, to submit with patience, waiting on thee to deliver in thy own good way and time, giving all up to him in thanksgiving that thou hast been with me thus far in the deep water, and be-

lieving thou wilt bring me safely out, and set my feet in a large place to praise and magnify thee more than ever. O wilt thou pardon what thy pure eyes have seen amiss in me, I feel that I have not submitted with that patience that I had ought: thou knowest that I have desired to do right and to glorify thee in this tribulation. I would render thee unfeigned thanks that thou hast continued to me the blessing of reason, and that my love to thee I hope is increased, O, thou sweetest, fairest one what should I do without thee, I cling to thee, I hold upon thee, I only want thee; to rest alone in thy promise, and find them verified that as my day is so is my strength, thy grace is sufficient for me, and that thy will that I should be made perfect through this suffering, and my soul says amen, even so, Come Lord Jesus.

"Religion's solace, soothes the troubled mind,  
"And on this prop a sure support we find,  
"When ills assault us and when troubles vex,  
"When foes disturb us and when harm perplex,  
"If on this neverfailing rock we rest,  
"Our God will send us what he thinks best.

To be continued.

## OBITUARY.

DIED—In Randolph Sept 2d Sister Sabrina Lamson aged 34.

"Precious in the sight of the Lord is the death of his saints. (Psalms 116. 15.) Blessed are the dead which die in the Lord from hence forth: yea, saith the spirit, that they may rest from their labours, and their works do follow them. Rev. xiv. 13."

It is well known that Sister Lamson has been a successful labourer in the vineyard of the Lord for a number of years past. She has spared no pains to labour for the good of souls. Considerable part of Vermont, and some of N. H. has been favoured with her fervent prayers—her devout invitations—her spiritual and earnest exhortations, and her faithful warnings, to seek the salvation of the soul. Thus day and night with tears she has labored to clear herself from the blood of souls, until her health became impaired, and a fatal disorder seated upon her lungs when she was forced to relinquish her labours, and yield to a lingering disorder. She has been failing gradually since last Autumn, and for three or four months past, she has been exercised with severe pain, the most of the time, but during the last week of her life, the pain she endured by turns, was indescribable.

I have frequently visited her through the summer, and enquired the state of her mind, which has generally been calm and resigned though not so bright, as she could wish, until, near the close of life, the Lamp of the spirit which was to light her passage through the dark valley and shadow of death, seemed to be revived anew in her soul. Two or three days before she died, while conversing with her, she expressed great calmness of mind and wished me to pray with, and for her, observing that she thought prayer would sound very pleasant. On Friday the 30th day of August, it was perceived that death had laid his iron and unrelenting grasp on her mortal tenement, her relatives and neighbours were called in to witness her departure, and heard dying words.

In a deliberate manner she spoke of her departure and then exhorted the group of mourners together with the neighbours to prepare to follow her.



to the bar of God. She looked at her finger-nails and saw the blood setting under them, and then said, "I shall soon be released, death will soon execute its office!" And still added, "O this calmness, this inexpressible calmness, which I feel in my mind! This is more than nature! This is the grace of God! She then turned her eyes upon the people, (with whom the room was filled) and said, "O how I want all your company to go to heaven with me, I don't know why I feel so anxious for you, O ye I do, your souls are precious. She once or twice broke out and sang a part of a verse of a hymn. On hearing that one of her brothers had come into the room who had been absent a number of days, she looked around as if anxious to see him, and then remarked that her sight so failed her that she was unable to distinguish one from another, but wished her Brother above mentioned, to come to the bed. She took him by the hand and in the most feeling manner exhorted him to seek an interest in the Saviour, and observed to him not to weep for her but for himself.

She finally requested me sing the following hymn, and pray with her once more before she died. The hymn is found on the [405. Page of the Union Hymn Book.]

What strange delight is this I feel,  
That lifts my soul above?

After singing and prayer, she expressed her happy frame of mind, and very frequently for a short time, was heard to say "O Bless the Lord, praise God &c. She then laid herself back on her pillow and in a silent and motionless manner breathed her life away sweetly, as if reposing in the arms of her Saviour.

JOSIAH KNIGHT.

Randolph, Sept. 2 1833.

#### For the Christian Luminary.

The following is a correspondence between a gentleman in Boston, and Sister Sabrina Lamson, published at her request.

Capt. Lamson.— Dear Sir, you will pardon the freedom of a stranger for thus addressing you. It is his, to obtain information respecting a very singular circumstance, said to have taken place some years since, in your family.

A respectable clergyman of the Methodist order, stated the other day, as a proof of the effect of prayer, the following singular circumstance.

"The daughter of a very respectable farmer [in Vt.] was affected with a white swelling upon one of her limbs for a considerable time. The Physicians who attended upon her, after trying many things, pronounced her case incurable; and it was supposed she was fast hastening to the eternal world. It was however impressed upon her mind, if she would join in prayer with another person who had as much faith as she had, the limb would be restored. They commenced praying in the evening and at twelve or one o'clock, the limb was healed."

The circumstance struck me so forcibly that I have taken the liberty to address your honour upon the subject. I accordingly called on the clergyman for name and place; and if you, or any of the connections will write me an answer by mail, you will confer a lasting obligation upon the cause of christianity, and greatly oblige your humble servant,

ABEL MONROE.

Boston Mass., March 25, 1832.

P. S. Some years having elapsed since this case occurred, and as Capt. Lamson (as I am told,) was considerably advanced in years, I shall write to him or his relations. Therefore whose hands this may fall into, will do me a great favour by writing as soon as convenient, and state the particulars if agreeable.

MR. MONROE, Sir.—

Capt. Thomas Lamson, [my Father,] the gentleman to whom you address your epistle, some years ago was taken from the ranks of human society by the ruthless hand of death, and now sleeps beneath the unconscious clod. As you requested information from some one of the relations, with regard to a singular circumstance that occurred in the family some years since,—the person now addressing you is the subject on whom the modern Miracle was wrought.

In the year 1817, I was severely attacked with a Scrofulous disease which greatly affected the Lymphatics glands in various parts of the system, but more particularly those of the neck and right knee, which wholly deprived me the use of that limb, while constant pain and distress seemed to pervade the whole System. Medical aid was solicited and all possible means resorted to without relief. Dr. Edson an eminent Physician of this town had particular charge of my case, while others were called in for counsel and the prescription of the most celebrated were carefully attended to. The nature and obstinacy of the disease was such that the skill of Physicians were baffled—the boasted power of medicine failed, and I received little or no encouragement of finding relief. My mind at an early day was delighted with Pleasurable amusements and youthful varieties, like others of my class, but I soon found those anticipated joys and momentary pleasures were all blasted and veiled in darkest obscurity. I look on my past life with sensation of deep regret that I had not spent my time in the service of God; then could reverse the scene which would corrode my mind with fearful apprehensions, and forebodings of a future Judgment to which I was swiftly approaching, and that to without an interest in Christ. In this situation I continued about three years, at the expiration of which, I become more alarmed of the danger to which I was exposed, and the great interest of the soul, I firmly resolved that if there was mercy in Heaven for me, that mercy I would obtain at the expense of every thing else. I sought with deep and anxious solicitude until I found Him whom Moses in the law and prophets did write, Jesus of Nazareth. The change that I then realized seemed like a sudden transition from sorrow and condemnation, to that of peace and justification. My mind was calm as the summer evening and sweet peace possessed my soul.—Immediately after the change, was particularly exercised with regard to those that were healed by faith, in ancient days. I searched the scriptures with care and attention and took them as a foundation to establish my belief and by close examination, I found that among the spiritual gifts there were set in the Church the gift of healing, and I have never found any scripture to convince me it has been removed from that day to this. Therefore I am satisfied there is the same efficacy in prayers, the same strength in faith and the same God to hear and answer as in the days of the apostles. From these considerations together with deep impressions of mind, and at that time receiving intelligence that there was a man living about 70 miles distance who professed to be called of God to pray for the sick, that they might recover. This seemed to encourage and strengthen me to earnestly pray and intreat the Lord that he would appear in my behalf and restore my health. My mind was much impressed with a desire to see this man, and would often in hours of secret devotion, pray that the Lord would favour me with the privilege; and while thus praying that the way might be opened, we received information that a family residing about five miles from my Father's house, had sent for him, and that he had actually arrived. Accordingly, on the 24 of March, 1823, my father in company with one of my Sisters, carried me to the place where he had put up. After some conversation with regard to my case, he commenced praying in company with a number of others, and continued thus to labour and agonize at the throne of grace until nearly one o'clock, when on a sudden the heavens seemed to open; the spirit of the Lord descended, and its divine influence seemed to vibrate through every part of my system. For a few moments I was lost to every thing but God. I arose from the chair, and while standing, made a full and complete surrender of all, into the hands of God; then urged my case to his throne, with my ransom powers; threw myself upon his mercy, and while taking the unseen step by faith, in a moment in the twinkling of an eye, the disorder was rebuked, and to the inexpressible joy and surprise of all that were present I began to walk. My heart was filled with inexpressible glory, and shouts of praise, while heavenly raptures passed my soul. Never before did I witness so great a sense of the presence of God. It seemed that he was all around me, and that I could converse with him as with my natural friend. Day after day I enjoyed the witness of the spirit, and sweet communion with Heaven. Thus the Lord has dealt bountifully with me, and it is my highest privilege to give him all the glory. I have had no nature of the disease since that memorable evening: and instead of confinement, pain and distress, I now have the unspeakable privilege of retiring to the house of worship, in

company with his saints; also have witnessed the outpouring of God's spirit, and the work of reformation in different places. I aware there are many who profess Christianity that doubt the possibility of modern miracles; and apprehensive that these doubts arise in consequence of the degree of faith they possess, for our Saviour has expressly said that it shall be unto us according to our faith. Therefore I should do injustice to the cause of christianity and my own feelings if I should express any doubts respecting a subject that I so firmly believe, and that is so interesting to me.

The above statements are correct, and may be proved by very many, not only in this, but in the adjoining towns.

I shall close by wishing the blessing of Heaven upon all, and especially the person to whom this letter is addressed.

SABRINA LAMSON.

Randolph, April 3, 1832.

HARVEY LAMSON,  
FOSTER LAMSON,  
THOMAS LAMSON,  
IRA LAMSON,  
JOHN EDSON, M. D.  
BELCHER SALISBURY Justice P.

#### For the Christian Luminary.

Thoughts occasioned by attending the funeral of Miss Louisa Pike of Sterling who was employed in teaching a school in Johnson the summer of 1833 where she was seized by a fever which, in three weeks, released her pure spirit from its cumbrous clay and we humbly trust is singing praises to the great Redeemer of the faithful.

#### A CONTRAST

Sinner! Didst thou ever say within thy heart I have seen an end of all perfection? O yes, you have been constrained to acknowledge this while paying the last sad duties of respect to one who, a few days ago, had as fair prospects for long life as you.

Who can view the lovely female just emerged from childhood, on whose cheek trembles, something like the blush of the morning rose, whose eye is variable and sweet, and entering joyfully into the pleasures of life; I say, who can view this fair blossom—seized by the ruthless hand of death—covered with the sable pall, and laid in the cold earth, and not be affected? Who can view the lifeless form of one who, a few days ago, was engaged in the busy scenes of life, and not think of the uncertainty of all sublunary things.

Youthful reader can you witness a scene like this and pass on thoughtless and unconcerned about thine own future welfare? Ah no! The bitter pangs of remorse will spring up in thy mind; a conviction of sin, a desire for forgiveness; for love to God, for a preparation to meet thy departed friend; the heaving sigh will escape thee, and tears like a fountain gush from thine eyes. Oh the agonizing pain of an unregenerated heart at the burial of a dear friend. It mocks description. Language cannot paint the horror that fills the soul when the hollow sound of the coffin rises on the death like stillness of the air. While friends are busily employed in cloaking the earth over the remains of what was once so lovely, we are led to think of the time when Gabriel's trumpet shall wake the dead and then will this body be reanimated and we shall again behold what has been snatched from us here. But is there consolation in this thought? Ah no! the most agonizing torment that heart can conceive. What meet in judgment and I not prepared? Awful thought. But are thoughts of death and judgment so terrifying and distracting to the minds of all? No there is one that can be happy even in the presence of the pale King of terrors. I mean the christian. While reconciled to the will of God, we can witness the departure of one that has fallen asleep in Jesus with calm serenity. No horror of conscience—no fearful upbraiding saying all will not be well with thee, fills the mind. All is peace and harmony of soul. We look on the lifeless form before us with pensive pleasure; anticipating the time when this mortal shall put on immortality and be clothed with heavenly lustre. Then may we not with pro-



priety bless God that he has so soon called our young friend from this world of care, and instead of mourning join and sing,

'I would not live away—no welcome the tomb,  
Since Jesus hath lain there I dread not its gloom;  
There sweet be my rest till He bid me arise  
To hail him in triumph descending the skies.'

O! holy they that are thus minded. Even the deserted Mother standing by the coffin of her once lovely daughter, when buoyed up by the strength of God can be resigned and say 'Thy will be done, and exhort her remaining children to prepare to meet their sister in Eternity; and enforce the words of her dying daughter, on the minds of all, "PREPARE TO MEET YOUR GOD."

Is there not a striking contrast between this and the disordered breast of an unbeliever? Surely there is. Christian friends shall we mourn for one that has gone to Glory before we are summoned away? Rather let us mourn for the living, entreating them with tears to be reconciled to God, praying continually and watching diligently while we sojourn here below. M. P.

## CHRISTIAN LUMINARY.

STOW OCTOBER 1833.

The general meeting held in this town, on the 14 and 15, ult, was attended with interest and satisfaction. A good number of visiting Brethren and Sisters were present; the meeting commenced on Saturday by prayer and praise to God: a discourse from Br. A. Stevens was listened to with much satisfaction; after which many spoke of the dealings of God with them, and testified that the Lord was gracious. The meeting was truly interesting. Meetings were attended at evening in different parts of the town.

On the Sabbath at the usual hour, the meeting commenced;—a discourse was delivered by Br. G. H. Sweet, to the comfort of many. In the afternoon, Br. I. R. Pettingill preached a discourse from 1st Tim. iv. 16. The discourse was listened to with interest, it being what is generally termed an ordination sermon. After which Br. D. B. Wyatt was set apart to the ministry by the laying on of hands, to the office of a teaching Elder. Prayer by Br. J. Knight, also the right hand of fellowship. Charge by Br. A. Stevens. The scene was solemn, and we hope the result will be glorious.

### THE NORTH GIVING UP

The town of Johnson has of late been visited with a revival of religion. The work of reformation, [as we have been informed,] commenced at the place called the branch neighbourhood, under the labours of Br. Wyatt. The work is general through the town, and some of almost every class have shared in the rich blessings of pardon and redemption by faith in the blood of Christ; and many others are anxiously enquiring the way to Zion. As near as we can ascertain, about thirty souls have been converted from the error of their ways, to the service of God; mostly young people. The first meeting that Br. Wyatt attended in Johnson, which was, [if not mistaken,] some time in fore part of July, the work commenced; and has continued to spread in a greater or less degree up to the present time. And it is to be hoped that the work will continue to spread until all shall know the Lord, from the least even unto the greatest.

### SINGULAR—STRANGE!

We were not a little surprised to learn, from a credible source, that the Trinitarian Preacher alluded to, in the article headed "Presumption," found in our last, has reported some things about Br. Wyatt, which are not correct. Whether the person designedly reported such things or not, we are unable to determine. After the above mentioned article appeared, we received a visit from a man that claimed the garment. He however denied the statement, which he undoubtedly made to the young convert. This threw the fault upon Br. Wyatt. But the fact may be proved if necessary. One report now in circulation, is, that Br. Wyatt produced the above mentioned article for publication; also gave his sanction to it, after it appeared. This we are prepared to say is false; and we presume it never once entered his mind that such an article would be published. And further, when Br. Wyatt saw the article, informed us that he was sorry we had published it. Br. Wyatt, [in the course of an evening chat,] related the circumstance to us, and upon our own responsibility we published the remarks, for which we hold ourselves accountable. This is to exonerate Br. Wyatt from all blame whatever, relative to this subject. Ed.

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

*Our expences for postage the year past has amounted to quite a number of dollars.*

No papers will be discontinued until all arrearages are paid.

The present number will be considered as a sample, both the execution and size of the work. The Luminary will be published early in each month.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

From the Christian Herald.

### SHORT SERMON.

Rom 10. 15. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

We shall improve this language of Isaiah, quoted by Paul to the Romans, in reference to the following principle.

The beauty and excellency of the gospel ministry. 1st, Gospel preachers are beautiful and excellent on account of their nearness to, and connection with the Lord Jesus, who is the chiefest among ten thousand and the one altogether lovely.

Although a foolish and virtuous man is not to be esteemed for the mere consideration that his parents or connexions are wise and good, yet a good man receives an additional weight of character from the circumstance of his connection and associates being virtuous and honourable. The gospel preacher, in common with all christians, has God for his Father, the church for his mother, and the truly righteous and wise for his brethren. He is approved of and employed by the great head of the church, in which he stands as the golden candlestick of the Lord, and shines as a brilliant star, being an ensample to the flock "in word, in conversation, in charity, in spirit, in faith, in purity." The sun of righteousness shines upon them and they shine as lights in the world. The countenance of Moses shone after having been in the mount with the Lord; so devoted preachers come from their secret wrestlings with, and approaches to the Lord, to speak to people

with an increased degree of spirituality and heavenly glory.

Secondly. They are excellent and beautiful on account of their christian graces, those graces they not only possess in common with their private brethren, but as examples to the church they are expected to possess them in a superior degree.

#### 1. The grace of humility.

Humility has ever been considered as one of the most essential and excellent graces of a preacher of the gospel, without which, he can do but little good, and can never be esteemed by the real disciples of Christ. In the same proportion as a preacher discovers to his hearers that he thinks himself learned, or eloquent, or witty, or of consequence, he disgraces himself, he betrays a pride of heart, and complacency of feeling toward himself that is unbecoming, "earthen vessels."

An excellent trait of humility in a preacher is, an absence of mind altogether, when before his hearers, representing his popularity, and an indifference respecting the applause of the people, for his learning, eloquence, &c. Humility is an ornament, with which, every one of Christ's ministers are adorned, and hence they are beautiful, for God does beautify the meek.

#### 2. The grace of love.

God is love, and shines "out of Zion, the perfection of beauty," and the preacher dwelling in God, dwells in love, and putting on charity, which is the bond of perfectness, he is one of "the excellent of the earth."

#### 3. The grace of zeal.

However beautiful the dress and features yet if the spirit of life is wanting, it is but an inspired statue. A preacher with the abilities of an angel yet, moving like a drone is disgusting; to be negligent about trifling things might be well enough, but to be careless and supine respecting things of eternal moment is the height of absurdity, Christ's ministers are "lively stones, exercised with a 'lively hope'" and are ready to spend and be spent, instant in season, out of season, exhorting, reproofing, rebuking.

Thirdly. They are beautiful and excellent on account of their work.

1. As teachers, they dispel the darkness of the mind and shed a radiance of light which gild the path of the stranger and pilgrim through this wilderness to the bright world above. Making wise the simple and guiding the afflicted to the rock higher than they; preachers should be loved and counted worthy of double honour.

2. As messengers of Christ, they bring the most cheering intelligence, of pardon for the condemned, and life for the dead.

3. They minister to the afflicted, bind up the broken hearted, pour oil and wine into the wounded soul, and say to them of a fearful heart be strong, fear not.

They relieve the oppressed, undo heavy burdens, and break off every yoke.

Fourthly. They are beautiful on account of their sufferings. As the lily among thorns, or as the lamb in the midst of wolves. The excellencies of their character appear to greater advantage, by contrasting the gentleness of the lamb with the ferocity of the wolf, or the beauty of the lily with the roughness of the thorn. They endure hardness in the best of causes, and suffer for the benefit others, laying down their life for the brethren. They are the benefactors of a wretched world but are rewarded: evil for their good, and hatred for their love.

Fifthly. But while they are "as fair as the moon" they also are to the wicked as "terrible as an army with banners." "One shall chase a thousand and two put ten thousand to flight." Clad with the panoply of heaven they are strong in the Lord, as conquerors they are horned of God, and are the defence and beauty of the church.

#### Improvement.

1. If Christ's ministers are thus excellent, how ought they to be treated with respect, we should be careful of their moral and religious character. "Touch not my anointed and do my prophets no harm."

2. We should stay up their hands by our presence in meeting, and by our prayers, and our cordial co operation in the arduous duties devolving on them.



3. We should minister to them of our carnal things, remembering it is more blessed to give, than to receive and that the labourer is worthy of his hire, or if they feed the flock, they should share in the milk of the flock.

To conclude, if Christ's ministers are thus excellent and beautiful, we should receive them with all readiness and hold each in reputation. No church can prosper without their labours, and by their exertions, sinners are brought to Christ; while the gospel gives them an order on the church, they should study economy and endeavour not to be burdensome, and while they are to be very highly esteemed for their work's sake, they should not very highly esteem themselves, he that humbleth himself shall be exalted.

These remarks apply to Christ's faithful ministers and to them only. Their character in this discourse is drawn from the gospel. There are preaches to whom the above described character will not apply. May the Lord increase the number of his faithful ministers and hedge up the way of such as run before they are sent.

IRA ALLEN.

### COMMUNICATIONS.

For the Christian Luminary.

BR. HENDER.—I have just returned from General meeting at Hardwick, and have set myself down for a few minutes to inform my Brethren of the result. It was glorious! It was soul cheering! It was sin killing.

The meeting commenced Saturday the 21st ult. at ten o'clock A. M., in the spirit of God, and continued to rise until Sunday at the close of the evening meeting. Meetings were held in different parts of the town on Saturday evening, which were productive of good. At one, three souls professed to find peace in believing; at another six or eight came forward; kneeled, and requested prayers. At a third, the power of God was felt in the hearts of his children, causing them to rejoice.

Sunday the 22nd ult., after prayer meeting in the morning, two interesting discourses were delivered, and the Lord's supper administered. While around the table of the Lord, the children's hearts were made glad, and some of them could shout aloud for joy.—Meetings were held again in the evening, which were attended with the blessing of God. On the whole, I think this was the best General meeting I ever attended.

A meeting was appointed to day for baptizing: it was thought four or five would go forward.—The prospect is quite encouraging in Hardwick.

A. STEVENS.

Stou Sept. 23rd, 1833.

For the Christian Luminary.

An account of a campmeeting held in Enosburgh Vt. Sept. 5, 6, 7, & 8, 1833.

On the first day appointed for the commencement of this meeting, but few attended, and the preparations were not quite so good as we could wish, though a few tents were erected, and religious worship attended with the blessing of God. Friday the congregation increased both in preachers & hearers. The preaching appeared to be attended with divine authority; the old saints rejoiced, backsliders mourned and sinners were pricked in the heart. Saturday the congregation increased, while the interest and spirit of the meeting seemed rapidly to flame in the hearts of the disciples. The preaching during the day, was calculated to comfort the lovers of Zion, while it alarmed the deserters of Je-

sus Christ and seemed to awaken the careless and impenitent sinners. In the evening the tents were crowded with mourners, while prayer and supplication was offered to God in their behalf. Sunday morning a very large assembly met, and a discourse delivered by sister Green to the satisfaction of many, and it is to be hoped that many has, and will believe for the saying of the woman. In the afternoon, a discourse was delivered by Br. I. R. Pettingill, which was attended with the divine energy, of the holy Ghost. After the close of the discourse, an invitation was given for mourners to come forward for prayers. In a short time the stand was surrounded with mourners. Numbers were brought to rejoice in God, before they left Mercies altar. Prayers were continued until evening, when the tents were filled with mourners, while others were engaged in prayer in their behalf. Here glory to God, the youth came trembling to Christ; some being so heavily pressed with a sense of their condition that they fell as it were helpless into the arms of their friends; and the cry was extorted from saints and sinners, God be merciful to sinners. Here glory to God, sinners came mourning and returned shouting the praise of the living God. Thus for hours, nothing was heard but the groans and agonies of the wounded, while the sweet harmonious celestial songs of the delivered echoed and reechoed through a fine grove of young trees which thickly spread their branches over the congregation, while it appeared that the Angels of the Lord encamped around the saints. The number which have found peace, are known only to the great deliverer of souls, and thanks to God, in eternity it will be said, this man or that woman was born there: Monday morning the closing part of this meeting was gloriously solemn; the awful presence was evidently felt throughout the assembly. Those that had not felt but little before now, burst into floods of penitential tears; the saints rejoiced exceedingly, the young converts exulted in the wonders of redeeming love. As we were about to take our leave of each other, the congregation formed into a circle, and passed around the campground singing the praise of Immanuel; the preachers being forward, passed through the aisle between the stand, giving the congregation a pass, and shaking hands with them as they passed. Here I

witnessed the most solemn season I have ever before witnessed. Tears gushed from the eyes of saints and sinners, while bidding each other farewell perhaps to meet no more here below. Oh may God bless and save that weeping assembly. This was the first campmeeting I ever attended, and I can say to the praise of God, may prejudices and delicacies with regard to campmeetings have fled away. Good order and decorum graced the meeting throughout; and the good inhabitants of Enosburgh and the adjoining towns, have merited respect and esteem for their candour and good attention during the meeting. Officers, statutes, and law books of men was not named to govern the meeting; but heaven seemed to overrule; and solemnity graced almost every countenance.

The christian cause in this place seems to be flourishing. The Church, though small, seems to be one of God's own planting. Br. I. R. Pettingill tarried with the Brethren in this place during the week, while I journeyed to the North on a visit to Canada, and attended meetings in Broom and Dunham. I can but observe the exercise of the meeting in the latter place, the congregation was made up of different orders. I spoke from a text of Scripture found in the Acts xi, 26. "And the disciples were called Christians at Antioch." I noticed 1st, the many fictitious and spurious names people professing Christianity had taken upon themselves, and the name christian as being of divine appointment.

3d. The thing signified by the name, and while I declared against all sectarian names, the Baptist Preacher which was present, in making the concluding prayer, witnessed to it all.

On Thursday at one o'clock, met with a congregation in Sutton, where one of the subjects of the revival at campmeeting, followed Christ in the ordinance of Baptism. In the evening Preached to a few in Richford. Friday met with Br. Pettingill in Enosburgh where business moved in ancient order; when those that received his word were baptised, added &c. five young Females followed Christ down the banks of Jordan, were buried with him in Baptism, and came out praising God.

May God spread this glorious work until the hearts of his people are filled with perfect love, and the world with the knowledge of God.



From the Christian Herald.

*Letter from Elder Bennet Palmer.*

Brother Foster,—I have perused with some satisfaction, your *Christian Herald*, and have concluded to become a subscriber for it. I wish you to send them to me, beginning at the present number.

I have become acquainted with some few of the preachers and brethren, belonging to the New Hampshire conference, and find them generally striving for christian liberty, and manifesting that brotherly love, which becomes every disciple of Christ; and in some places, revivals have been witnessed.—In this place the state of religion is rather low; however, I have had the privilege of baptizing about thirty within a little more than a year past, and about the same number have been added to the church; two or three more waiting an opportunity. There is at present, a prospect of good in some of the adjoining towns, while some of the youth are awakened, and a number are dissatisfied with a few drops of water, which they have received on the forehead, and are willing to come out and acknowledge by their practice, that immersion is the only scriptural mode of baptism.—The greatest opposition we meet with, is from secterians, who appear more anxious for their creeds, than for the gospel truth; yet so long as the heralds of the cross stand fast in the liberty and proclaim a free and unadulterated gospel, so long will gospel liberty and primitive practices prevail.

Your brother in Christ, B. PALMER.

From the Christian Herald.

*A man's being persecuted no proof of his piety.*

It has been supposed by some, that it was a decisive proof of their possessing correct views, of the gospel of Christ, whenever they were persecuted, by others who differ from them, in their religious principles.

This I suppose they infer, from the patience of the apostles under their accumulated sufferings; from which is derived an impressive proof of the strength of their faith, the order of their love, piety and zeal; and also of the true *Christian Religion*. But this inference may not be just.

I suppose the situation of Christians at present, is somewhat different from what it was once; the rights of conscience being now secured in this country. The profession of religion is honorable. I do not say that the Godly in Christ Jesus are not persecuted, but I think it is

not an essential proof of vital piety.—St. Paul says, though I give my body to be burned, and have not charity, it profiteth me nothing, which supposes a man may give his body, to be burned, and yet not possess that love, which is essential to the character of a *Christian*. Hypocrites are as often persecuted, as real christians. Generally, it is not for the doctrine of the gospel, or for their virtues that men are persecuted; but for their errors, imprudences, censoriousness, and conduct contrary to their profession.—And if they suffer these things, it is not for righteousness sake. Was it, the severe suffering of the apostles in the cause of christianity, which gave these bright evidences of the truth of grace in their hearts? Was it not the temper and disposition, which they exhibited under their trials, and the virtue, which these called into exercise, that shone with such resplendent lustre around them? Have not the wicked as well as the righteous borne persecution, but very different dispositions? Does it prove the truth of doctrines, that men are persecuted for their faith in, or profession of them? Does it not rather prove their firmness in belief of them and their imposture? May they not err, and suffer in the cause of error as well as truth? And should it be asked, what evidence the sufferings of the apostles are of the truth of the christian religion, may it not be replied that they afford the strongest proofs of sincerity of their faith? And was not their situation such, that they could not be deceived respecting those facts, by which the truth of christianity is established beyond a reasonable doubt? Did they not know whether Jesus Christ wrought miracles, healed the sick, gave sight to the blind, and raised the dead; whether they could perform these miracles by a power derived from him, and whether he was crucified, and rose again agreeably to his own prediction? Were not these things objects of their senses and so numerous that it is impossible, for them to be deceived respecting them? Was not their continuing to assert them, and sealing their testimony with their blood, an undoubted evidence of their truth; and consequently of the christian religion? O happy theme, may it be sung by all, embraced by all, that all may be able to praise God, on the highest key, through the boundless ages of eternity.

**FRIENDSHIP.**

From the Christian Herald

**THE DUTY OF PREACHERS.**

By the term preachers here, I mean to embrace all who are called of God to labour in word and doctrine, to proclaim publicly the glorious gospel of God.

1st, It is their duty to "preach the word," the unadulterated word of God, there should be no mixture of carnal reasoning and vain philosophy, all the arguments should be founded in revelation.

The ministers of Christ are commanded to preach Christ, not Seneca; Christ and him crucified is what they are to know among the people; not Westley nor Whitefield, nor any other person. For preachers to be doating about their belonging to this sect, and that this or that man was the founder of their denomination, is a pretty certain sign that they have drank at least one draft of the waters of death, and if they are not very careful they will die with that worst of all \*\*\* disorders (Bigotry!) How stale to every enlightened well informed mind, are those men's discourses who are continually telling about their beloved connexion; "their illustrious builders; their 'head men,' &c. &c.—how insipid, alas! for them. O! the imbecility of frail man; may we not inquire who hath required this at your hand? Whose example do you imitate? And whose spirit do you possess? Not that of an holy apostle, when he utters, "Christ is all," and "we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake; publicly announcing Christ, that he is Lord of all, "head over all things to the church: that in all things he might have the preeminence." Let us brethren, be cautious about using words, and while one declares, "I am of Paul, another of Apollos, let us hold up Christ! "for other foundation can no man lay than that is laid, which is Jesus Christ;" preach the pure word of life, which will always feed the sheep and lambs of Christ, and leave a good impression on the minds of the unrenewed. There should be no glorying in men; nor men's names, nor measures, but as it is written, "let him that glorieth, glory in the Lord." Christ should be our centre, around him we should rally, upon him, we should confide, aided by his power, we should fearlessly declare all the counsel of God, whether men hear or forbear. I close as I began; it is their duty to "preach the word." B.

**CHRISTIAN PERFECTION.**

There is no precept in the gospel of our blessed Saviour, delivered more positively than this,—"Be ye perfect." Absolute perfection, in the strictest sense of the word, is an essential attribute of God alone. Perfection in any created being must mean the highest degree of excellence which that being is capable of attaining. It must consist in the utmost exertion of those powers with which he has been endowed by his Maker, and in applying them all to the best purposes. But as the powers given to every different order of beings, and probably to every individual, are different, the degree of excellence which constitutes the perfection of every one, must also be different; and one who has exerted his little talents to the utmost, may be much nearer to perfection than another in appearance greatly superior to him in excellence, but who had talents to have made him much more



so, if he had employed them as he ought. Some good we can all do; and if we do all that is within our power, however little that power may be, we have performed our part, and may be as near perfection as those whose influence extends over kingdoms, and whose actions are felt and applauded by thousands. But then we must be sure that we do all we can, and exert to the utmost all those powers which God has given us; and this is a point in which we are very apt to deceive ourselves, and to shelter our ignorance under the pretence of inability. Let us, in whatever situation of life we may be placed, consider attentively how we may improve it to the greatest advantage; let us never be discouraged by any difficulty which may attend what we know to be our duty; for if we do our best, we are sure of an *all powerful assistance*; nor let us ever think any occasion too trifling for the exertion of our best endeavours, for it is by continually aiming at perfection in every instance, that we may attain to as great a degree of it as our present state will admit, and thus obey the precept of our blessed Saviour.—*Bowdler's Essays.*

## MORAL & RELIGIOUS.

### RELIGION.

"Bright as the morning star in radiance of the sun beams, cometh the seraph of immortality."

Religion, the child of heaven, wears an angelic smile, and is distinguished by all the graces of its divine original. Elevated and aspiring, yet winning & attractive, benevolent, courteous and condescending; her eyes shining with benignity, and all her motions composed & steady, are yet graceful and unassuming. Religion erects to her votaries a temple sacred to immortality. The good man dreads not death nor dissolution. Invited to heaven, and called to glory, he soars above this dim spot man calls earth, and is lost in the incomprehensible progression of eternity, that opens to his prospect. Religion is divine vigor in the soul, triumphing over the darkness of nature, and teaching us to acquiesce in the allotments of Providence. It is the image of God stamped upon human nature, refining its baseness, enriching its poverty, healing its maladies, and converting its very wants and miseries into abundance, happiness and glory. Without its divine treasure, man is poor indeed! Amidst opulence, how needy? amidst titles and honors, how ignoble and vain! in a palace how miserable! how contemptible on a throne!

True religion is the source of happi-

ness, the support of society, and the dying man's consolation. It is the guide to youth, and the stay of old age. It is the fairest flower that opens on earth, the sweetest incense that ascends to the skies.

### FATAL ACCIDENT.

A man named Alexander Bromley while in the act of stepping over the gearing which carried a circular saw, in Messrs. Pope and Granger's mill in the village of Keeseville N. Y., unfortunately slipped, and was caught by the toe of the left foot between two large iron cog-wheels which were turning with great velocity—and before his cries brought any of the other swyers to his assistance, his leg was drawn in between the cogs up to his body, when the wheels were stopped by the resistance of his body. It was found necessary to cut away the fixing of the wheels before he could be extricated. The bones of his leg were crushed into pieces, and the flesh was most shockingly mangled. This occurred on the morning of the 9th ult. He died about 5 o'clock the same day. Mr. B. was an honest and industrious citizen, and has left an affectionate wife and a numerous circle of friends and acquaintance to mourn his loss.—*Chrs. Bow*

### THE JEWS.

An important association is forming in Paris, at this moment, having for its object to hasten the emancipation of the Jews on all points of the globe. The association is to be divided into committees, and composed of citizens of all nations. Among the founders and members of the provisional committee are Gen. Lafayette, the Count de Lasteyrie, M. Npomucene Lemerrier, of the Academie Francaise, and Messrs. H. Carnot, Cremieux, Taschreau, Chatelain, Alph. Cerfberr. V. Lanjuinais, Ed. Thayer, Leon Halevy, Cassin, and several distinguished Poles, and the celebrated Fenimore Cooper, are members of the society.—*National Gazette.*

### DUELLING.

A letter from N. Orleans dated the 24th ult says:—"I have only time to inform you that this has been quite a day for duelling. Cha's M. Conrad killed J. W. Hunt; McCaleb wounded Leig, son of B. W. Leigh, in the arm and body; and A. Bosque and Margny

had a set-to with swords; both were badly hurt. Conrad and McCaleb came off without a wound." Dr. Hunt of Charleston acted as a second in two of the above duels.

The New Orleans Advertiser, of the 23d August, relates the following:—"Two Mexicans of the lower class had a dispute on Sunday last, and agreed to go out on the Bayou road and fight a duel with dirk-knives. They walked on for some time, one a little in advance of the other; when they had got about a mile from town the hindermost one called to the other to stop, as he thought they had got far enough; the other turned and told him he thought it was folly to fight for such trifles, and they had better settle the matter; he advanced to light a cigar from one which the other was smoking, and while in the act of lighting his cigar, stabbed the former in the abdomen and let out out his entrails. The wounded man was bro't to town, made his affidavit, indentified the murderer, and died on Monday evening."

*Vagrant Impostors.* Under this head the Westchester Herald gives the following facts; a general republication of which cannot be too thoroughly urged at the present juncture.

"There are a number of middle aged well dressed men who traverse the U. S. A. through and impose on the generosity of the public. They have printed petitions pasted on muslin, which state that they have been wrecked, and lost their all on a voyage from Europe to this country; others that they have been wrecked among the turks, and their families at this time held in slavery, and they wish to raise funds to purchase their liberty. They generally have the name of the captain with whom they were wrecked signed to the petition, and sometimes certified by a notary public to be true. They usually pretended to be ignorant of our language, although they will to some speak it well.

"The petitions are to be procured in New York, at fifty cents each! They have been pretising this imposition about thirty years; and it must be unquestionably the duty of every citizen to expose the imposters to the public that we may guard against them."

DIED, In this town on the 15th ult. Mr. Uriah Wilkins, a soldier of the Revolution, aged 86.

Also on the 20th ult. an Infant, son of Elias and Huldah Smith, aged 2 weeks.

In Morristown, Emily, daughter of John and Nancy Darling, —

Anger may look into the the breast of a wise man, but can only rest in the bosom of a fool.



## POETRY,

## THE VALLEY OF PRAYER.

BY ELDER RICHARD ELDRICH.

Oh yet ye sweet valley where oft I've been blest,  
The fire of devotion still glow in my breast;  
I long in your fragrance once more to roam,  
And faint in the rapturous thought of my home.

But while in this region I'm sent far away,  
With delight I remember where I used to pray:  
No earthly intrusion disturbed my prayer,  
And the power of reflection I always found there.

When down by your rivulet, I fell on my knees,  
And firmly by faith on the promises seiz'd;  
I saw from the height of the valley of prayer,  
My home in the heavens, and longed to be there.

Farewell loved spot, though I see you no more,  
There are far sweeter valleys on yonder bright shore;  
And when dearest Saviour, I've ceased from prayer,  
To praise thee in glory, I hope to be there.

[From the Edinburgh Literary Journal]

## PRAYER

Go when the morning shineth,  
Go when the moon is bright,  
Go when the eve declineth,  
Go in the hush of night;  
Go with pure mind and feeling,  
Fling earthly thoughts away,  
And in thy chamber kneeling,  
Do thou in secret pray.

Remember all who love thee,  
All who are loved by thee;  
Pray for those that hate thee,  
If any such there be;  
Then for thyself in meekness  
A blessing humbly claim,  
And link with each petition  
Thy great Redeemer's name.

Or if 't is e'er denied thee  
In solitude to pray,  
Should holy thoughts come o'er thee,  
When friends are round thy way;  
E'en then the silent breathing  
Of thy spirit raised above,  
Will reach his throne of glory,  
Who is Mercy, Truth and Love.

Oh! not a joy or blessing,  
With this we can compare,  
The power that he hath given us  
To pour our souls in prayer.  
Whene'er thou pin'st in sadness,  
Before his footstool fall,  
And remember in thy gladness,  
His grace who gave thee all.

## MISCELLANYOUS.

Episcopacy, Monarchy, Slavery, and Popery are all bottomed on the same *principal* in their several degrees—*whil power*, not being delegated by the people, is claimed to be the gift or grace of God, hence of heavenly birth and origin, and therefore of Divine authority, hence must be highly respected—as a *VIRTUE*!

Such doctrine must appear in its true shape and colour to a clear head and correct heart, as a *HOAX* upon mankind.

For *POWER*, exercised without a

RIGHT—by *assumption*, is, and must be considered an unjust, tyrannical act of usurpation?

Hence the Episcopal may, for distinction sake, be called *ROYALISTS*! And the opponents *REGICIDES*!

Hence, what six *foreigners*, in Baltimore, in conclave, matured in three days, when sixty American preachers were shut out, about 45 years ago, delegates, in the same town, are now meeting to rectify, and if possible, correct; to be purely *American*, and not *Babylonish*!

The term *EPISCOPAL* was viewed only as a simple name of distinction—same as Bob or Dick, to distinguish boys—but the idea, that it was *significant*, meaning clerical power, is a thing that was never dreamed of by most of her innocent members, thirty or 40 years ago.

But the monster is born, and a serpent is hatched, and how or where it will end, I know not.

No doubt but tens of thousands will be added to the Royal church, of tender minds and honest hearts. But *Babylon* must fall, and this will be more apparent after the *ascent* from the *abyss*—the *IMAGE* of the beast erected, and his worship set up with severe penalties, annexed for non-conformity. The *warning* given by the Angel on that subject, to mankind, not to conform, and such another dreadful threatening is not to be found in all the Bible. Compare chap. xiii. verse 11, with chap. xiv., the third angel's message.—*Lorenzo Dow*.

*New Era of Light and Love*.—We have, says the New-York Evangelist, been credibly informed that at the late meeting of the Connecticut Baptist Convention, at Lebanon, on the 11th June, one of the brethren proposed, 'that we open a correspondence with other denominations of Christians.' It was by a majority voted to lie on the table for the present. But the feeling which prompted the motion, does honour the Spirit of Christ who is the author. Such sentiments are beginning to show themselves; they will catch like fire in the woods, among generous souls and warm hearts, and in a few years we do not doubt of seeing the delegates interchanging Christian fellowship and counsel among all the evangelical denominations, affording a pledge that the peculiarities of each are held subordinate to the common

faith of ALL.—*N. Y. Messenger and Advocate*.

*The Holy Land*.—The Journal of Ibrahim Pacha towards the pilgrims at Jerusalem, and towards Christians generally, has been marked with the great toleration and kindness. He has seemed to take great delight in removing all the burdens under which they laboured. There is little doubt that under his administration the door for missionary exertions in Palestine and other parts of Syria, will be thrown wide open.

*Carroll*. I have lived, he said, to my 96th year. I have enjoyed continued health. I have been blessed with great wealth, prosperity, and most of the good things that the world can bestow—publick approbation, esteem, applause. But what I now look back upon with the greatest satisfaction to myself, is, that I have practised the duties of my religion.

On Thursday, between one and two o'clock, P M., Mrs. Newton, living at No. 559, Grand street, N. York, having occasion to leave her sitting room, left her two infant-twins, 12 months old, on a straw pillow near the fire, and locked the door. Soon after the inmates of another part of the house heard the cries of the infants and saw smoke issuing from the room. After knocking for admission they burst the door open, when they found the pillow on fire, and the children so much burnt that they died in the afternoon.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cahbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevons.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsun, N. H. Eld. L. Hemenway.  
Candia, " Eld. E. B. Rollins.  
Gilsun, " Eld. B. Palmer.  
Picramont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shfford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.



# CHRISTIAN LUMINARY:

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, VT. NOVEMBER 1833.

No. 2

## THE CHRISTIAN LUMINARY,

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

### CHAPTER 8th.

[Continued from page 2. Vol. 3.]

#### AN ADDRESS TO THE UNCONVERTED.

"What shall a man give in exchange for his soul?"—Unconverted friend, thy soul is worth more than thousands of worlds! Be wise for thyself, seek an interest in Christ and thou wilt gain a prize of infinite value. But if thy soul is lost, all is lost forever. No reprieve; no knowledge nor device in the grave whither thou goest. And as the tree falleth so it will lie. But Christ calleth thee, now he waits for thee to turn and live; now he invites and entreats thee, saying, "Come, for all things are now ready; whosoever will let him come and take of the waters of life freely." A fountain is open for all that will, to wash in and be clean. An all sufficient remedy, a free and full salvation "without money and without price;" the precious blood of Christ the son of God to redeem and cleanse from all the pollutions of sin: and shalt thou escape if thou neglect so great salvation? No, verily. He that believeth on the Son hath everlasting life and he that believeth not on the Son of God, shall not see life, but the wrath of God abideth on him. O sinner flee the wrath to come and lay hold on eternal life; seek the salvation of thy soul, and all shall be well with thee in this life and that which is to come: For godliness hath promise of the life that now is, and of that which is to come. Thou must be born again; by nature thou art a child of wrath, a slave to sin and satan; dead in trespasses and sins; wholly corrupt and unfit to relish spiritual things, untill the heart is changed. Consider thy dangerous condition, while an enemy to that God, in whose hands is thy breath, and on whom thou art continually dependant

for every blessing. The god of this world blinds thine eyes and holds his seat in thy heart, and is striving to lead the thus blinfold to eternal ruin. Devoid of peace, thy mind is as the troubled sea that cannot rest, whose waters cast up mire and dirt. Thou seekest rest and findest none, Because thou seekest it not aright, not where it may be found, Thou seekest happiness in that which eternal truth has pronounced, vanity and vexation of spirit. The fleeting honours, riches and pleasures of the world, which if presisted in will not only rob thee of all substantial happiness here, but procure thy everlasting misery and contempt. O precious souls be no longer deluded by the Devil, and blinded to thy awful condition while out of the Ark of safety. Choose this day whom ye will serve; awake thou that sleepest, and arise from spiritual death, call on your Saviour and he will give you life peace, durable happiness, substantial enjoyments, and eternal glory. O flee impending ruin: let the gathering storm alarm thee; examine thy foundation, by that word which cannot fail but will all be fulfilled. And thou wilt find thy feet on a slippery place, beneath while the fiery billows of justice are rolling. But now mercy kindly woos thee to her embraces, with arms wide open to receive and save thee from threatening justice. But that Saviour, who wept over Jerusalem, is crying turn turn, for why will ye die; he delighteth not in the death of the sinner but that they should turn and live. His bowels of compassion now yearn over the ungodly. He pleads with the Father to spare, spare, them another year. He calls by mercies and judgements; by the preaching of his servants; by the prayers, life, and godly exhortations of his children. The spirit attends the means of grace, to thy conscience; whispering thy condemnation, thy disease; and pointing thee also to the glorious remedy. All is done on the part of God that could be done. The finally impenitent will plead guilty, guilty, before him who was wounded, torn and slain to make the salvation of the whole fallen family possible. To every one that thirsteth, come ye to the waters, buy wine and milk without money and without price &c. Bread enough in our Father's House and to spare, and shall any one perish with hunger? O my friend, awake and call upon thy God! delay not to choose Jesus Christ for your portion, humble yourself, mourn for your sins which render you deserving of everlasting banishment. Adore and give glory to that God who is rich in mercy and who loved with great love, and withheld not

his dearly beloved son; who suffered in the extreme that we might live. O that all the world might know him, by an experimental knowledge. Surely would the earth then be a mountain of holiness, a dwelling place of Righteousness, and nothing would there be to offend.

How vain are all things here below, & yet Eternity bound creatures will endeavour to feed the mind on mere husks and dross, which instead of affording satisfaction, do but increase sorrow and vexation. Vainly strive to build upon a foundation that will as surely fail the soul and leave it in awful wretchedness and despair, as that the earth hereafter shall be dissolved and the works that are therein be burned up. Strong inconsistency, daring presumption, and base ingratitude, in despising and rejecting the only sure Foundation, which is laid in Zion, for men to build their hopes upon, lightly esteeming the only rock of Salvation; trampling under foot bleeding mercy and plunging headlong down ruins precipice. O may Heaven interpose and cut short the Prince of darkness, who is now seeking greedily whom he may devour. But O my friend the Saviour of mankind is stronger than the strong man armed, and will give thee grace to overcome this foul soul seeking Monster. For thee He died and led captivity captive and received gifts for the rebellious and now repent and believe and thy soul shall live. Delay no longer, thy life is but a uproar, the next moment may end your mortal existence, no promise. Now is the accepted time, and the day of salvation; be not presumptuous, the king of terrors has already perhaps received his commission to seize your breath, and to summons you to the bar of a holy offended God, in all your filth, and in all your shame, to give a reason why you have slighted his beloved Son, rejected the gospel, trampled under foot his dying love, his bleeding mercy, and come up hither without the wedding garment. Ah woe! woe! nothing to answer in defence, no escape where such a salvation has been dispensed such love, abused. A holy just God cannot but banish such vile transgressors from his blissful presence; for no unclean thing can ever enter the celestial glory above. None but those who are redeemed by the precious blood of the Lamb. No other name given under heaven whereby a fallen soul can be cleansed and made meet to stand in the presence of Jehovah acquitted. All things combine to influence and constrain thee to seek the religion of Christ: not only the work of redemption, but of that of creation and preservation. A merciful Creator has made thee a rational in-



telligent being capable of choosing or refusing; capable of enjoying through Christ his blessed presence here, and here after to dwell with the pure happy hosts above, and in his immediate presence without a veil. Ah yes my friend, for this express purpose, did God create thee and place thee here on his footstool, to glorify and serve, and enjoy him here and to all eternity. And O may you answer the glorious end for which you were designed. You desire happiness, O seek it now in the Great fountain and Source of enjoyment. With regard to the joys and sweetness of this life, how unwise to delay seeking that good which is lasting, Immortal food; which prepared for and does exactly satisfy and suit the relish of the soul immortal, which cannot be fed on things created, and which lightens every burden here; gives strength equal to our day, and indeed makes every bitter event sweet. How hard and thorny a journey has the person destitute of the favour and friendship of God, through this wilderness world. All a wild waste, a howling desert, infested with cruel foes; all its boasted good is but a mere empty show, its pleasures a gaudy trifle, its honours an empty sound that quickly dies away. Its riches perishing, and so uncertain as to make to themselves wings and flee away. And are there unsubstantial trifles worthy of claiming the affection, and of becoming the portion of the soul, that must exist interminable ages? O dreadful folly and madness to presume to make a God of that which is perishing with the using, and will soon only be fuel for the devouring flame. No wonder a character like this was called a fool in holy writ.

Concluded in our next.

For the Christian Luminary.

**RELIGION, What is it?**—Is it a dream? If it is, it is a pleasant one. It is a dream from which, I should never wish to awake. If on awaking, I was to behold not the glorious morn of the resurrection from death to immortality, but should see the existence of the human soul about to terminate in oblivion, or nonentity, and the blackness of eternal night gathering darkly over all those bright prospects which religion opens to man. If man is indeed mortal, it demonstrates the operation of infinite wisdom and goodness, in his creation, his being made capable of enjoying so happy a delusion, (if it be a delusion,) as that which religion spreads over the soul. Where is the man so much of a misanthrope, as to wish to awaken the christian from his happy dreams, to the desolate prospects of infidelity. If the boasted infidel has discovered the truth, as it regards man's being; it is a cheerless to my soul. And it would be my choice to serve the Lord and to enjoy the happy deception arising from such a service, and my state at death can certainly be no worse for it. But I do not believe that man would have been possessed of such a constitutional nature,

as to fit him for such high enjoyment in religion, if religion is mere shadow. The admirable adaption of the christianity to the wants and circumstances of mankind; its perfect correspondence to our feelings, and the witness which the spirit of God brings to the praying soul, all demonstrate, that it is based on eternal truth, and that it came down from heaven.

If it is not a shadow but a substance, in what does that substance consist? In that holy heart-felt happy feeling, which arises in the mind, from a sense of moral submission to the will of God, and from the exercise of that living faith, which enables us to put our trust in the Saviour, to feel that our redeemer lives, and that he is able to cleanse us from all sin, and which enables us to look forward to the prospect of a glorious immortality beyond the grave. It consists in that heaven-born enjoyment, which is found by communing with the Father of our spirits in humble and believing prayer. Such is the substance of vital religion, as it exists in the heart. But if it exists there, it is not there confined, but displays itself in the outward conduct, and throughout every feature of the character. Hence the rule of judgement, "By their fruits ye shall know them." It does not consist, and cannot exist in a cloak of outward morality. The heart as the root and fountain of every principle and every action, must be its seat, or it can exist no where about the man. It does not consist in a sorrowful countenance, nor in feigned tears; for this world has its sorrows, and hypocrisy has her tears. As it is a principle of celestial origin, it cannot be obtained from objects of this world, but must be sought from that fountain from which alone it emanates, the throne of the most High. And if it would be obtained it must be sought in the exercise of humble penitence for sin, and believing prayer. Though morality is not religion, yet it is the fruit of it. Where religion reigns it leads to the practice of virtuous conduct. It dictates principles, begets affections, and indeed forms the character of the whole man. If then religion is not a dream, but an eternal reality, it becomes us to beware, least we trifle with its sacred duties; how we live in the neglect of that, which alone can make us happy in time and eternity; how we procrastinate and put off the work of repentance, and thus expose ourselves to everlasting damnation. If we are destitute of this rich treasure, let us so seek that we may obtain: and if we already profess the religion of Christ, let us show our faith by our works.

J. M. S.

Plainfield N. H. Oct. 1833.

For the Christian Luminary.

#### THE DUTY OF PREACHERS.

A SORT SERMON.

Pat v. 1 2 3 4.—THE elders which are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the

glory that shall be revealed:

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples to the flock:

And when the chief shepherd ye shall appear shall receive a crown of glory that fadeth not away

It is with peculiar sensations that I take a view of the contrast there is between the gospel rule, for Preachers to observe, and the present conditions of the professed ministers of Christ. It may be considered by some as being unprofitable to the cause of christianity, to enter upon this subject as my mind may be led, but thus far it may be said that the truth has lost nothing by being proclaimed, although it may expose the crimes of even those who make a profession of christianity. Experience teaches us that the flock will imitate the shepherd, and whatever course he may take, they are ready to follow him. May we not say that the greatest cause of the low state of Zion at the present time is on the account of the preachers of the gospel deviating from the gospel rule, and the flock are following them. How many there are who profess to feed the flock of God, who administer more death than life, although they may stand in the desk and declare the truth and that which is calculated to nourish the saints of God, and at the same time will poison it with their example. Certain it is, that example speaks louder than precept, and what can be more contrary to Gospel, more baneful, more of an imposition upon community, than for any one to preach that to others which he himself will not obey, or condemn that in others which he practises himself. In vain might multitudes innumerable scatter themselves in all parts of the earth, and stand professedly as watchmen upon the walls of Zion, unless their faith was manifested by their works; it would only add to their condemnation, and I fear land them in perdition, and the blood of their hearers would be found in the skirts of their garments. That such things do exist at the present day, is to such a fact to be denied. Should anyone query upon this point, we will for a moment investigate the subject.

Is it not frequently the case that we hear them bearing public testimony against pride, and at the same time manifest a great share of it. Do we not hear them preaching that christians should be sober and at the same time, jesting and jking themselves. Again do we not hear according to the word of God, saying speak evil of no man when they are guilty of doing it, and now often do we hear them holding forth the necessity of faith and trusting in God for every blessing both spiritual and temporal, when they are so afraid to trust in Him, that they cannot undertake to preach without being assured of a certain sum, and then must commit a part or all of their discourse to memory, before they can declare it. Many other points might be alluded to, but the above are sufficient: but while such things exist in the ministry, no wonder that the cause of God lingers, and the spirit of anti-Christ is diffused through the whole system. I do not by any means accuse all the professed preachers of the gospel. Of the above there are many who are willing to lay down their lives, for the sake of Christ and his gospel, and who feel to raise a warning voice against this alarming evil, and such feel the assurance of receiving a crown of life that fadeth not away; and O may God multiply the number of such whose lives may correspond with their profession, and who, instead of going about complaining of their hardships, may preach a pure gospel, and live according to it; and rather than condemn their Brethren, be ensamples to the flock. This is the earnest desire of a well wisher to PRIMITIVE Christianity.

ZEALOTES.

CHESHIRE COUNTY, N. H.

To be continued.

From the Christian Herald

*An hour in secret Meditation.*—Nothing can afford the mind such an intellectual feast, and occasion such a flow of soul, as secret meditation, when the



world is shut out, and communion with our God takes place. It is then we may commune with our own hearts, and we shall feel that we have come to munt Zion, the heavenly Jerusalem, and to innumerable company of saints made perfect. It is then our imperfections come up to judgement, and receive sentence, and in the light of life we are led to pronounce righteous judgement.

It was in one of these seasons of meditation, that we were led into some discovery of the state of some societies and preachers, who in the early ages of their societies when the candle of the Lord shone round them, were ready to every good word and work. "When Ephraim was a child the Lord loved him, but when he offended in Baal he died." So it has been with many; when they were willing to be as a weaned child, and desire to know nothing but Christ and him crucified; when they were willing to be taught of God and led by his spirit—when they could enforce the necessity of being led by the spirit, to know our duty, and impress the necessity of obedience; it was then that they were blessed, not only with God's approbation, but with a manifestation of his approbation in blessing their labours, to the awakening of souls. But is not the scene changed in some instances; and where the primitive doctrine of spirituality was taught and enforced, is this not the last thing to be noticed, or scarcely noticed at all, or if noticed subverted or opposed.—What is the consequence? Where reformatations were frequent, it is a stranger Where the saints were engaged, they are lukewarm! Where they were ready to every good word and work, they are complaining of their leanness and coldness. Where is the fault? at worse door does the sin rest?

In secret meditation, things may be brought to their true light, and in this light we may discover the only remedy.

## CHRISTIAN LUMINARY.

STOW NUMBERVE 1833.

We offer the following reflections as a tribute of respect, due to the memory of our beloved sister Sabrina Lamson, who has of late fallen a Martyr, as it were, in the service of God.

How sweet the recollection of youthful scenes and former acquaintances. Although the reflection seems to be mingled with a degree of sorrow and gloom, yet it is cheered with the remembrance

of happy days, while employed in the service of God. But alas, those seasons have gone by. At times we fancy ourselves within the walls of a fathers house, or at places of public worship, surrounded with a group of friends and acquaintance, in the exercise of devotion and prayer to almighty God. But the rapid succession of time bears all its sons away. We of late visited the place of our nativity, but how visible the change. Unlooked for revolutions have taken place within a few years. Many whose society we have enjoyed, and mingled with in the service of God, are no more. The remembrance of their devotedness and christian examples, is an admonition which cannot be resisted. Others have removed to different parts of the country; though some few, like Job, remain to tell the tale. Among those now slumbering in the silent tomb, is our much lamented and esteemed sister Sabrina Lamson. The church or particular branch of zion, to which our beloved sister has been associated, seem to be clad in mourning. A pillar has fallen!! We hope her mantle has fallen upon some other one. Many call to mind the season when the first church that was organized among the people, denominated Christian Brethren, in the town of Randolph. Among the few that composed this little band, was the subject of these reflections. The family from which she originated were a family of piety, respectability and wealth. Her aged father and mother have for many years, by their precepts and examples, demonstrated the truth of the christian religion. But her father is no more, he has gone to reap his reward. Her mother yet remains as a guide to the young generation. The admonitions and instructions of her parents, have undoubtedly been blessed to the good of their once afflicted, Sabrina, as well as many others of their acquaintance. Our readers are referred to her letter, addressed to a gentleman in Boston, published in our last, for further particulars relative to her experience.

Sister S. Lamson has probably sacrificed as much for the welfare of Zion, as any other of her sex. She was one of the first that covenanted with six or seven others, to walk in the ordinances of the Lord's house blameless. The enemies of this little Band were numerous, and their trials may better be imagined than expressed. She remained a firm and unshaken member of that society, until death. Some five or six years since, feeling a deep anxiety for the welfare of her fellows, she was constrained to leave all, and enter upon the duties and hardships of an Itinerant life. The labours of mind, for the salvation of her kindred, together with the fatigue and exposures of an Itinerant life, brought her to an early grave. But we trust she has finished the work which her heavenly Father gave her to do. Her memory is undoubtedly printed as with the pin of a diamond, upon the hearts of thousands who have listened to her warnings and instructions; and many who, under her labours have been awakened and brought to the knowledge of Christ, will, in the day of judgement rise up and call her blessed. Our beloved Brother and Sister

Winchester, together with your unworthy writer who were once members of the church to which she belonged, and many others are witnesses of many trials through which she has passed, and we may safely say, that in the midst of her trials and afflictions, she has manifested a christian resignation, perhaps unequalled by any of her sex. But alas her morning sun has set at noon, her lips are sealed in eternal silence: and though dead, she yet speaketh. We mourn not that she has paid the debt of nature and is now at rest, but for Zions loss!!

We forbear any further comments, as much has already been written.

## COMMUNICATIONS.

For the Christian Luminary.

BROTHER HENDEE.—I now sit down to communicate to my brethren, through the medium of the Luminary the glorious season, of revivals and refreshings from the presence of the Lord; which I have witnessed for a few weeks past, in various parts of God's heritage. After I left stow, I attended a General Meeting in Hardwick; the result of which was glorious. On monday following the General Meeting, ten followed Christ in the ordinance of baptism. Sunday evening, attended meeting in Barnet; five were converted, some reclaimed. Wednesday evening met with the people in Danville; found religion very low, and Mormonism spreading. Thursday, preached in Barnet, upon the subject of baptism; and one was baptized. Friday rode to Lyndon, and preached to a few in the evening. Saturday the General Meeting commenced, and closed Sunday evening. None of our traveling preachers were present but Br. Pettengill and myself, but we found the Lord was not confined to numbers, but where two or three are gathered in Christ's name he is in the midst. The meeting was attended with the blessing of God. The christian church in Lyndon is small but lovely, and in union, having salvation for Lulwarks. Trinitarian Bigotry has aimed its deadly blow at them, but to no effect. They appear to be on the rock. Monday evening preached at Danville north meetinghouse; found Mormonism prevailing, the love of many waxing cold, and some names, it is to be hoped which have not received the mark of the beast, nor defiled their garments. Tuesday evening preached again in barnet; found the converts happy, and that the Lord was returning the captivity of his people. Numbers have found Christ to be precious in Barnet. Br. Haskell is well engaged in the work. Wednesday rode to bath N. H. found Mormonism spreading and many saying, they should not become Christians until they found whether they had to go to Missouri or not. Thursday rode to Piermont, where the campmeeting was appointed to be holden: very few had assembled and the prospect was rather dark, though some felt like Nehemiah and his men determined to build the walls. In the evening prayer meeting, was attended with the blessing of God. Friday, and Saturday the congregation increased both in Preachers and hearers. After the close of the day, Saturday, the power of God rested down upon the people. At the evening prayer-meeting, the old saints were revived, backsliders reclaimed, and some few were converted. Sunday a very large assembly listened to hear the word of God. Near the close of the day, in consequence of the inclemency of the weather, the meeting in the grove broke up. In the evening we repaired to the school-house in the vicinity where the power of God appeared. Br. E. B. Rollins preached a very interesting



and awakening discourse, founded on the prophecy of Ezekiel. The words of the text were as follows: "Son of man can their dry bones live? Oh Lord God thou knowest. In this meeting dry bones moved, bone came to its bone with many. I think it excelled any meeting I ever attended before. the old saints praised God with a loud voice, while the young converts rejoiced in the wonders of redeeming love. The meeting continued until a late hour. On Monday the preachers left town and returned to their several districts. In the evening I attended meeting in the north part of the town. In family prayers, after meeting one found peace in believing. Tuesday preached again in the south part of town; one young female confessed Christ for the first time, and declared that the one half never was told her. Wednesday rode to Plainfield, found iniquity abounding. Thursday arrived at Marlow, much out of health. While journeying in pain and distress, what joy to see sinners converted. Friday afternoon met with a number of preachers and brethren at the meetinghouse, Jesus appeared and breathed peace to the hearts of his disciples. Saturday and Sunday the meeting was attended with the blessings of God. On Sabbath, five young females presented themselves as candidates to join the church, and were unanimously received. At the close of the exercise eighty or ninety communicants came around the table of the Lord, and enjoyed sweet communion with Christ and with one another. In the evening the meeting was interesting and glorious. At the close, some of the youth came for prayer, and others acknowledged they felt as though they ought to have done likewise. Oh, may God bless and love the dear youth of Marlow. Monday morning parted in tears with the aged and youth. The good brethren and friends of Marlow remember that Preachers are on expence while traveling, and contribute to relieve their wants. If others would do likewise, Preachers and their beasts would not so often have to fast for want of food. In the evening I Preached to a few on Plainfield plains. Many of the youth and children appeared as though they had ran wild in the forest, and had very recently been caught, and that was the first meeting they had attended. Oh how many parents will be found in the day of judgement with the blood of their tender offspring in the skirts of their garment, and their children saying, parents why did you not warn us of this awful day? Parents beware! Tuesday evening enjoyed a glorious season while preaching the gospel to the people again in Piermont. The converts praised God with a loud voice. Wednesday rode to Danville: Thursday evening Preached to a very attentive assembly in Hardwick, found some which I left a few weeks since, mourning and in tears, happy in hope of immortality and eternal life. None but such as have experienced it knows the feelings of the humble Minister Christ, when he loves the sinners weeping for their sins; also when he returns and finds them happy praising God. Friday attended meeting in the same place, and a female belonging to the congregational church came forward and requested baptism, and in company with four young converts followed Christ, (not to the deacons seat, by the side of a basin to be sprinkled, nor near the stream to be poured,) but down into the water and were buried

with Christ in baptism; came up out of the water praising God. Friday, Saturday and Sunday, attended General meeting in Elmore which was attended with the divine blessing of God. It is to be hoped, bread was cast upon the water which will be received after many days. It is rejoicing to see a coming out from the world amongst both preachers and brethren. I think I can say, the last eight or ten weeks which have past, have been the best days of my life. Oh may God hasten the happy day when all nations shall call him blessed.

G. H. SWEET.

Hydepark October. 1833

#### For the Christian Luminary.

DEAR BROTHER: I have the happy intelligence to communicate to you, that God is carrying on his work in Danville. It is impossible, for me to relate to you my feelings, for the people in Danville, previous to the out pouring of God's Spirit. But the ancient prayer, was my only prayer, viz. Oh Lord spare thy people, and give not thy heritage to reproach. But at last the vision has come, and God has appeared for our deliverance. Glory to his name. A number of young converts are rejoicing in the Lord. I have baptized a number and there are more waiting for the opportunity, and the work is still going on. Oh may the Lord carry on his work until all shall become acquainted with the Lord Jesus Christ.

For the work in Danville moves through a flood of trinitarian opposition notwithstanding all this the doctrine of the Son of God stands and the gates of hell cannot prevail against it.

JERA HASKELL.

P. S: Mr. Sprague, the Methodist Preacher, in Barnett, while endeavouring to defend the doctrine of the Trinity, did declare, that if "Jesus Christ is not the Eternal God, I must be damned, and I will be damned!"

JERA HASKELL.

Danville Nov. 1, 1833.

ASTONISHING!!! Circumstances are daily transpiring which convince us more and more of the fallibility of man. We have heretofore been somewhat opposed to the doctrine of TOTAL depravity, but the above Postscript is the strongest evidence of it we have ever before seen. If we may be permitted to judge, it is our opinion that such statements border hard upon Blasphemy in the sight of God. We should be very unwilling to hazard such statements, especially before a public congregation—we should fear the result. Such statements are revolting, even to human nature, and no man of candor would dare presume them. Did the Apostles set an example of this kind? or does the Bible any where warrant such heaven-daring statements; we say heaven-daring: for how could we call it other wise to hear a man say "I must be damned and I will be damned, if Jesus Christ is not the eternal God". It is with difficulty that we give credit to such statements, as proceeding from the lips of Mr S; but evidence is such that we are forced to believe it: we leave the candid to judge whether such things are christian-like.

From the Christian Herald.

Extract of a letter from Nancy Towle, dated Montreal, Aug. 31, 1833.

My mind being drawn to visit Canada, consequently the first of July, I sat out for Albany:—tarried two days;

next to Troy, spoke in Primitive Methodist chapel, from thence to Schenectady, by stage; took the canal-boat and reached Geneva, staid there three days, held three meetings and came on to Gallaway, spoke in a large school house, next day to Genessee to see the dumb magistrate, mentioned in my book; him I found very joyful in the Lord, and so glad to see me as he could not express but by weeping. He had united with the Presbyterians church, and his faith in God unshaken but could walk or talk little—though could read considerably. He had the letters I wrote him, in a table draw at his side, which he took out, and every day or two, clapped his hands and shouted, &c. had handled them over so much, that they had been written over two or three times: and the first worn out copy kept as carefully as gold dust.—

He had never seen me before, since his conversion; as happy and apparently as innocent as a little babe. I left him after preaching once in the Methodist chapel; came to Buffalo spoke in the Methodist and Mariners chapels four times in as many days: saw some turning to God. Then went to the Falls of Niagara, by steamboat, by stage to Buffalo. I descended alone, down the frightful step; and spent four hours alone gazing at the beautiful rainbow which appeared, as dazzling as the sun at my feet; and the great falling flood at its side. I went round to look in behind the great sheet of water within two yards, the sprays prevented me, so I drew back: tarried at the inn one night; came next day by stage to Fort George U. Canada.—Spoke once at an inn; where two British officers treated me with great attention, bought each a book of my writing.

I went to see the lofty monument of General Brock, who fell by the Americans at the battle of Queens'ton, one of the officers was in that battle; he said that the whole British army wept that day. I went inside, had three of my cards nailed up there, as also at the taverns, at the Falls and elsewhere. I came from thence by steamboat to York, spoke there in Episcopal and Primitive Methodist chapels, a revival broke out, and some scores came forward for prayers at both places, many found the Lord, and praised Him with a loud voice; I tarried a week, held six meetings, could hardly get away from them. One En-



glish lady wished to come with me, to preach the Gospel. From thence by steamboat to Prescott, put in there to wait for a boat, I went ashore gained permission to speak in the Methodist chapel, went round and notified the people and got a crowded house, spoke two hours, took the boat and before morning was many miles off. Here they plead hard for my stay. Next day, by stage and water, I reached this city. Here I had hard work to get the ground, but I offered to hire a house, light it &c. so obtained a small place where a congregational man preached; I spoke five or six nights in succession, and some scores have been forward to be prayed for, a number grey headed men and women. I tarried a week and, went to Quebec by steam-boat, there I staid four days, spoke in two Wesleyan Methodist chapels. They notified from the press, came out, of every description. The infidel J. B. British officers, R. Catholics, &c. &c. All was solemn as death! A sea captain was there who had heard me preach in Liverpool, England. After preaching I was under way for this city again where I now am. I have found here a lady from the states, born in Providence, R. I. Miss McLane, who has become my instructress in the French nation. This is the work of the Lord, and marvelous in my eyes!—But I have something more awful, and yet joyful. On coming to this city, the court was sitting and a young man tried, and sentenced to die, for the murder of his wife. I heard of it, & got a young woman of piety to bear me company; in perhaps, less than one hour, I was in prison. Though no other protestant had visited him we providentially got admission of the frightful jailor, we passed a dozen, huge, iron doors, down a back way into the cells underground, the young woman though very courageous, drew back and said I am afraid; enough I confess to make the stoutest heart shudder, but as to pull some precious soul from instant ruin I hurried her forward, and bade her not fear; the door at length opened on a young gentleman in heavy chains, very beautiful to look upon, and on beginning conversation, he was one of my own countrymen.—How did my bosom heave! He was born in Albany, N. Y. Adolphus Dewey, son of Dr. Dewey. He was backward to converse at first, but we both prayed, if ever in earnest, it was then. I felt the glory of God

there, and it was a heavenly place indeed to us both. he wept very freely, I intreated he should pray for himself; he said he had been brought up in the R. Catholic order and could not in English. He arose from his knees, and said I am happy! I long to be gone! It is just, said he, that I should die, I am willing to suffer I deserve it for my crimes, I have nothing to fear, God has pardoned my sins! Two days subsequent, we went again, prayed with him, and conversed an hour or two; as I bade him farewell, I asked, if I saw him no more, what I should say to all that enquired? tell them said he, I am happy as a king. I strove in every way to shake his faith in God, lest his happiness should be ill-founded, but after all, he turned his eyes to God, and with humble solemn joy he said, 'I am as happy as a king!' I asked of him if I saw him no more, as he was to be executed in six days, and I was going to Quebec, if he would not leave me a line or two at least upon a blank leaf of my book, I had left one of my books, how his faith held out. How was I surprised on going to the window of his cell, for I reached in time to see him dying on the scaffold, to see my book carefully folded in a clean sheet, and my name upon the outside. I burst into tears! On opening it, I found he had written me nine pages, though in French, it is now at the printers, it will be out day after to morrow, both in French and English, 1000 copies. I shall add some remarks on his death, as none other but Catholics saw him. On the scaffold, he spoke a long time to thousands in a manner that surprised the whole. Manifested not the least fear of trembling. I prayed with every breath that his faith might be firm, and he might have much to say, my desire was all fulfilled. He spoke in French.—He was 22 years of age, his wife 19, had been married three months, they both of the first rank, but he became jealous &c. &c.

NANCY TOWLE.

### MISCELLANEOUS.

#### GOOD OLD AGE.

Ah, friend said I to one who was slowly passing by, and whose silvered locks and feeble step foretold he was near his journey's end. You have arrived at a 'good old age' 'Yes child,' replied the venerable man 'I suppose I am near the end of my earthly pilgrimage; a few more risings and settings of the sun, and I shall need no more service from these tottering limbs. But blessed be God, I have in view a better world.' 'And oh,' continued he, 'the

hope of glory, immortal beyond the grave, is all that sustains this shattered, this feeble frame. I have outlived every hope save that of heaven; the world has no charms for me; and why since I am only a burden to myself and to others, should I desire to live?'

But, my kind sir, said I, have you not friends and relatives who delight to administer to you, or wants, and render you comfortable in your declining years? 'Ah, my child' said the venerable old man 'my relatives are all gone, I am alone in this dreary world; yonder said he, pointing to the parish poor house, is my home, and has been ever since these palsied hands have refused to perform their accustomed labour—but thanks to my God, I shall not long need to be sheltered and fed by the hand of charity. Soon I trust I shall be made welcome to those mansions prepared by the Redeemer, and feast upon angel's food.' Thus saying, he resumed his staff, to make for his homely shelter, I bade him God speed on his journey to glory, with a promise to see him again.

As I took his trembling hand to bid him farewell tears of gratitude and joy streamed from my eyes that life and immortality had been brought to light by the Gospel. That the hope of another and far better world, cheers and gladdens the souls of believers, and enables the children of affliction and sorrow to hope in God,—to look forward by the eye of faith to Canaan's happy shore, where friends who have long been separated, shall meet to part no more; and old age, poverty, sickness and death can never come.—Rob me of my property, my friends, yea all my earthly comforts, but leave me the hope of that better world,—

'Where I shall bathe my weary soul,  
In seas of heavenly rest;  
And not aware of trouble roll  
Across my peaceful breast.'

[Universalist.]

#### DO YOU PRAY IN SECRET?

Attention to secret prayer is one of the strongest evidences of spiritual life. Other duties may be performed to be seen of men, but closet devotion can be induced by no such motive. It is a private transaction between God and the soul, to which the church and the world are strangers. It may be neglected without incurring censure from any being, but one, and probably is neglected by all who are more anxious to maintain a standing before man than God. Reader, is this your character? Do you join in social prayer, and yet habitually neglect your closet? Is not this hypocrisy with a witness? What would you think of a neighbour who would converse with you in a most familiar manner in public, but would never speak to you in private? What does God—what do angels think of your pretended friendship displayed in the congregation, when you are for weeks and months without praying in secret?

If you would measure with a high standard of personal piety, pray in secret. Without frequent meditation and self examination, your imperfections will remain unperceived. This cannot be done in a promiscuous crowd. It requires retirement from the world. While connected with the multitude, you may suppose yourself to be in possession of excellences which you only feel by sympathy. By retiring and exposing your naked breast before God, and entering into the secret recesses of your heart, you may find yourself entirely destitute of them. Only by such private reckonings with the heart can its errors be detected.

Without secret prayer we have but little hope that you will derive benefit from public ordinances. Your closet is the place for meditation, without which, hearing of the word will be vain; it will neither affect the heart nor amend the life. This requires the truth to be pondered and brought home. Effects of a momentary character, may be produced in the congregation, but unless you retreat from the world, and record on your mind what you by serious meditation, the impression will pass away like the early dew. If you would "grow in grace," attend to secret prayer.—Backsliding often commences at the closet door. First secret prayer is performed in a careless manner, then attended to irregularly, then perhaps neglected altogether.



For the Christian Luminary.

## THE RAVAGES OF TIME.

The mutability of all things earthly, is one of the plainest facts taught by nature. Change and decay are inscribed on every object around us. One day, we see the fields covered with the flowery herbage of summer; the next, as it were, they are wrapped in gloom of autumn, or the desolation of winter. Though the trees of the forest continue to grow in strength and stature for years; yet they are at length, leveled with the ground and crumbled to dust. Even the eternal rocks, if Geology teaches truth, are subject to slow but certain decay.

As it is with the vegetable, so it is with the animal kingdom. The brutes live and die. Man is born, and fills up a few years of life, and then is not. Like man, perishes the institutions of man. We cannot but see the folly of those, who ascribe immutability to these. The finest productions of human skill survive at least, but a few ages, ere they perish; leaving behind them no traces, that themselves or authors ever existed.

Ancient Troy thought her proud traces were to be the wonder of succeeding ages, but her name lives only in song. Ancient Babylon, with her impregnable walls, her brazen gates, her hanging gardens, and all her magnificent glories, expected long to remain the seat of Chaldean kings, and to be reckoned among the wonders of the world; but she has passed away; and the place, where she stood, is scarcely known.

Egypt is changed, from being the seat of learning and civilization and the garden of agriculture, to a barbarous and deserted land.—The cities of ancient Greece are demolished, and Rome is decaying. In view of these facts, we are led to infer that the great cities of Europe and America, which, at present, glitter in magnificence and splendour, may one day be turned to heaps of ruin, among which, reptiles and wild beasts will find an abode. Indeed it is only the promise of the gospel, that christianity shall go on extending its influence, till the whole world shall be civilized and subdued, that can save us from this melancholy conclusion. In view of this universal wreck of nature, our minds might be excited with uneasiness, were it not for the prospects of a better world, which the gospel opens to us.

In that new heaven and new earth wherein dwelleth righteousness, which the christian expects one day to inhabit, change is never known. So the christian while he sees the objects around him passing to destruction, by the ravages of time, and contemplates that period in prophecy, when the heavens shall depart as a scroll, when it is rolled together, and the material universe shall be dissolved by fire; can look for a kingdom which is abiding, where joys are substantial, whose beauties are unfading, and whose glories are eternal.

J. M. S.

For the Christian Luminary.

## JOHNSON REVIVAL.

It is with joy that I sit down to detail the most prominent features of this glorious work of God. The way which the Almighty chooses to commence his work of reformation, is in his church militant, the house of God; as well as his judgements. But it was not so in Johnson! Professors of religion were generally cold and formal, while darkness seemed to brood their minds and veil the happy prospect from their view. While in this condition the Lord came suddenly to his temple; and amid the stillness of this moral gloom was heard the sob of the penitent mourner, and soon the anxious cry 'what shall I do to be saved'. It pierced the hearts of Christians, and entered into the ears of the Lord of Sabaoth. They began to awake, astonished that they so long slept, when two in the bloom and activity of life, were hopefully converted to God. This was near the 20th of last July. This was the dawn of spiritual day. Birds began to sing, and the sound of the turtle was heard in our land. Light increased and the work went on, conversions multiplied, and the stout-hearted bowed in tears at the shrine of bleeding mercy and arose saying, ('draw near all ye that fear the Lord and I will tell what he has done for my soul &c'). Doubtless there was joy in heaven over those sinners that repented; Saints on earth shouted aloud for joy. Glory to God, "O Praise God for his goodness, and for his wonderful works to the children of men."

Meetings were held in different parts of the town, and the spirit of God continued its operation. Professed christians of all denominations became filled with anxiety, for the salvation of the souls of their friends and neighbours, and warned them day and night to prepare to meet their God. While party names and minor principles were but with a few exceptions in the love of God and the soul. To those who acted contrary to this, I have only to say they alone will have to bear it. And I hope they will repent and seek that God Who is love, so shall they love his children, and the souls of men. The warning voice of the young convert was heard exhorting and reproving their mates and companions to become reconciled to God. May they continue to be faithful. The work has continued in a greater or less degree up to the present. We judge that upwards of forty have become hopeful converts to christianity, while a number of others have been reclaimed from lukewarmness, and a far country to serve God in newness of life. What hath God wrought! To Him be all the glory.

This revival has been particularly distinguished by deep fore-thought, and a manifest and firm decision of character. No blinded zeal, or headlong steps which I have noticed, have been taken by its subjects. But convictions have been deep and pungent, and conversions sound and clear. Though I believe God is in the tempest, yet he is also in the still voice. "How unsearchable are his judgments and his ways past finding out."

The youth from the age of ten, up to young men and women of the age 25, have been particularly benefited by this outpouring of the spirit; though a few of the aged have shared. How clearly may we be convinced that youth is the time to remember our Creator. How very few comparatively who have become deeply rooted in sin, in old age have a part in any reformation. It is frequently urged by opposers of christianity, that the weak and ignorant are its general subjects. But as the worship of our Creator is guided by infinite reason, so every rational man, governed by his rationality becomes a christian. Some of the most intelligent have in this town, as they have in all parts and ages of the world, now the additional light of the spirit of truth. The height of true wisdom. The highest earthly pursuit is folly compared to this. May they increase in the knowledge of christ, "who of God is made unto us wisdom" &c. The principle means of promoting this revival; were the following, viz. Visiting from house to house. This was punctually attended to both by preachers and people. May the practice be adopted by others, and kept up by all. Practical godliness, explained and enforced. More souls methinks might be saved were disputed points in theology less dwelt upon. Union of feeling and effort among the several religious denominations. How mighty is

union! yea, it is convincing and it is strength. May God pity those, whether ministers or people, who sow discord by misrepresentation and slander. Prayer, that mighty engine has availed much for the conversion of souls in this town. I sincerely hope we shall all oft frequent the throne of grace. And may I meet these young disciples of Christ, with all the saints in the kingdom of heaven.

D. B. WATT.

Stow, Nov. 6 1833.

## A QUAKER SERMON.

It is said that the celebrated Dr. F—l, a Quaker Preacher, once appointed a meeting in England, to preach. As he was a man much respected, many attended. After setting a long time in silence, he arose and addressed the assembly in the following manner—"My friends, since I came to this place, one small word of three syllables has been passing my mind, which is this, *Orthodox*. After mentioning the word, he remained silent for some time, and then proceeded to say,—“And I have thought of another small word, of three syllables, which contains the meaning of the other word—that word is, *UPPERMOST*.” When he had uttered this, he sat down. The people sat for some time, hoping to hear more; but this was all he had for them, and they retired, not very well pleased at first, but after learning what the doctor meant, it was agreed that he had preached much in two words.

There is more contained in the Quaker's Sermon than people at first realize; his short sermon proves him a man of great understanding; for since the word *Orthodox* was invented, whatever doctrine has been *uppermost*, has been considered *Orthodox*. When the doctrine of the *Trinitarians* was *uppermost*, or established by law, it was considered the only *orthodox* doctrine in the world; but when the *Arian* or *Unitarian* doctrine was *Uppermost*, it became *orthodox*, and all were hereticks who did not believe it—When the doctrine of the *Catholics* was *uppermost* in England, it was *ortodox*; but when the doctrine of the *Episcopalians* reigned in its stead, that was *orthodox*;—When *Presbyterianism* waded to the throne through the blood of innocent men and women, and became the established doctrine of the kingdom, it was *orthodox*, and all was heresy beside; and so remained till the *Episcopal* doctrine was *uppermost*, which is now considered *orthodox* in that kingdom.

A FRAGMENT.—By Mrs. Winchester.

Look on the broad and glorious face of the sky, Oh Atheist! when sons are



there in their splendour, and numerous worlds wheel their ceaseless and eternal courses through the regions of infinite space, dost thou not there discover the hand of a superior power, pointing out their path-way, and upholding the structures of the august universe? Look, when clouds are there piled up in the awfulness of their grandeur, and the lightning rides forth on the car of destruction: Listen to the roll of thunder, and to the rush of the tempest, as he sweeps through the shuddering earth:—Seest thou no God there?—Hearest thou not the sound of his voice, and the rolling of his chariot wheels?

Look on the bosom of the ocean, when not a breath disturbs its deep repose, and it lies stretched out like a vast mirror reflecting the firmament of heaven: Seest thou there no traces of Deity? Look, when the spirit of the deep has arisen in his anger; when billow wars with billow; when the mountain waves seem to mingle with the sky; and darkness flings her awful shroud over the contending waters; leaving no cheerful ray to guide the hapless mariner to his heaven: Seest thou not in these a being of infinite power and greatness?

Look on the beautiful earth; when she puts on her rich robe of fruits and flowers; when the fragrance of all that's greatful to the senses is in her nostrils; and her voice is full of songs the melodious hymning:—Dost thou not there discern a power of love, and mercy and holiness?

Look, when dreadful winter comes forth from his prison of the north, dealing out ruin and terror; and covering the glorious sky with angry frowns and threatening; all that's beautiful in the earth retires before him, and he rides on triumphant; making his footsteps with grandeur and desolation! Seest thou there no august, no mighty hand. Look, once again; and behold the creature that walks upright in the midst of creation: Mark the immortality that beams from his countenance, and his look which penetrates the skies. Then turn thy thoughts within and listen to the voice of thy own bosom: Observe all its workings; its fears; its hopes; its susceptibility of the most exquisite enjoyment and wretchedness; its earnest, constant and undying cravings after something still unobtained, and still buried in the mysterious future; and above all, its convulsive clings to life, and

its unutterable dread of ceasing to be.

—Atheist—and is there not a God?

—*But. Adv.*

#### PRAYER ANSWERED.

B. was a man of the world. Living in a highly favoured part of New England, when the Holy spirit was descending and sinners "fleeing from the wrath to come," his peace was greatly disturbed. The kind and earnest motion of the Spirit, was a 'dreadful sound in his ears.' It gave him no rest. It spoke of the long and fearful catalogue of past sins; and he wished to forget them. It reminded him of death and he trembled at the thought. It pointed him to the judgment; and beyond; and his soul was filled with anguish; for he saw nothing but a certain fearful "looking for of judgement, and fiery indignation" from God. Then his eye was directed to the bleeding compassion of Jesus; his love for sinners, and melting entreaty: but all the wooings and beseeching of the Holy Spirit were ineffectual; they won not his heart, for the world was his idol. Thus distressed, he retired to a lonely spot in his field, and then, where none but the piercing eye of God beheld, he knelt and besought God to take his Spirit away from him. A few years had rolled rapidly away, and B. was hastening to his final account. With the retributions of eternity before him, he gave this relation to an intimate friend, adding, "my prayer was answered, and from that moment I have not been troubled by the Holy Spirit."

His closing hour kindled no relentings in his guilty soul; his prayer had been heard; the Spirit was grieved; was departed; returned no more. B's body moulders in the grave. His spirit—

Reader, beware! "Quench not the Spirit."

*Storm.*—On Saturday last we were visited with a most violent storm, destroying timber in great quantities, and we understand some few cattle in the neighbouring county. Some thirty-five miles south, it is reported to have a most tremendous hurricane, levelling every thing before it. A citizen of this place, who was ten or twelve miles south of Greencastle, Putnam county, during the storm, with a team, relates a distressing story.—He says, at the commencement of the storm he was in company with another wagon, in which there was a man, his wife and four children, the woman, it appears, was in the back part of the wagon, with one child in her arms, the wind blew at such a terrible rate, that their horses would not proceed, and while in this situation a falling tree came in contact with their wagon, and instantly killed the woman and child which she had in her arms, crushing the wagon into atoms. The man, and the other three children who were in the fore part of the wagon escaped unhurt.

He also states, that about twelve miles this side of Greencastle, a young man and his horse were killed: and another man

had his leg broken and horse killed, by the falling timber. A number of cattle also shared the same fate.

Since the above was in type, we are informed that a severe hurricane visited the neighborhood of "Big Bacon" yesterday (Thursday) morning which unroofed houses, destroyed timber &c. to a great extent. Crawfordville, (Ind) Oct. 2.

#### ANECDOTE.

On the top of a hill, near to Hoddon castle, (England,) there is a square tower, over the door of which are carved the figures of a dove and serpent, and between them the word *repentance*; whence the building is called the *Tower of Repentance*. It is said, that the celebrated Sir Richard Steel while riding near this place, saw a shepherd boy reading his bible, and asked him "what he learned from it?" "The way to heaven," answered the boy. "And can you shew it to me," said Sir Richard, in banter. "You must go by that tower," said the boy pointing to the tower of repentance.

#### PASSION.

Passion is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity; indeed, they are so much alike, that they sometimes cannot be distinguished: and their effects often equally fatal.

The first step to moderation is to perceive that we are falling into a passion. It is much easier wholly to prevent ourselves from falling into a passion, than to keep it within just bounds, that which few can moderate, almost any body may prevent.

Envy and wrath shorten life; and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear to be most reasonable.

He who overcomes his passion, overcomes the strongest enemy. If we do not subdue our anger, it will subdue us.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

A general meeting is appointed to be holden in broome L. C. on the 14th, & 15th. of December next.

Br. D. B. Wyatt will preach (if the Lord will) at Stanstead Bay, L. C. Dec. the 10th, At Stukley, Thursday the 12th. Friday the 13th, at Sheffield, Harvey school-house, and Monday the 16th, at Enosburg, Vt. with the Christian church.

The above appointments will commence at 6 o'clock, evening.

Since part of the Paper was put to Press, we have received intelligence that the New Meeting-house in Pomfret, will be dedicated to the service of Almighty God, on Saturday the 23rd of Nov. Inst.



## POETRY,

From the Episcopal Recorder

## THE DYING CHRISTIAN'S FAREWELL.

"In my Father's house are many mansions,"—  
JESUS CHRIST.  
"The time of my departure is at hand."—

PAUL.

Farewell to thee, dark rolling earth,  
Humanity's cradle and shroud  
I heed not thy sorrow or mirth,  
I heed not thy sunshine or cloud.  
Roll on in thy destin'd career,  
Through ages on ages to come;  
The time of my triumph is near,  
I go to my Father's bright home.

Farewell to thee, life's stormy sea,  
With wrecks and ruin overspread.  
Where wave after wave in its glee,  
Is bearing me on to the dead.  
Rage on the wildest dismay,  
I heed not thy billows and foam,  
For my bark is exploring its way  
To the land of my Father's dear home.

Farewell to thee, dream of my youth,  
So dear to my credulous heart;  
Alas, I mistook thee for truth,  
Till pierc'd by the treacherous dart.  
Away then ye visions of bliss,  
More dark than the shades of the tomb;  
But one thing I ask—it is this—  
To dwell in my Father's sweet home.

Farewell to thee, valley of tears,  
Too oft has this bosom been stung  
With anguish and sorrow and fears,  
While I've wander'd thy borders among.  
Farewell to thy heart-wriving cares,  
Thy labour and sighing and gloom;  
For sweet through the vista appears  
The light of my Father's lov'd home.

Farewell to you, loved ones so dear,  
Walk ye in the ways I have trod,  
And covet no heritage here,  
But the smiles of a merciful God.  
Farewell then, my loved ones so sweet,  
No more through this desert I roam;  
Though we part for a while, we shall meet  
Round the board of our Father's bright home.

Hark! hark from the mansions on high;  
I hear the short whispers of love—  
"Pilgrim, be not afraid, it is I,"  
Come, come to our banquet above.  
Then welcome, thou realm of the dead,  
So dark and terrific to come;  
Let me rest on thy bosom my head,  
And wake in my Father's dear home.

## JEROM,

When Jerom was condemned, he said: "After my death, I shall leave remorse in your consciences and a nail in your hearts. I here cite you all to answer me before the Most High and Just Judge within an hundred years."

When he was brought out for execution, he was presented with a large paper cap with images of devils painted on it; which, when he beheld, throwing away his hood, he took and put it on his head, saying:—"Our Lord Jesus Christ, when he suffered death for me a most wretched sinner, wore a crown of thorns on his head; and I for his sake most willingly wear this cap."

As he went to the place of execution, he sang some hymns; and being come to it, (the place where John Huss was burnt,) he kneeled down and prayed fervently. He was bound to the image of John Huss, and the fire kindled, which he endured with admirable fortitude: for standing at the stake bound, and the executioner, lightning the fire behind him, he bade him kindle it before his face; "For," said he, "if I had been afraid of it, I had not come hither. Having had so many opportunities offered me to escape it," at the giving up of the ghost, he said:

"Haunde animam in flammis offoro Christe, tibi: This soul of mine in flames of fire O Christ, I offer to thee." He died, A. D. 1416.

FROM MEXICO.—It was with difficulty we could credit the last accounts of the frightful mortality in this city, for it was said that from 900 to 1000 died daily of the cholera.—Today the reports are still more appalling, and the latest intelligence, via, Tampico, represents that the daily number of victims is no fewer than 1500! At this rate the whole city would be depopulated in less than four months!

The yellow fever was raging at Tampico, on the 3d ult. but the degree of its virulence is not stated.

A battle is said to have been fought near San Louis between the government forces and those of the malecontents, in which the former were victorious, and it was believed that this contest would put an end to the present revolution.

EXTRACTS.—When religion is made a science there is nothing more intricate; when made a duty, there is nothing more easy.

When I err, he is my friend who privately tells me of it.—My enemy will tell others first.

Calumniators are those who have neither good hearts nor good understandings.

Look on slanderers as direct enemies to civil society, as persons without honour, honesty, or humanity.

Whoever entertains you with the faults of others, designs to serve you in a similar manner.

It often happens that those are the best people whose characters have been most injured by slanderers; as we usually find that to be the sweetest fruit which the birds have been picking at.—SWIFT

## STEAMBOAT EXPLOSION.

Extract of a letter from a gentleman passenger on board the New England

I became early impressed with the suspicion that something was wrong, and from my own reasoning on the subject, and so confirmed was I in this impression, that I came to the conclusion of remaining where I was in preference to changing my position. At three o'clock the explosion was most terrific, and for many minutes every thing around seemed like chaos. I found myself unhurt and, some how, entirely free from excitement or extraordinary alarm. I left my cabin, ascended the deck, which were covered with broken timbers—the baggage all thrown into the river—the cries and shouts of misery, and the moaning of the dying, was for a moment with me a paralysis; I then felt like helping what I could.

I visited the different scenes of distress among the passengers; found nothing could be done for them, but got the boat to the shore as speedy as possible, and in about thirty minutes we lay alongside of the dock; the good people Essex were all up with the first report of the explosion, supposing it was an earthquake. The news was soon spread, the inhabitants came down with great energy, prompt and efficient services were rendered by the male and female citizens; to alleviate the distresses of the unfortunate sufferers.

By the Chief Justice Marshall we have accounts from Essex to 6 o'clock last evening. Fourteen were then dead, and some others not expected to survive.

## TITLES.

In the late account of the meeting of the 'Board of Commissioners for Foreign Missions,' there were not less than eighteen clergymen present, who bear both

the 'Rev. and D. D.—Two the Hon. and 'L. L. D.—Two the 'Rev. D. D.' and 'L. L. D.—Five who have only the D. D.—besides 'Rev's and Esq's. in abundance. No one was present who bore the simple name.

Now, although we would not be fastidious, we must acknowledge that there is to us something very revolting in such a parade; something which appears to us very directly opposed to the simplicity, and unpretending nature of the Gospel of the grace of God. How, kind reader, would it sound in your ears to hear of the 'Rev. Simon Peter, 'D. D. 'his hon. Saint Luke, L. L. D. Did the apostles seek such honor of men? or that honor only which cometh from God?

If it be said we admit of some titles, we would reply, it is not because we approve of them. We like the title of Br. if rightly applied, or of Mr. as a token of respect. We seek no other.

[Impartialist]

APPOINTMENTS.—By request, a special meeting of the Presbytery was called, and after organizing, proceeded.

1st, Appointed a campmeeting, to be holden in Hardwick Vt. to commence on the 2nd Thursday in June next.

2nd Appointed Brothers A. Stevens E. Cooper and J. Moffit, a committee to make arrangement for said meeting.

3rd appointed Br. E. B. Rollins an agent to appoint a camp-meeting in the region where he lives if he thinks proper.

Appointed a three days meeting to be holden in Bradford Vt., to commence on the first Friday in June next.

## NOTICE

I, Abijah Perigo of Morristown in Orleans County and State of Vermont have this day sold to my Son Royal Perigo his time. He is now at liberty to make contracts and to work and labour for himself and receive pay therefor, and I will pay no debt of his contracting after this date.

ABIJAH PERIGO.

Morristown. Oct. 25th 1833.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld. E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. " Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsun, N. H. Eld. L. Hemenway.  
Candia, " Eld. E. B. Rollins.  
Gilsun, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shfford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.  
Richard Aldrich Esq. Bradford Vt.



# CHRISTIAN LUMINARY:

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, Vt. DECEMBER 1833.

No. 3

## THE CHRISTIAN LUMINARY,

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

### CHAPTER 6th.

[Continued from page 10. Vol. 3.]

#### AN ADDRESS TO THE UNCONVERTED.

If the fear of the Lord is the beginning of wisdom, all the boasted wisdom and knowledge of the learned is vanity of little or no worth, without the true knowledge of God and divine things, and not to be compared to that wisdom which came from above. Be wise and remember your Creator in the days of youth before the evil days come, &c. Seek the Lord early and he will be found of thee, to thy unspeakable joy here, and thy future eternal well being. Now repent and embrace offered mercy give yourself away to your compassionate Saviour in a covenant never to be made void. Delay not, thy all is at stake. I solemnly warn thee of the awful consequences of neglect. I also earnestly beseech the by all that is sacred to choose life, to flee death and everlasting destruction. To commence immediately the important work, to search the word of God with humble incessant prayer, to resist the devil, to renounce the world with all its specious faith, to leave sinful self at the feet of your Redeemer, to look and live, to believe on his merits, and accept him as your all. And in so doing your soul shall emerge from darkness to light, be translated from the power and kingdom of satan, into the glorious kingdom of God's dear Son. An heir of all that is valuable, all that is lovely and joyous here, and a blessed right in heaven to the Tree of life where you may enter in through the pearly gates into the glorious city of New Jerusalem to go no more out. Where can I leave this subject. My dying farewell address to the unconverted, with whom I must stand in judgement; O that my garments might then be clear from the blood

of souls. I would not daub with untempered mortar; the whole tenor of eternal truth the word of God is; it will be well with the righteous, but ill with the wicked. Therefore by the joys of the redeemed in glory, and by the miseries of the damned in hell; be reconciled to God, choose the better part, make sure of the pearl of great price; for except ye be born again never, never, canst thou see the kingdom of God in peace. Would you be honorable, seek that honor that comes alone from God, wouldst thou be rich, choose the durable riches of Christ which alone are worth possessing, wouldst thou have pleasure, forsake the pleasures of sin, for the reproaches of Christ, and thou shalt have durable pleasures which flow at God's right hand forever. Farewell, farewell, when my friends shall be passing these lines, my spirit will I trust have flown away to glory to rest in the bosom of my Saviour, who is my all in all, my only hope; O that I had strength and language to describe his worth, his beauty his matchless love; and the excellence of his religion. Ability fails me, I leave these feeble endeavours, with all that I have and am, at those dear feet; where I will bow, love, and give glory, and beg his divine blessing and mercy in sealing instruction to the heart. O that God would bless these weak means to the salvation of one soul; and all the glory and praise shall be given to the Father, only Wise, in time and through vast eternity.

### CHAPTER 7th.

Mat. 12. 36. 39. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified; and by thy words thou shalt be condemned. O for the spirit of God to guide my pen in writing upon a truly solemn subject, a subject but little thought of by the world, and quite too little by professors of religion. I must lament my own deficiency, and entreat thee dearest Lord for the sake of Jesus to pardon all the wrong and needless words thine unworthy child has ever spoken, and from this time henceforth set thou a watch over my mouth, keep thou the door of my life. This does not appear to allude to the sin of evil speaking, but barely to useless idle words. Where is there one that can plead innocent. truly we may say strait is the gate, and narrow is the way, and what a great blessing does result from watching closely unto prayer in this respect; keep thy heart with all diligence, for out of it are the issues of life, from the abundance of the heart the mouth

speaketh. And to keep the heart right the mouth must be well governed. who so ordereth his conversation aright to him will I shew the salvation of God. And when we depend wholly upon the spirit to indite our language, our words will minister grace to the hearers, be as apples of gold in pictures of silver. Not only at meeting but constantly at all times should we depend upon God for suitable words. His gracious presence makes our meetings, not the presence of mortals, but O how apt we are to forget that we are constantly noticed by the great Being of the universe. O, to observe constantly a strict circumspection over our words. Let your speech be always with grace, seasoned with salt. What conversation on worldly things that is absolutely necessary in attending to our temporal duties, we know is right; but farther than this appears to me wrong. How much more deeply imbued with the spirit would christians be if they had their conversation in heaven, how two that are agreed can rise and feast on hidden manna while conversing on the things of God; O, for a coming up to the help of the Lord in this respect. How disagreeable the reflections after spending our precious time in idle conversation, especially to those who have known the superlative good of heaven by conversation. How often do we see those who are considered quite engaged christians, spend an afternoon with a few words of religious conversation, and perhaps prayer, after worldly things have been well attended to. But this is not coming up to our high privilege, seek first the kingdom of God, and religion must be first, if we would be fruitful. Not that a multitude of words upon religion is required, for in a multitude of words there wanteth not sin, but he that refraineth his lips is wise. To learn words right from Jesus's mouth, that they may be words that shall do good. To have our all under the government of grace and heavenly wisdom; then they will be wholesome words, aside from vulgarity and foolishness and also from superfluous refinement. O for continual aid from above, that we may be preparing and become fully prepared for the solemn day of judgment where it appears the most minute things will be brought up. "Solomon says death and life are in the power of the tongue". "James speaks of this unruly member, that never has, nor can be tamed by man". And nothing short of the grace and power of God fully to rule soul and body, can subject this member to what it should be. How justified we feel when we watch our every word; and how condemned when we indulge



even in foolish talking and jesting, which are not convenient but rather giving of thanks. What an addition to a well ordered life is a godly conversation; what an ornament to the christian character. What an elevation and purity of mind do those possess, whose conversation is in heaven. O, consider this matter more deeply, and may the Lord help us who profess his holy religion, to act agreeable to the requirements of his holy word. That we may come up to a perfect stature of men and women in Christ. The solemn words of our Saviour, above mentioned, may they affect our hearts. These words were spoken by Him who cannot lie; and the full truth of them we shall realize in the coming judgment; O, how solemn! that we are bound to this great day, where we must give account for the deeds done in the body. O for a looking to Jesus for his all cleansing merits to be applied, to wash all our sins of word, (as well as of thought and deed) and that we may have strength given us ever more to keep our tongues as with a bridle, and that this unruly member may be wholly tamed; brought in subjection to the mind and will of God; dedicated alone to his service, that we may hereafter give up our accounts with joy and not with grief; and hear the welcome plaudit "well done thou good and faithful servant enter thou into the joy of thy Lord," where there will be no struggling against sin, but to rest with our Jesus, where the happy rest not day nor night, crying, holy! holy! is the Lord God Almighty, ascribing all the praise to God and the Lamb who has gotten us the victory.

What! never speak one evil word,  
Or rash; or idle, or unkind?  
O how shall I most gracious Lord,  
This mark of true perfection find?

Thy sinless mind in me reveal;  
Thy spirit's plenitude impart;  
And all my spotless life shall tell  
Th' abundance of a loving heart."

*For the Christian Luminary.*

#### SERVE GOD, AND NOT THE WORLD.

When I hear the worships of Baal or idols, so often spoken against by those who live in our christian land, and see so much which may be called the worship of the world, it gives me many painful feelings. When I see those who profess to be christians, more earnest to lay up treasure on earth, than in heaven; when I visit them and their whole conversation is about the things of this world, and with reluctance they talk of the things of religion, I cannot but fear that the world is uppermost in their hearts; for scripture informs us, "if ye love the world, the love of the Father is not in you" and if the love of God dwells

on us, how can we love him, or if we do not love him, how can we serve Him: we may serve him with lip service, but is this that service which God will own and bless? No, he requires us to serve him with a pure heart and a willing mind, and to love him with a "pure heart fervently." Can we do this while the world is uppermost in our hearts? Surely not, for scripture says, ye are servants to whom ye yield yourselves servants to obey; and certainly if our affections are greater for the things of this world, than the things of religion, we are serving the world and not God; for it is said in scripture, "ye cannot serve God and mammon." Furthermore, it would be inconsistent with the nature of things, to serve an object we do not love, in that manner we are required to serve God. We may be eye servants, or serve a master through fear, whom we do not love, but not with a pure heart, and with a willing mind. Then aged man or woman who ever thou art, if thou canst not serve God, while thy affections are on the things of this transitory world, and those faculties which God has given you, in order that you might lay up a treasure in heaven, are solely employed in forming plans for this life, let me entreat you to withdraw your affections from the world, and place them on God; unless thou art willing to trust for eternal happiness in those things which must shortly come to an end. Remember vain man that thou soon must die, thy head is blossoming for the grave; thy sands are almost run; thy sun is far in the western horizon; thou soon must go to try the realities of the eternal world; and meet thy final Judge, to render unto Him an account for the deeds done here in the body. Art thou willing to go while thou hast spent all thy time here, in laying up treasures on earth, and hast never sought an interest in the Saviour? Art thou to meet Him, who is well acquainted with all thy thoughts, while thou hast never meditated with delight upon His law? What will thy farms or merchandise profit thee then? Me thinks if thou art a rational man, thou wilt answer nothing. Then permit me to entreat you to let go of the world, and lay hold of the riches which are set forth in the gospel. What will it profit you at the final judgement, when God will judge the world in righteousness, if you have no treasure in heaven: you will call for the rocks and

mountains to fall on you, and hide you from face of Him who you have rejected; but in vain, they will flee from you, and thy naked soul must stand before Him, whose eye looks through eternity. Candid reader are these things true? I fancy I hear your answer in the affirmative. Then permit me to exhort you to seek an interest in the Saviour, and lay aside every weight, and rest in nothing short of eternal life. But are the aged only to attend to those things? Middle aged, art thou not bound to the same judgement? Is not death continually upon thy track? Is it not possible thy sun may set at noon, and thou never pass the meridian? Hast thou not a soul to be saved or lost? Then strive to make thy calling and election sure. Place thy affections no longer on the things of this world, they are transitory and will profit you nothing; when Jesus makes his second appearing, "to take vengeance on them who know not God and obey not the gospel," and fly to the out stretched arms of a Saviour; choose Him for your portion, that it may be well with you in the day of visitation. Blooming youth are you not exposed to death? Is it not possible that you may be called while in the morning of life? No age nor condition is exempt from death. We see those in the morning of life, whose countenance flash with health, whose amiable dispositions and superiour faculties, render them a blessing to society, drop into oblivion like a bubble on the deep, and their prosperity blasted like the blossoms of spring. If those things are true, and you are suspended as it were by a thread over the gulf of eternity, let me exhort you to follow not after the pleasures of the world, allures and promises, but never satisfies. Happiness is the object you have in view, then seek an interest in the Saviour; he is the only fountain of true happiness; seek to lay up a treasure in heaven, "for where our treasure is there our hearts will be also." If you should live to old age, you will never have so favourable an opportunity to seek religion as the present. Your mind is now tender, unembarrassed by the cares of life; God's spirit is now striving with you, and unto you the exhortation is seek me early and ye shall find me. O young reader, if thou art so highly favoured, there is danger in slighting offered mercy; remember God has said,



His spirit shall not always strive with man, and "he that is often reprov'd and hardeneth his neck shall suddenly be destroyed and that without remedy. O be wise! and "remember thy Creator, in the days of thy youth, lest an evil come upon you.—*A youth.*

### SELF DENIAL.

Self denial is the basis of true virtue. Until we have learnt to refrain from the indulgence of innocent gratifications, we are ill prepared to meet adversity, or to resist temptation. The difficulty of self-denial arises from an erroneous estimate of the value or temporal enjoyments. The desire of present gratification magnifies the means, and we unwillingly resign pleasure at hand for happiness hereafter, the nature and degree of which we cannot know. We are not only required to forego pleasure, when incompatible with the discharge of duty; but so numerous are our obligations that they demand our unceasing, unrelaxed exertion. Here then is a straight road, no allowed deviation from the onward track, no resting place short of heaven. It is a road too, that passes through the region of temptation. On either side are bowers of ease: No wall of separation forbids our approach, no unseemly sights alarm our fears. Every thing looks innocent and gay. The Muses dwell in the groves of enchantment, and by describing their delights, would lure us to participate. The unsuspectingness of innocence increases our susceptibility. Nor are we warned to retire, by those who have preceded us. Their countenances look smiling and careless. It is not till the passions have gained ascendancy, till fascination has withdrawn her spell, and disappointment succeeded hope, that the votaries of pleasure become melancholy and desponding.

Thus we see that progress to destruction, commences with relaxation from duty. We enter the bowers of ease, little thinking that they lead to the dark recess of a forest, where every ray of hope is excluded, where fearless innocence is exchanged for coward guilt, where the mossy bed of ease becomes a thorny couch, and the sprightly song of mirth yields to the moanings of despair.

Would we avoid this doom, we must not venture to look with desire on these alluring scenes; to listen to their soft bewitching melody, or to inhale their sweet-scented, yet poisonous atmosphere. Some might perhaps venture a little with impunity, but there is a point, after passing which, return is not easy. The indulgence of innocent gratifications must be restrained. If we comply with all our lawful desires, we shall lose self-command. Unused to refrain when inclination prompts, we shall yield to the solicitations of passion, and silence conscience by forcing our reason to comply with our wishes. If we restrain ourselves in the

use of what is lawful, we shall never encroach upon what is forbidden.

Nothing can be more fatal to our virtue, than a confidence in our ability to resist vice. It flatters us with an opinion of our strength. It lulls us into a feeling of security, from which we are not roused, if at all, till sin has made alarming inroads. The greatest enemies to our virtue are those, which have nothing terrifying in their appearance, perhaps sometimes much to allure. For these are the enemies that undermine the foundation. These are the enemies that, having insinuated themselves into the very citadel of our hearts, treacherously open the gates to a crowd of allies. We have much less reason to fear an enemy who openly attacks us, than one who, with the smiles and assurances of friendship, has gained our confidence, has possessed himself of our secrets, discovered our weakness, and having flattered our vanity and self-love, corrupts our purity, blunts our perception of right and wrong, and renders us an easy prey to depravity and ruin. Such enemies are those, which it is the province of self-denial to combat. The exertion which it requires, will add new vigour and resolution to our virtue; we shall feel that the object of this life is not indulgence; and pleasure and interest will in vain lend their charms to guilt. "Abstinence," says the Rambler, "is at least a cautious retreat from the utmost verge of permission, and confers that security, which cannot reasonably be hoped by him, that dares always to hover over the precipice of destruction."—*Chr. Pal.*

PASTOR.

## CHRISTIAN LUMINARY.

STOW, DECEMBER 1833.

### FORCE OF EXAMPLE.

There is nothing perhaps, which tends so much to hinder the success of the Gospel ministry as the unlives of many who bear the christian name. Ungodly men usually form their opinion of the gospel from what they observe of the spirit and conduct of those who profess to believe it. If that spirit is evidently the spirit of the world which lieth in wickedness, and if that conduct is tinged with gross immorality, the christian system, with all its claims to divine authority, is considered as no better than a cunningly devised fable.—What though the pastor of a church be a man of eminent piety, and preach in the most evangelical and impressive manner? If his Brethren are loose and irregular in their lives, or if, though outwardly moral, discover little or nothing of the spirit of Christ he may almost as well hold his peace as preach on the concerns of their souls. The state of his church forms a mighty barrier in the way of his success. His uncovered hearers point to those professing religion, and say, "these people with all their pretensions to piety, are no better than we." Let them mend their own ways, and show that they really believe the gospel, and then let them employ a minister to preach it to us." Hence we need not wonder that

ministers, though faithful and laborious, so often fail of winning souls to Christ. One thing is wanting: the testimony of the minister to the truth of God, needs to be enforced and confirmed by the holy example of christians. Let this example be exhibited; let his brethren generally show out of a good conversation their works with meekness of wisdom; let the morality which they practice be pure and elevated; let them in their daily deportment manifest the spirit of Christ; let them live as strangers and pilgrims on earth, and evidence to all around that they are seeking another and better country, and the effects will be great and salutary beyond description. The preaching of the gospel thus confirmed will commend itself to the sinner. Reverse the subject, and it will have the same effect. If the church be pure, and the ministers corrupt, it will give the same occasion for the world to stumble. Let the church and ministry be cleansed, and what would the result be?

From the Christian Bower.

### SIGNS OF THE TIMES.

From the 'Christian Lumina,' a monthly periodical, printed at Stow, Vermont, dated Oct. 1st 1833, and edited by J. P. Hendee, a Baptist preacher as we understand;—we extract the following, a very improbable story narrated by Sabrina Lamson.

It is frequently said by our religious opponents, that we believe too much, but in this case, we plead not guilty, and boldly affirm that we do not believe the price current detailed in the 'Luminary,' and call upon Editor Hendee to give us more and better proof if possible, in this mysterious affair. Will the editor procure and publish the affidavits of 'Dr. Edson,' the Town Clerk, and Select men of the Town of Randolph, to back up the statement of 'sister Sabrina Lamson,' or become responsible for the truth of the narration, himself?

We sincerely hope that Mr. Hendee of the 'Luminary,' will not forget our request. If he should, we shall call on him again to give better proof of this modern miracle. If it is true, it ought to be known far and wide,—if false, the sooner repelled the better."

The above article, headed, "SIGNS OF THE TIMES," is before our readers. The circumstances which produced it, we think are signs of the primitive order of things, or they would not have been questioned by the Editor of the Bower. He very seriously questions the probability of the miracle wrought upon the person of sister Sabrina Lamson. He seems also to question the validity of the evidence already produced. But think you that his unbelief will make the faith of God without effect?

We are called upon for further and more proof of the circumstance, or become responsible for the truth of the narration ourselves.

We are of the opinion were we to produce the affidavits of the whole town of Randolph he would still retain his doubts, if he is honest in the belief of his doctrine. A person that discredits the doctrine of the Bible, would of course question a circumstance of this kind. We would inform Mr. Bradley, that we have no fears whatever of becoming responsible for the truth of what we have published relative to sister Lamson. We had thought however, that a man of Mr B's profession, is well aware that the Editor of a paper is responsible for whatever he publishes, and for this reason we have no need to inform him that we consider ourselves responsible for what we publish.

We would inform the Editor of the Bower that we lived at the house of Capt. Thomas Lamson at the time, and were knowing to the circumstances, relative to the miracle, which are true, and presume that we could convince any man of the fact who is willing to admit the doctrine of the Bible. We would say,



if he wishes for better and more proof he is at liberty to search for it.

We hope the Editor of the Bower does not question the possibility of God's power to do miracles at the present day.

Mr B, understands the Editor of the Luminary, to be a Baptist Preacher. We are a little surprised that he has not as yet ascertained to what denomination we belong, as we have exchanged papers with him rising of one year, especially if he has perused them much.

### FREEDOM OF THOUGHT.

Superstition!! when will its poisonous influence cease among the professed followers of Christ? The church has already suffered enough from its cruel hand, and the prospect would seem discouraging were not liberal and righteous principles daily increasing. There are some in this vicinity who profess to be shepherds to the flock of God, very much afflicted with this disease, who teach contrary to the doctrine of the bible, and as some actually pervert the right ways of the Lord, by sowing strife and division, and have too far succeeded in splitting assunder the different denominations. Some in this vicinity among the different orders, have contended for union, in the worship of God, while minor principles have not so much as once been named among them; and in some places the people of God have been successful in this association. But a disunion has been affected by the leaders. The errors of the Christian Brethren, (as they call them) have been exhibited, and the members of their own society taught better than to associate with them. This we call the effects of superstition.

But thanks be to God 'tis our peculiar happiness to live in a country where we may speak our minds with that freedom which becomes truth and independence; and the fluttering of power in any shape or hands among us, should be the last charge against gospel ministers. Credulity and implicit belief, are equally dangerous in all affairs; they have made the world slaves, and they keep it so. Most parties have their popes, and some have several, who like *AM AR HOME*, never fail to make an ill use of their followers. We thank God, we perceive with pleasure, a noble spirit of freedom and religion rising up among us; which is flaming out far and wide; and will spread wider still; if it be stifled by those whose place in society calls them to give it assistance and protection: never forgetting, the more men find the use of their understanding, the more loth they are to part with it; and that those who are willing to part with their understandings, must have very shallow ones. We have been accustomed of late, to think and to read for ourselves, and the more we know of **CLERICAL POWER**, the less we like it.

From the Christian Palladium.

### EVENING THOUGHTS

By a Young Man.

How plain the path in which man is to walk during his stay in this transitory world, of tears and sorrow, in order to render himself happy through time, and secure that which will enable him to meet death with calmness and joy, and fit for pure bliss in a world to come! Who, that is capable of reading the Holy Scriptures, that is not convinced that the way of life and salvation is clearly pointed out,

and that it is the duty of all, both small and great, to give heed to the principles therein taught, and to live according to its dictates, which will not lead them except in the path in which they should go; but is continually reproving them for their wicked deeds and will until they reform their lives, or drown its warnings in folly and hardness of heart. It cannot be that man is destined to figure a while on this stage of action, and then to pass from the joys and woes of this life, into the shades of eternal forgetfulness, nor to plunge into endless misery, by being "punished with everlasting destruction from the presence of the Lord, and from the glory of his power," unless he brings himself into that dreadful state of dark despair, by procrastinating the day of grace, and by wasting his probationary state in the pursuit of vanity and vice. "It cannot be that our existence ends with our earthly career. It cannot be that our heir is a bubble, cast on the bosom of eternity's ocean, there float awhile, and then to sink to endless night, to rise no more." Oh, no! Happiness await us, if we live as we ought, if we are not dead to all feelings of a heavenly nature, if our conscience be not drowned in dissipation, and if we have not grieved the spirit of light, that is within our hearts, until its influence is no more felt.

We must acknowledge that we have the word of that God who reigns on high, for a guide to our feet, and a lamp to our path; and if we believe the word of Him who cannot lie, we must be convinced that our time is, as it were, a speck from endless duration's boundless deep, in which we must prepare to meet the Author of our being, who is to call us to that unknown world, to render an account for the use made of the portion of time and talent allotted us. How important, then that we have a right view of these things. How essential to our happiness here, and to our future well being, that our minds be open to conviction, that truth has an influence on all our conduct, and that we find and walk in that way that will be pleasing in the sight of God, and of the greatest benefit to ourselves. Certainly, man cannot follow the evil propensities of a carnal mind, and feel innocent; he cannot trample on his mercies, and feel uncondemned. Why is it, then, that so many are engaged in the pursuit of earthly things, that may vanish in an hour, rather than to have care for their eternal all? Why is it that so many are seeking for yellow dust, an empty fame, which alike fail to bring them peace, but serve to draw them farther and farther from the path of rectitude, and, thereby, plunge them deeper and deeper in the labyrinth of woe? Why is it that so many of the blooming youth pay no attention to the voice of Him who has said, "Remember now thy Creator in the days of thy youth: when the evil days come not, nor the years draw nigh when thou shalt say: I have no pleasure in them;" but follow the inclination of an evil heart; put far from them the thoughts of death and eternity, and drown the stirrings of the spirit of the Most High, by plunging into mirth and folly? Surely youth is an eventful in man's short stay here on earth; a time in which we are surrounded by temptation's dark tide, which rolls on its billows with relentless fury, to overwhelm us in ruin. How necessary, then, that our minds be fortified with heavenly strength: to enable us to resist its angry foam! It is a time when the mind is rapidly expanding to embrace or reject whatsoever is presented to its consideration. How important, then, that we are led, by a good spirit, into all truth! It is a time in which the character is fast forming for future life, and for another state of existence, beyond the tomb. Oh, why then throw away the precious treasure? Why let the golden moments pass without improvement, and thereby embitter the winter of life with kee reflections on misspent privileges? If time is so valuable, and there is but a sufficient allotted mankind, in which to prepare to enter that unseen world, why is it that so many of the aged, whose bleached locks and tottering steps declare their race is nearly run, that they are trembling on the brink of the grave, just ready to step in, and their souls to be launched on unknown seas—why is it, I ask, there are so many of this class found, who have spent the spring and summer of their lives as they should not have done; and now that the cold blasts of winter come on and find them wholly unprepared to meet the grim messenger, we behold them pass-

ing off the busy stage, unconcerned as to their future welfare, and without leaving a single evidence behind that they are gone to meet their God in peace? Why is it we see them fall in the shades of dark despair? and if some find repentance at the eleventh hour, why is the death-bed scene rendered less bright than it otherwise might have been, by having mingled with the joyful hope of never fading bliss beyond the grave, the sad reflections that they have spent their lives in the practice of works which cannot follow them into the bright abodes of endless day?

—throw time away? Throw empires and be blameless. Moments seize! Heaven's on their wing. A moment we may wish, When world's want wealth to buy.

G. P. S.

### EARLY PIETY.

Too much disposed is many a youthful mind, not to renounce or to condemn, but to defer that which is acknowledged to be the most important of all concerns. "When I am a little older, when I have once tasted of the pleasures of the world, when I begin to be satiated with the vanities of life—it may be expected that graver years will come on; and then I will begin to remember my Creator, to live as I ought, and prepare for futurity."

But does God almighty approve of this delay? Who can tell if you will be permitted to see those years which you would willingly substitute for that actual devotion of the instant season which your duty requires; or, should your life be spared, whether habit might not render you still more reluctant to engage, with your whole heart, in the service of religion, than this moment? Oh, then, trust not the treacherous future! Waste not a day of this precious seed-time for eternity. While you enjoy health, and cheerfulness, and active faculties—while the native purity of the mind remains unsullied—before temptations, or bad habits are formed—before cares and troubles gather around, and the vigour of life withers away—remember Him through whose goodness you exist, on whom your everlasting happiness depends, and acknowledge him in all your ways. Let his will be your will; his people your people; love those whom he loves; honour whom he honours; be the precepts of his law your counsellors; his promises your comforters; his approval the aim and object of your being. "The ways of wisdom are the ways of pleasantness, and all her paths are peace."—HOUGHTON.

From the North Star.

### THE COLOURED BREACHER—A FACT.

A coloured preacher, in a Slave State, in his zeal for the repentance of the people, had prayed on a public occasion, that if judgment, and nothing else, would be effectual to bring them to it, God would send such judgments upon them, by cutting off their crops, &c. That very year, as the Lord would have it, the crops were remarkably cut off. A certain slave holder was one of the number who experienced a special failure of the productions of the field, and promised the preacher a severe flogging on the next convenient occasion. They soon met in the street, when the slave holder reminded him of the prayer, and then complained of the loss of his property, as though the fault was the result of the prayer; and then declared his purpose of proceeding immediately to give the flogging. The coloured man, undauntedly inquired; "MASTER, do you believe the Lord heard, and has answered that prayer of mine?" "Yes," was the angry reply; when again, the preacher replied—"Then, Master, upon the peril of your life, don't you presume to touch me; for if you do, I will pray God to kill you on the spot." The slave holder, trembling, desisted from his purpose, and as a consequence, soon after professed publicly, the repentance, for which the coloured man had so earnestly prayed.

### REMARKS ON PSALM 110.

Verse 1. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

This verse has a particular reference to Jesus



Christ exalted to the throne of God, where he now sits at the right hand of power. God has set his king (Jesus) upon the holy hill of Zion. There he has long been, having all power given him in heaven and earth. In this exaltation, he is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come; and is now HEAD over all things to the Church, which is his body; the fulness of him that filleth all in all. Christ on the throne is to reign until his enemies are made his footstool. The meaning of this is given by Paul—"For he must reign until all his enemies are put under his feet;" until he has put down all rule, and authority, and power. The present commotions in the earth are in consequence of his reign. He is now overthrowing the throne of kingdoms; breaking the image mentioned by Daniel, and preparing room for the stone cut out of the mountain without hands to become a great mountain, and fill the whole earth.

VERSE 2. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

By the rod mentioned here, is meant the sceptre, or staff of authority, given by Christ; it is called the rod of his strength, to denote the power he has to rule. This rod of strength sent out of Zion, means his word or gospel—"For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," (Isa. ii. 3.) This law is the power of God unto salvation to every one that believeth, to the Jew first, and also the Greek. Jesus ascended the throne at the when the rage of his enemies was great beyond all ever seen or known before; yet he had power by his gospel to reign not only in sight of them, but in the midst of such as had been his betrayers and murderers. The men who had said they would not have him to reign over them, were pricked in the heart, and submitted to him as their Lord and Saviour; rejoicing to obey him whom they once despised. And though many raged, and said we will not have this man to rule over us; yet he has the rule in the midst of his enemies, many of whom submit and rejoice in him as their only king, and their all forever.

## MISCELLANEOUS.

**TERRIBLE EXPLOSION.**—We learn by an extra from the office of the New Orleans Bulletin, dated Nov. 1, seven o'clock, A. M., that the steamers St. Martin and New Brunswick were consumed on the Mississippi, by fire, the former on the 31st ult. and the latter on the 28th, and between 30 and 40 lives were lost on board the St. Martin. The wreck of the latter was discovered two miles above Donalds-ville, by the steamer Black Hawk. She was bound for New Orleans, with 500 bales of cotton, and 90 hhds. sugar. The fire broke out about noon. It is said by several of the passengers, that there was on board about 50,000 dollars belonging to some of the banks in New Orleans, which is lost. The New Brunswick was bound for St. Louis from New Orleans. No lives lost.

Correspondence of the New York Journal of Commerce.

LONDON, OCT. 5, 1833

Some particulars of the calamitous and terrific hurricane which has visited the East India coast, have recently been received. From Diamond Harbour, as far as the eye could see, the sides of the river were literally covered with the bodies of men and animals. Out of 4000 people who resided in the vicinity of the above mentioned place, only 1000 escaped, and those were dying with thirst, as the sea had swept over and destroyed all the tanks. The Western shore was inundated to the height of seven feet, and deer, cattle, and tigers floated upon the surface of the flood. A letter from Shikapore says, that only 60 men, as many women, and about 20 children, are all that are left out of 900 souls. The accounts of wrecks on the coast are distressing,

but not so numerous as might have been expected. Water had been despatched to the unhappy survivors, but it was doubtful whether it could arrive in time and in sufficient quantities.

## ADAM'S TRANSGRESSION.

It is thought by some that Adam never sinned, but it is said in Job xxxi. 33, "if I covered my transgressions as Adam, by hiding mine iniquity in my bosom." It appears plain from this that Adam transgressed, or sinned, for "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law," 1 John iii. 4. In the Epistle to the Romans, Paul tells us of Adam's transgression, offence, sin and disobedience. Rom. v. 14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the multitude of Adam's transgression"—Verse 15, "For if through the offence of one many be dead."—Verse 16, "And not as it was by one that sinned, so is the gift."—Verse 19, "For as by one man's DISOBEDIENCE many were made sinners." These places of scripture are sufficient to remove every doubt upon the subject.

It is also plain from the scriptures, that Eve sinned with Adam. 1 Tim. ii. 14, "And Adam was not deceived, but the woman being deceived was in the transgression." It is evident that they both sinned; but they did not sin for their children: the son shall not bear the iniquity of the father, nor the father the iniquity of the son; but every one shall bear his own iniquity; the soul that sinneth, it shall die. The corrupt doctrine of *original sin*, is an invention of Augustine, an African Monk; and has for ages past been a part of the *merchandise* of the Merchants of Babylon, (the Clergy) by which to this day they have their wealth; as they make the ignorant believe that a few drops of water from their *polluted hands*, will take sin away, and make their children heirs of the kingdom of God.

## A SINGULAR FACT.

"The Cherokees," said John Ridge in his late speech, "are only a modern nation who can the honor of having invented an alphabet. George Guess, a Cherokee Indian, who did not understand a single letter, within a few years has invented an alphabet in which a newspaper is now published in the Cherokee nation, and their children taught to read and to write. He was a poor man, living in a retired part of the nation, and he told the head men one day that he could make a book. The chiefs replied it was impossible, because they said, the Great Spirit at first made a red and white boy; to the red boy he gave a bow and to the white boy a bow and arrow and therefore an Indian could not make a book.

But George Guess thought he could. He shut himself up to study; his corn was left to weeds, and he was himself pronounced a crazy man by the tribe. His wife thought so too, and burnt up his manuscripts, whenever she could find them; but he preserved. He first attempted to form a character for every word in the Cherokee language, but was forced to abandon it. He then set about discovering the number of sounds in the language, which he found was sixty-eight, and for each of these adopted a character, which forms the alphabet, and these characters combined like letters, form words. Having accomplished this, he called together six of his neighbours, and said now I can make a book. They did not believe him. To convince them, he asked each of them to make a speech, which he wrote down as they spoke, and read to them, so that each one knew his own speech; and they then acknowledged that he could make a book, and from invention of this great man, the Cherokees have become a reading people."

**ALABAMA AND THE U. STATES.**—The Augusta, Georgia, Chronicle says:—It is stated by a gentleman just arrived in this city from Alabama, that 400 of the Alabama settlers were armed and encamped at the Pole Cat springs, awaiting the approach of the U. States troops which (consisting of 150 men) had moved on towards that place to expel them by force.

The Mobile Commercial Advertiser of a late date (October 25) furnishes the following much more satisfactory information:

The report from a Columbus paper, that the troops at Fort Mitchell were to march immediately to expel the whites from the Creek territory, cannot be well founded. The troops are directed to aid the Marshal in his duties, and that officer has given public notice that the settlers will not be disturbed before the 15th of January. In the mean time we cannot but indulge the hope, that the difficulties may in some manner be adjusted.—NAT. INTEL.

## GOOD ADVICE

It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under the hedge, lamenting your hard fate. The thread of a cheerful man's life spins out longer than that of a man that is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary—but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is not lamentation but action; not to sit and suffer, but to rise and seek the remedy.

## FATAL ACCIDENT.

It becomes our painful duty to record another death, occasioned by the blasting of rock from State House Hill. Mr. Culver, a respectable mechanic of this place, was killed on Thursday of last week, by a piece of timber blown from the hill. He was just leaving the house of his neighbor, when he received the wound which occasioned his death in about two hours. It has been a practice among the workmen, since the death of Mr. Hutchinson, to place timbers over the rocks previous to blasting, as a precautionary means against the greater danger to which we should otherwise be exposed. We understand that no blame is attributed to the workmen, as the usual notice was given, previous to discharging the blast.

Mr. Culver was formerly from Burlington, [Vt.] and has left a wife and one small child to lament his untimely death.—Vermont Patriot.

**Rev. E. K. Avery.**—It is stated in Newport Mercury, that the Methodist Conference have at length suspended the Rev. Mr. Avery from his ministerial labours.

**DIED.**—In this town, on the 26 ult., Gilman, also on the 7th Inst., Maryann, both children of Amos and Clarissa Hoisington, aged, the former 6, and the latter 4 years.

In this Village on the 23d ult., George D. Smith, son of Lyman and Clarissa Smith, aged 4 years.



*Extract of a letter to the Editor from Eld. Bennett Palmer, dated New Alstead, Nov, 28, 1833.*

Religion in this place holds its own. I baptised one in this Village two days ago last Sabbath. I have an appointment Friday next, at Washington, where some signs of good is manifest; and I expect to attend to the ordinance of baptism. There is an extensive field North and east of this place, where the Macedonian cry is heard. Faithful labourers are required in the vineyard of the Lord. O that we could see more of them.

B. PALMER.

## Notice.

This is to solicit information, (if such information can be obtained,) relative to the wife of Moses Whipple, of Mansfield Vt. She left home on the 14th ult.: supposed to be in a deranged state of mind. Search has been made for her, not only among the inhabitants of this vicinity, but also in the forest; and all without effect. She must have perished long before this time, if not among the inhabitants of some adjacent town. The circumstances are as follows.

Mrs. Whipple is a woman, probably of about 32 years of age.—she left the house, as we have been informed, with no other clothing than a flannel gown—a pair of shoes, and a flannel blanket about her shoulders. She has some two or three times previously left home in a similar manner.—When away from home she calls herself Phebe Cleaveland: this we understand to be her name previous to her marriage. Should any know or hear of said woman, they are requested to forward such information to J. P. Hendee Stow vt., by Mail or otherwise, as soon as possible. By so doing they will oblige the inhabitants of this vicinity, and also Mr. W.

Printers in Washington, Chittenden, and Franklin County's are requested to insert the above notice.

The above is Published by the request of Mr. Whipple.

Luminary Office, Stow vt Dec. 10, 1833.

## Remarks on the third verse of the 110 Psalm.

"Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth"

This verse, by not being understood, has been wrongly applied; and it is by many supposed to mean what David never meant. In the old translation it reads thus—"Thy people shall come willing at the time of assembling thine army in beauty; the youth of thy womb shall be as the morning dew." different denominations give different meanings to this verse.

The Predestinarians, whether Baptists or others, suppose the following to be the meaning of the verse, viz. "That a very few of the descendants of Adam were from all eternity given to Christ, and that such are his people; that though they are fore-known, predestinated, justified, and glorified; yet they are by nature children of wrath; in the horrible pit and miry clay; and though justified from eternity, yet are guilty, condemned, and enemies to God, and aliens by wicked works; that

Jesus Christ suffers them to go on in sin, and serve the Devil for a certain time; some ten years, some twenty, and some fifty and sixty years; but at the time decreed, Jesus Christ exerts his power, which he might have done long before, and takes them by force, and makes them willing to forsake their sins, and willing to leave all for Him; willing to love and serve him and go to heaven, although they had been opposed to it until he obliged them thus to submit." If this is the meaning, it is contrary to all other parts of the Scriptures, and the experience of every child of God on earth. There is nothing said here of the people being made willing; but of their being willing.

From the subject in this Psalm, this appears to the meaning of the verse. David describes the ascension of Christ in the midst of surrounding foes, and views him in authority amidst his enemies; he considered the Jews as his enemies, though his people, or his own nation who delivered him to Pilate. He by faith viewed Christ judging among the heathen, and extending his conquests every where. While viewing this, the thought came into his mind—What will become of the Jews, his people or nation? The answer is here given—Thy people shall be willing in the day of his power; at the time when Christ takes to himself his great power and reigns through all the earth; when the kingdoms of this world become the kingdom of our Lord and his Christ; when he comes to the Mount of Olives with ten thousand of his saints to subdue his foes, and rescue the Jews from those who determined to swallow them up; then shall the Jews be willing to have this man to reign over them; and then will they see him, at the time when Christ said, they should say: "Blessed is he that cometh in the name of the Lord." This will be the marriage of the Lamb, when the new covenant will be made with the house of Judah and Israel. At that time he will come to introduce holiness in all its beauty from that morning; and then not only a few Jews will believe on him, but he will have the dew of his Youth. The Jews, young and old, will submit to him, and acknowledge him their Lord and King forever.—This meaning of the verse agrees with the other parts of the Psalm, and with those places of scripture which speak of the glory of that day, when the Jews shall seek the Lord of hosts, and David their king.—When they shall come up into the land, and it shall be said: "Great is the day of Jezreel."

## JACOB AND ESAU.

There has for several years past been much said concerning Jacob and Esau, and what is said of them, has been, and is now brought, to prove what some call eternal election and reprobation. The foundation of all this Calvinistic wooden building seems to be laid on a wrong inference, drawn from Romans ix. 10, 11, 12, 13. "And not only this but when Rebecca also had conceived by one, even by our father Isaac. (For the children being not

yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) It was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated."

Many people think from this place, that God loved the man Jacob, and hated the man Esau, before they were born, and that it was promised, that the man Esau should serve the man Jacob, before they were in the world. Allowing this to be the meaning, the prophecy might be proved false. Did Esau ever serve Jacob? No. Jacob was afraid of him almost all his days, and appeared to serve Esau. Many think that Esau was a poor cursed creature all his days, and that he never had a blessing, but was reprobated to a curse.

Let us look to the scriptures, and see how the matter stands.

First, I will notice what was said to Rebecca before they were born. Gen. xxv. 23, "And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Here we are told of two nations, not two children. We are told that the elder nation should serve the younger nation. Two nations are mentioned, and two manner of people. Many people, instead of reading it as it is, have read, "two men." When we understand this, as it is mentioned, we can see it true; when we apply it to the sons of Isaac, it is not true. Where it is said, Jacob have I loved, and Esau have I hated: it refers to the two nations, and not to the two men. Malachi i. 2: 3, 4, "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us? Was not Esau, Jacob's brother? saith the Lord. Yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas, Edom saith, we are impoverished, but we will return, and build the desolate places; thus saith the Lord of hosts they shall build, but I will throw down; and they shall call them, the border of wickedness, and the people, against whom the Lord hath indignation forever."

There is nothing in this account, which looks as though God hated the man Esau; and the whole of his history proves him a prosperous man. Jacob called him lord, when he came to meet him with 400 men. At that time Esau was so rich, that he told Jacob he had enough. The prophecy spake of the posterity of Esau, and not the man Esau. Edom saith, We are impoverished, we will build, &c. It is plain that the posterity of Esau served the posterity of Jacob, and that the elder nation served the younger nation;—it is said that Esau should be called the people against whom the Lord hath indignation forever.

Many suppose that the man Jacob was blessed and the Esau cursed by their father; but Paul had a very different idea of the matter; Heb. xi. 20. "By faith Isaac blessed Jacob and Esau concerning things to come." To know what this blessing was which Jacob and Esau received from their father, read Genesis xxii. 28, 26 "Therefore, God give thee of the dew of heaven, and the fattness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's son bow down to thee; cursed be every one that curseth thee; and blessed be every one that blesseth thee." This is the blessing Jacob received from his father. We will now look at Esau's, from his father; verse 39, 40, "And Esau his father answered, and said unto him, behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have dominion, that thou shalt break his yoke from off thy neck." Here is Esau's blessing. We will compare them together.

1. Jacob was to have the dew of heaven, and plenty of corn and wine.

2. Esau was to have the fatness of the earth, and the dew of heaven from above.

Which blessing is the most valuable? the dew of heaven and plenty of corn and wine? or the fatness of the earth, and the dew of heaven? I see



no difference at all. In this part one blessing was equal to the other.

3. People were to serve Jacob, and nations to bow before him, to be lord over his own brethren [not over his brother,] and his mother's sons, [not son Esau, but his posterity] and every one to receive a blessing that blessed him, and a curse if they cursed him.

4. Esau's blessing was, to live by his sword, to serve his brother, and at last to have the dominion, and break his brother's yoke from off his neck, and be wholly free from any subjection to him. If one blessing is above another, it appears to me that the blessing on Esau was the greatest; he this as it may, it is certain, that Esau had a blessing after he sold birth-right to Jacob for a morsel of meat. Every person ought to remember that when Isaac blessed Jacob and Esau, it was concerning things to come, these blessings had reference to the two nations, and not the two men.

When Paul mentioned Jacob and Esau in Rom. ix. it was not to prove that God loved and hated his creatures before they had done good or evil; but to show the Jews, that blessings came on Jews and Gentiles through grace, and not through works. He asks if the Jews are better than the Gentiles, and says no, in no wise, for we have before proved both Jews and Gentiles that they are all under sin. He mentions, the purpose of God according to Election; which was, not of works, but of him that calleth. He proved that the Jews must be saved by grace and not works; by shewing that there was nothing in Jacob or Esau to influence the Lord to make a great and favoured nation of Jacob, instead of Esau.

Those who pretend from this account to make out that God is a respecter of persons, and partial to his creatures, who does not reward according to men's works, while he saves by grace, describe a God altogether like themselves.

#### THE GOOD MAN'S COMFORT IN AFFLICTION.

The religion of Christ not only arms us with fortitude against the approach of evil; but supposing evils to fall upon us with their heaviest pressure, it lightens the load by many consolations to which others are strangers. While bad men trace, in the calamities with which they are visited, the hand of an offended Sovereign, Christians are taught to view them as the well intended chastisements of a merciful Father. They hear amidst them, that still voice which a good conscience brings to their ear: "Fear not, for I am with thee; be not dismayed, for I am thy God." They apply to themselves the comfortable promises with which the gospel abounds. They discover in these the happy issue decreed to their troubles; and wait with patience till Providence shall have accomplished its great and good designs. In the mean time, Devotion opens to them its blessed and holy sanctuary; that sanctuary in which the wounded heart is healed, and the weary mind is at rest; where the cares of the world are forgotten, where its tumults are hushed, and its miseries disappear; where greater objects open to our view than any which the world presents; where a more serene sky beams on the afflicted heart. In those

moments of devotion, a pious man, pouring out his wants and sorrows to an almighty Supporter, feels that he is not left solitary and forsaken in a vale of wo. God is with him; Christ and the Holy Spirit are with him; and, though he should be bereaved of every friend on earth, he can look up in heaven to a friend that will never desert him.

A certain minister of popular talents, in his travels to preach, went into a sea-port town in New-England, where he was kindly received by almost all the congregational ministers in the town, who invited him to preach frequently; he preached to the general satisfaction of the people for some time; and left the place; on his return, every meeting-house was shut against him, and almost every dwelling house. After leaving the place, the second time some of his friends asked him how the ministers treated him in — ? Why, said he, the first time they treated me as a gentleman; and the second time they treated me as a christian.—They wished to know the difference in their treatment. Said he, the first time I went they received me into their houses and meeting-houses; this was treating me as a gentleman. The second time they shut me out of their houses and meeting-houses, and did all they could to shut me out of all other houses, and out of the town; this was treating me as a christian;—so they treated Christ and the apostles, when they put them out of their synagogues, and desired them to depart out of their coasts, and sometimes expelled them out of their coasts as men who exceedingly troubled their city. This latter treatment, was a good evidence of his being engaged in the work of the Lord. How many ministers there are who are treated as gentlemen; compared to those who are treated as christians! *A certain evidence that more run, not sent; than run, sent of the Lord.*

#### HUMAN NATURE.

One internal proof of the truth of the Bible; is the exact portrait it draws of the heart of man—not of any particular man, or any age or country, but every man, woman and child, in the whole world, from the beginning to the end of time. Men are the same now that they were in the age of Jesus Christ; and the description of the human heart, drawn by Him and the sacred writers, is the portrait of

wicked men at this day. For example. When men have their passions aroused, and public excitement sways the multitude, how they refuse to listen to argument or expostulation. As in the days of the first Christian martyr, when Stephen declared the truth to the people, which cut them to the heart, they "gnashed on him with their teeth, stopped their ears, ran upon him with one accord, cast him out of the city, and stoned him," so in these days, similar fanaticism prevails when truth cannot be put down except by physical force. Wicked men are the same in all ages. If Christ should descend into this world again, and reprove sinners as he did in Judea, the people would crucify him. If Stephen should return and declare truth that cut the ungodly to the heart, he would be stoned. The church are indebted for their security to something else than the improvement of human nature—viz: their unfaithfulness.

From the Ulster Republican.

*Shocking calamity.* In Esopus, about 10 o'clock, on the evening of the 13th inst., the house of Seth L. Elting; occupied by the family of William H. Irving, was destroyed by fire, and three children perished in the flames. It seems that the family had early retired to rest, and were all in profound slumber, when the fire commenced its ravages; and so far had the flames extended their works of desolation before the family were roused from their perilous situation that it was with difficulty that those sleeping in the lower part of the house were enabled to escape in their night clothe. In the upper story slept four boys; the oldest 14, and the youngest 8 years of age. The oldest escaped by jumping from a window, a height of 18 or 20 feet, without material injury, though slightly burnt. The remaining three perished in the burning ruins.

#### DUTY AND INCLINATION.

It is said that when Washington was in Portsmouth N. H. the people in Concord pressed him hard to visit them before he returned to Virginia. Before he gave them an answer, he told one of his friends he found a great struggle in his mind between duty and inclination. He observed that he had a strong inclination to go through Concord, but that duty seemed to call him another way, and finally returned without making them a visit.

Many things are done from inclination and not from duty—Men frequently undertake things because they have inclination for those things, and not because they are convinced it is best. On that account they are disappointed. When we do things as men or as christians, because we know it is our duty so to do; we may be assured that we shall prosper in so doing.



## POETRY

[From the New York Evangelist

"I WILL WAIT UPON THE LORD THAT  
HIDETH HIS FACE."—Isaiah,

Where'er my earthly lot is cast,  
Whate'er its duties claim,  
To toil 'neath penury's bitter blast,  
And bear worldling's shame—  
Or mid the pomp of wealth to live,  
And wield of power, the rod,  
Still meek and faithful would I strive  
To wait on thee, my God.

Should Disappointment's blithing way  
Feed on my spirit's bloom,  
And bid my dearest joys decay  
In darkness and the tomb—  
Or hatred wield the scourge of strife,  
With stern, unsparring hate,  
Or sickness dry the springs of life,  
Still, still on God I'd wait.

When gentle day which each forsakes,  
Or noonday zephyrs glide,  
Her silent eve her pillow takes,  
While watchful stars preside—  
Or midnight drives the hosts of care  
Far from her ebon throne,  
Unwearied in my sighing prayer,  
I'll wait on God alone.

Yet should he hide from me his face  
Till flesh and spirit fail,  
And bid me darkly run the race  
Of time's receding vale—  
How will his smile with glorious ray  
Gild heaven's untroubled sky,  
If there my ransom'd soul shall lay  
Her robes of mourning by. L. H. S.

## POLAND.

The poor Poles are now groaning under the most savage despotism. It is almost impossible to believe, that in an age so enlightened, a monarch can be found in the civilized world, so ruthless, so despotic over body and soul as is the Emperor of Russia. As an example of the despotism of the Muscovite tyrant, a London paper says:

"A blasphemous catechism, prepared for the use of schools and churches in Poland, has been recently published in the newspapers, and excited as it is well calculated to do, universal indignation. In this impious preparation of the youth of Poland, for the mental and bodily slavery to which their mahood is destined, it is set forth, as so many doctrines of faith, that the Emperor of Russia is the representative of God upon earth, that it is a crime against Omnipotence to question his authority, or to rebel against it even in thought, and that the example of the Saviour, who is represented to have died in allegiance to the Emperor of Rome, and to have submitted "respectfully" to the sentence of death prescribes as a duty the obligation of the suffering in silence, whatever may be the will of the Czar, even God, and aliens by whom—

to the mute sacrifice of life itself.

This atrocious catalogue is in the form of a religious category, and is designed to be used in the Education of the youth of Poland, as we use the catechisms that contain an exposition of the tenets of christianity. It is almost impossible to credit the existence of a spirit so irreverent, even in the Muscovite tyrant for however monstrous and revolting may be the principles upon which his throne is established, it was still believed that the Greek religion contained a sufficient infusion of Christian truth to check the open declaration of such fearful impieties. A specimen of some of the least offensive passages will enable the reader to judge of the manner in which this lesson of faith has been prepared.

"What duties doth religion teach us, the humble subjects of his Majesty the Emperor of Russia, to practice towards him?"

"Worship, obedience, fidelity, the payment of taxes, service, love, and prayer, the whole being comprised in the words worship, and fidelity.

"Of what does the worship consist, and how should it be manifested?"

"By the most unqualified reverence in words, gestures, demeanour, thoughts, and actions.

"What kind of obedience do we owe to him?"

"An entire, passive, and unbounded obedience in every point of view.

"Is the service of the Emperor his Majesty obligatory on us?"

"Absolutely so; we should, if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient."

## "A NAME ABOVE EVERY NAME,"

When the pious Bishop Beveridge was on his death bed he did not know any of his friends and connections. A minister with whom he had been acquainted visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner—"Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bedside, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving as if the name had upon him the influence of a charm; "Oh! yes. I have known him these forty years.—precious SAVIOUR! HE IS MY ONLY HOPE!"—S. S. INSTRUCTOR.

The steamboat North America, on her passage from Albany to New York on Tuesday, came in con-

tact with the sloop Gen. Livingston, and both were so badly damaged as to be compelled to run ashore. The side of the N. A. was stove in, and four or five berths demolished. On the same day, a schooner loaded with coal beating up the Hudson river, was struck by a gust of wind, and sunk with all on board. The captain of another vessel passing at the time exerted himself to rescue the crew, but no one of them could be seen after the vessel went down.

## Steam Boat Accident.

The boiler of the Steam Boat T Yeatman, burst on the Ohio river, near Memphis, on the 20th ult, which instantly killed the assistant engineer. Nine persons jumped overboard, of whom only three were saved.

WILMINGTON, (Del.) Nov. 1.

We learn that a most atrocious and appalling murder was committed on Friday night last, near Frederica, in Kent county. The particulars, as we have heard them, are as follows; the perpetrator of the deed, George Bonwell lives on the Dover road about three miles this side of Frederica—the victim was his own daughter—a young girl of fourteen or fifteen years of age. He had returned home in the evening, and found one of the younger children crying, and upon inquiry was informed, that it had been corrected by the elder daughter. Without farther inquiry he attacked his daughter with savage ferocity, knocked her down with a heavy stick, and literally crushed her ribs by trampling on her with his feet. The innocent victim of this appalling crime, we are informed had lately finished her education at the boarding school of Mr. Samuel Hillies in this city, and was an amiable and deserving girl. Bonwell is in good circumstances. He has been committed to Dover jail to await his trial.

## NOTICE

I, Abijah Perigo of Morristown in Orleans County and State of Vermont have this day sold to my Son Royat Perigo his time. He is now at liberty to make contracts and to work and labour for himself and receive pay therefor, and I will pay no debts of his contracting after this date.

ABIJAH PERIGO.

Morristown. Oct. 25th 1833.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret, " Eld. A. Brailley.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabot, " Eld. I. Kieth.  
Stow, " Eld A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsum, N. H. Eld. L. Hemenway  
Candia, " Eld. E. B. Rollins.  
Gilsum, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.  
Richard Aldrich Esq. Bradford Vt.



# CHRISTIAN LUMINARY:

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, VT. JANUARY 1834.

No. 4

## THE CHRISTIAN LUMINARY

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

### LOVE TO CHRIST.

Extract from Dr. Channing's Discourse on Love to Christ.

I have endeavoured to show the circumstances which have contributed to depress and degrade men's affections towards Jesus Christ. To me, the influence of these causes seems to be great. I know of no feeling more suspicious than the common love of Christ. A true affection to him, indeed, is far from being of easy acquisition. As it is the purest and noblest we can cherish, with the single exception of love to God, so it requires the exercise of our best powers. You all must feel, that an indispensable requisite or preparation for this love is to understand the character of Jesus. But this is no easy thing. It not only demands that we carefully read and study his history; there is another process more important. We must begin in earnest to convert into practice our present imperfect knowledge of Christ, and to form ourselves upon him as far as he is now discerned. Nothing so much brightens and strengthens the eye of the mind to understand an excellent being, as likeness to him. We never know a great character until something congenial to it has grown up within ourselves. No strength of intellect, and no study, can enable a man of a selfish and sensual mind to comprehend Jesus. Such a mind is covered with a mist; and, just in proportion as it subdues evil within itself, the mist will be scattered, Jesus will rise upon it with sun-like brightness, and will call forth its most fervent and most enlightened affection.

I close with two remarks. You see, by this discourse, how important to the love of Christ it is, to understand with some clearness the purpose for which he

came into the world. The low views prevalent on this subject seem to me to exert a disastrous influence on the whole character, and particularly on our feelings towards Christ. Christ is supposed to have come to rescue us from an outward hell, to bear the penalties of an outward law. Such benevolence would, indeed, be worthy of praise; but it is an inferior form of benevolence. The glory of Christ's character, its peculiar brightness seems to me to consist in his having given himself to accomplish an inward, moral, spiritual deliverance of mankind. He was alive to the worth and greatness of the human soul. He looked through what men were, looked through the thick shade of their idolatry, superstition, and vice, and saw in every human being a spirit of divine origin and god-like faculties, which might be recovered from all its evil, which might become an image and a temple of God. The greatness of Jesus consisted in his devoting himself to call forth a mighty power in the human breast, to kindle in us a celestial flame, to breathe into us an inexhaustible hope, and to lay within us the foundation of an immovable peace. His greatness consists in the greatness and sublimity of the action, which he communicates to the human soul. This is his chief glory. To avert pain and punishment is a subordinate work. Through neglect of these truths, I apprehend that the brightness of Christ's character is even now much obscured, and perhaps least discerned by some who think they understand him best.

My second remark is, that, if the leading views of this discourse be just, then love to Jesus Christ depends very little on our conception of his rank in the scale of being. On no other topic have Christians contended so earnestly, and yet it is of secondary importance. To know Jesus Christ, is not to know the precise place he occupies in the universe. It is something more; it is to look into his mind; to approach his soul to comprehend his spirit; to see how he thought, and felt, and purposed, and loved; to understand the workings of that pure and celestial principle within him, through which he came among us as our friend, and lived and died for us. I am persuaded that controversies about Christ's person have, in one way, done great injury. They have turned attention from his character. Suppose, that, as Americans, we should employ ourselves in debating the questions where Washington was born, and from what spot he came when he appeared at the head of our armies; and that, in the fervour of these

contentions, we should overlook the character of his mind, the spirit that moved within him, the virtues which distinguished him, the beamings of a noble, magnanimous soul—how unprofitable should we be employed. Who is it that understands Washington? Is it he, that can settle his rank in the creation, his early history, his present condition! or he, to whom the soul of that great man is laid open, who comprehends and sympathizes with his generous purposes, who understands the energy with which he espoused the cause of freedom and his country, and who receives through admiration, a portion of the same divine energy? So, in regard to Jesus, the questions which have been agitated about his rank and nature are of an inferior moment. His greatness belonged not to his condition, but to his mind, his spirit, his aim, his disinterestedness, his calm, sublime consecration of himself to the high purpose of God.

My hearers, it is the most interesting event in human history, that such a being as Jesus has entered our world, to accomplish the deliverance of our minds from all evil, to bring them to God, to open heaven within them, and thus to fit them for heaven. It is our greatest privilege that he is brought within our view, offered to our minds, to our trust, to our love. A sincere and enlightened attachment to him is at once our honour and our happiness, a spring of virtuous action, of firmness in suffering of immortal hope. But remember, it will not grow up of itself. You must resolve upon it, and cherish it. You must bring Jesus near, as he lives and moves in the gospel. You should meet him in the institution, which he especially appointed for the commemoration of himself. You should seek, by prayer, God's aid in strengthening your love to the Saviour. You should learn his greatness and beneficence by learning the greatness and destination of the soul which he came to rescue and bless. In the first place, you should obey his precepts, and through this obedience should purify and invigorate your minds to know and love him more. "Grace be with them all that love our Lord Jesus Christ in sincerity."—*Christian Monitor.*

A SHORT SERMON.

Concluded from Page 10.

"The Elders Which are among you I exhort &c."

In my first number I endeavoured to show the necessity of having our example correspond with our profession,



which if it does not, we are like the man who will say to his Brother, let me pull the mote out of thine eye, when behold a beam in thine own eye. Although it is evident that Preachers of the gospel are men subject to like passions with others, and beset with temptations on every hand, yet they are not excused from obeying the injunction of the apostle Paul, "follow me even as I have followed Christ."

Let me ask if the Apostle sought the riches or honors of this world. We will contrast for a moment the life of the apostle, and the lives of some modern preachers. The Apostle could say when speaking of the qualifications, "those things which were gain to me those I counted loss for Christ, yea doubtless I count all things but loss and those for the excellency of the knowledge of Christ Jesus my Lord."

But with modern preachers a greater account is made of perusing and preaching Josephas, and different bodies of divinity, than there is of searching the scriptures and preaching the word, being instant in season, out of season exhorting, rebuking, with all long suffering. Not that I would condemn such authors, or their works; but the object of those who seek the word from man.

Again the Apostle could say, "the preaching of the cross is to them that perish foolishness, but unto us that are saved, it is the power of God." And again, "after the manner of what they call heresy, so worship I the God of our fathers."

But with modern preachers, the inquiry is what will best suite my audience, what will raise me the highest in the estimation of my hearers.

Again, the Apostle did not shrink at sufferings, but could say none of these things move me, neither count I my life dear to myself &c.

But modern breacher consider it a great hardship to suffer a little reproach for the sake of Christ, or if called suffer some small deprivation, or to face the storm and to preach the gospel to those that are scattered abroad, spend more time complaining of their hardships than any other way.

Again, we are taught, that "no one that wareth entangleth himself with the affairs of this life, that he may please him that hath called him to be a soldier."

And many preachers at the present day are engaged in all the traffick of Babylon. But did they consider how great their accountability must be at the day of judgment, would they not be willing to loose their lives that they might win Christ. But as long as the plain precepts of the gospel are neglected, and selfish notions are gratified by the professed followers of Christ, no wonder the cause of Zion languishes, and iniquity abounds.

O that the love of Christ; the languishing state of his cause and the welfare of sinners might constrain every professed preacher of Christ, to follow the example of Jesus and his apostles and know nothing but Je-

sus Christ and him crucified, for certain it is that we must be cleansed from sin before we can bare the rich treasures of the gospel: should this take place we might with confidence reprove our brethren for living so far from their privilege; until then, it is of but little use to spend our time and talents to persuade others to that we will not observe ourselves: indeed we had better stay at home than to burden community with our presence until we are willing to loose life for the sake of Christ; that this subject might be daily considered and all those soul killing temptations be rejected by every follower of Christ, is the earnest desire and sincere prayer of a follower of Christ.

Cheshire Co. N. H.

For the Christian Luminary.

#### THE NATURE OF HOPE.

Nothing is probably better understood or more fully realized than this; that man is a dependant creature. It is indeed a self evident truth, and no one that believes in a Creator, can for a moment reasonably doubt it; for no creature can be self-existent, consequently must be dependant on its Creator for life with all its blessings. "In Him we live, move and have a being." How should the thought prostrate proud boasting man in the dust at the feet of his gracious Creator and Preserver. In his dependant, fallen state, how many and various are his wants. Though the great Author of his being has graciously and unconditionally supplied many of the necessities of his fellow creatures, yet after providing the means He has left him to the free use of the natural and moral ability with which He has endowed him, for the ultimate supply of the rest. The provision for the immediate relief of some, and for the future supply of all, are within his reach. Though he cannot be perfectly happy here, yet he may be, if he will, hereafter.

God, judiciously, and for wise purposes, withholds for a space his blessings, even to the righteous. Here is the foundation for a good hope. The wicked wilfully and ignorantly think that the exaggeration of fancy and vain imagination, will consummate their bliss; or that they shall be partakers of the substantial joys of the just and holy, in a future world; though they use not means God has ordained to obtain it. This is the foundation of a false hope.

From that intense and immortal desire to be happy, and a consciousness of its lack, the passion we term hope springs up. It is generally understood to possess two distinct qualities; desire and expectation; though some have added patience. We feel unhappy, and we desire to be happy. The desire is directed to some real or fancied object, which we think will gratify the thirst of our mind. And when we expect to obtain the object, we have hope. Then in proportion to the fervour of this desire, and the probability of obtaining the object, our hope is weak or strong. Hope in its nature, is the same in all. For desire and expectation are the same in themselves whether directed to proper, or improper objects. Then it is the object, and way of attaining it, that qualifies the hope. A true hope is fixed upon objects which have a scale of existence, and are suited to the wants. But a false one is centred on things which have only an imaginary existence; or though real, are not calculated to make the person truly happy. It is said to be vain, when wrong means are used to obtain the blessing. Therefore the Christians hope cannot be vain, because he has, and does follow a course pointed out by infinite Wisdom. Nor false; because it is founded on the promises of a God of eternal truth. He has also confirmed it by an oath, that by two immutable things in which it was impossible for God lie, we might have strong consolation &c." Which hope we have as an anchor to

the soul, both sure and steadfast." "Heaven and earth shall pass away, but my word shall not pass away." O then what have the righteous to fear. Let sorrow come like a flood, let the world scowl and frown; let satan rear, and all his army array themselves; let the icy hand of death seize his heartstrings, and tear him from all that is dear to him on earth, and lie his body deep in the cold and silent tomb, he shall cry out O death where is thy sting; O grave where is thy victory." Yea, let the earth be wraped in flames, and the elements melt with fervent heat, and pass away with a great noise, he shall burst forth in shouts of glory, and enter the celestial city, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, to go no more out forever. Here, blessed be God, hope and faith, are lost in sight, and full fruition. Sinner! what will then become of thee? Thine imaginary hope, with all the pleasures of a vain world, are blasted, and blown away; and you must exchange your vain and glittering expectations, for keen and eternal despair. Then, do you not now repent, and turn to God, you shall know assuredly that it will be ill with the wicked. O flee to the strong hold; embrace the Saviour of the lost and wretched, so shall your hopes end in immortal day.

D. B. W.

#### CHRISTIAN LUMINARY.

STOW, JANUARY 1838.

#### MAN FADETH AS THE LEAF.

Such is our frailty that we are compared to the withering grass, the drooping follower, and the falling leaf. How striking the comparison between man and the falling leaf always exposed to the destroying whirlwind and the destroying storm; always trembling upon the stalk, and ready to fall, and at the longest, sure of being destroyed by the chilling blast of winter it withers and falls to the earth. Such is man. How short his summer. He blooms awhile, fades and falls. He giveth up the ghost and where is he?

Where are the companions of our youth, in whose society we have passed so many hours? Where are Parents, Brothers, and sisters? Alas! many of them have faded and fallen and left us to mourn their loss; though as it respects some of them not without hope. When we consider how many have set out in life with us, have faded and fallen; we feel as though we could adapt the language of Job's messenger, "I only escaped alone to tell thee. Yes, and it is a wonder of mercy that we have escaped. And what returns do we make to the preserver of our lives, for all his tender mercies, surely we are guilty of the most base ingratitude!"

Christians, you may arise above this gloomy scene, and view a fair spring approaching, when all the plants of righteousness shall shout in immortal vigor, and forever bloom in the paradise of God; eternally free from storm and temptations. Sinners, is this fading, fleeting dying world you only trust? Are its short-lived pleasures all your happiness? Then you are to be pitied indeed! Can you rest satisfied with such a portion as this? The chilling frost of death and the long gloomy winter of eternity are before you; which you must pass in eternal exile from the son of righteousness; and from the only source of all comfort and happiness. O then put your trust in God, for he changeth not. He only can support you through life and death, and bless you forever. But refuse and all the holy angels, nay God himself cannot help you. The only way of salvation and the easiest terms, and terms are made known to you in the gospel; and if you refuse these, there remains a fearful looking-for of judgement &c.



We have one word to our correspondents, not by way of rebuke, but to stir up their pure minds by putting them in remembrance of what we consider their duty. Those correspondents from whom we received the greatest assistance the past year, have in some measure ceased their exertions. We sincerely hope that those ever living springs have not dried up, and indeed we do not believe it to be the case. The approach of every Mail strengthens our suspicions, especially when we visit the Post Office and find our expectations blasted. We have for a number of months expected a communication from Tertius, and our expectations are yet alive. We hope also that Confucius will forbid the silence of his pen any longer. Our correspondents in general, are entitled to our warmest feelings of gratitude for their kindness thus far, and we hope still to be favoured with their assistance.

From the Christian Herald.

**BROTHER FOSTER.**—I send for publication a succinct description of a series of religious meetings, which commenced at Exeter on Monday evening, September 16th, and closed on the 22d. The first discourse was from Elder Shaw. Tuesday evening, Eldes Peirce addressed the assembly. Wednesday evening, brother Harvey spoke to the people. Thursday, we assembled at 10 A. M. for public worship; the time was occupied in praying, and exhorting. P. M. Elder Knight gave a discourse; appropriate remarks were made by Elder Piper. In the evening, Elder Rollins delivered a discourse, to a large congregation. Friday, met at an early hour for prayer, after a short season spent in conference, Elder Swett dispensed the word of life among the people. P. M. Elder Plummer spoke freely. At evening Elder Rollins preached again; several interesting exhortations were brought forward, and we parted, hoping to meet again. Saturday, A. M. was spent in prayer and exhortation. How refreshing to hear the saints pour out their hearts, before the Lord; it is like cold water to the thirsty soul; while the spiritual exhortations are like reviving cordials; stop these streams and the church soon becomes lifeless, and the worship insipid. P. M. Elder Brown gave a sermon; and Elder Peirce another in the evening. Sunday, met near sunrise, or prayer, and the meeting was continued, with short intermissions, til 10 in the evening; three sermons were preached during the exercises, to a large concourse of attentive hearers; there were several powerful exhortations, in the course of the day, and it was indeed a heavenly place; conviction was fastened on many minds, solemnly reigned in the congregation, sinners wept, backsliders trembled, and some of both classes came forward for prayers; saints were awake, and declared, never did we witness such a meeting before; all was harmony, the spirit of God was with us from beginning to end; it gave us liberty; all was free, every member in the body had their privilege; we left ourselves to be one in Christ Jesus, whether male or female, consequently, all had the opportunity of improving their gift, as the Divine Spirit led. Upon the whole I think this was as good a meeting as I ever attended; there was not a discordant note, all was heavenly. The testimony was not yea and nay, but yea and amen, to the glory of God, by us. We could adopt the language of the Poet,

"My willing soul would stay;  
In such a frame as this, &c.

From the Christian Herald.

**FOUR DAYS MEETING IN RYE.**—As we were not present through all the General Meeting, which was holden at Rye N. H. on the 21st, 22d, 23d, and 24th inst. we expected that some one would have furnished us with an account of the Meeting, for publication. However as we were present on some of the days we are prepared to state that it was an interesting meeting.

Here we observed a number of our preaching brethren, who like war-worn veterans, are still contending against the powers of darkness, and for the faith once delivered to the saints; and although some of them are somewhat worn down with infirmity; and age is reminding them that ere long, they will be called to lay down their arms and leave the field of battle, yet with all the life and energy of early years, they were ready to say,

"We've fought through many battles sore,  
And ready stand to fight through more."

It was with pleasure that we met with our old friend and brother, Elder Ebenezer Leavitt, who was the first in that and some of the adjacent towns, who reared the standard of gospel liberty, at the risk of his reputation, and he knew not but of his life. But when he looks around, he is ready to say "and what hath God wrought." And although the weight of years and infirmity, has limited his travels, yet, with all the ardour of youth, we heard him dispense the glad tidings of salvation, and declare that "the Lord speaketh in righteousness and is able to save."

Here too we met with Elder Ephraim Philbrick who labours we believe chiefly in that town. He appears when in the service of his Lord and master in his full strength; he stands fast in the liberty and his labours are blessed.

Elder Henry Pottle, was also present at the meeting. And although he often apprises his audience of his advanced years, yet he appeared as in the days of his youth, as an able minister of the New Testament.

Elder Noah Piper, we observed was also present, he labours in Stratham we believe for the most part of the time. And maintains the primitive doctrine of the cross.

The above preachers, together with Elder Merrill, whom we think we observed there the first day we were present; all labour within a few miles from each other, and they have seen the work of the Lord prospering in their hands.

We were also gratified in seeing at this meeting that faithful servant of the churches Elder Mark Fernald. With great plainness and much fervency he preached the word, witnessing to every man's conscience in the sight of God. He noticed very justly, by some pointed remarks that it was an unjustifiable and censorious spirit, that would brand a fellow worshipper with idolatry, and thereby occasion distance and division among christians, who are aiming at the same great object—the glory of God and the salvation of souls.

Elder How, from Portsmouth took an active part in the meeting, and appeared to feel a deep interest in the promotion and welfare of the cause of God.

Elder G. Pierce, from Salem, also took an active part, and he laboured to promote the good cause of spirituality—his labours will not be lost.

Elder Robert Allen, from Portsmouth, was present. He has laboured some in that town of late, and his labours before and at this meeting, will be had in remembrance; he has felt a deep interest for the people in that place.

Elder Julius Blodgett, who labours in Exeter, was also present, we understand that his labours have been much blessed in that place.

Elder J. J. Harvey, from Amesbury, was also present. He is recently from the state of New York, and now labouring in Amesbury Mass. In the morning of life he has chosen the good part and a good work—and by walking in the spirit he may win many souls to his master.

Elder Edward H. Peavy, was also present. He has recently been labouring with much success in Lebanon Maine, and its vicinity. He was ready to testify of the way of salvation in word and doctrine.

Elder Edward B. Rollins, was present also, and approved himself as "a workman that needeth not to be ashamed."

Some unordained preachers and brethren attended, and all appeared, as far as could be discovered, to be anxious for the prosperity of Zion, in that place.

The preaching and exhortation, was weighty, and we have reason to believe that good was done.

We were impressively struck with the singing, which appeared to be performed under the influence of the good spirit. The hymns were in general, those which have been in use by the Christian

brethren, for many years—the effect was cheering—and so far from that dull, formal, freezing performance, which would check the moving of the spirit, and alter the whole course a spiritual meeting, it was calculated to promote and increase spirituality, and left a hallowed influence on the devoted heart.

The last day of the meeting was held in the congregational Meeting-house, the other house not being large enough to accommodate the congregation. On this day, the Lord's supper was administered by Elders Leavitt and Philbrick, to a larger number of communicants than was ever collected to have set down to the Lord's table, in this town before. And here was exhibited a practical illustration of christian charity and good feeling. Congregationalists, Methodists and Baptists set down with us at the table of our common Lord, and all felt that they were christians, engaged in one common cause.

There has been much praying that christians maybe one—but more can be done to introduce the millenal glory of the church, by acting as one.

From the Christian Herald.

There appears to be some rising among the Christian brethren in this place; they have not forgotten the old paths, nor the worship the Lord requires, which is spiritual; and although spiritual worship is not highly esteemed among men; yet it is the only incense God accepts. And in every place where the will of man is not opposed to the will of God, he is ever ready to assist and sustain his people; but where it is otherwise we may labour in vain and spend our strength for nought. Some time since, Elder Robert Allen, of Vt. thought it his duty to to come into these parts, and labour in the several towns, for the upbuilding of Zion; accordingly he visited a number of places, and has been, for a short time, labouring in this town, where he has taken a residence. His labours in this and other towns, have been attended with some blessing. His views with regard to the worship of the true God, are in unison with our own, and accord with the scriptures, which say emphatically, that "God is spirit, and they that worship him, must worship him in spirit and in truth." We hope to have some further good account to give of his labours, with the exertions of the faithful, in this and other places, where he may dispense the word of life.

DEATH PREFERABLE TO LIFE.

"I would not live always away from  
my Home."

How many pleasing associations, and tender recollections, are awakened by the mention of home. Around what place do the affections linger with such strong attachments, or what



spot looks bright and happy, when the rest of the world appear dark and cheerless, but that characterized by the expressive word home? Where do the skies wear a peculiar brightness, and nature present peculiar cheerfulness, and loveliness, but at home?

Home is a place of friendship. There the youthful affections are first called into exercise, and the kindness with which they are reciprocated, awaken attachments that will long be cherished and perpetuated.

It is a place of security. Living in friendship, the inmates of home are secure from the mutual attacks of slander and misrepresentation. It is secure from that false invective, which embitters so much of the intercourse with a censorious and misjudging world.

It is a place of confidence. Bound together by common interest, and secure of each other's friendship, among the inmates of home, what room can there be for distrust?

It is a place of peace. Where affection presides, peace is her certain attendant, and will make home.

The place of happiness. That place cannot be miserable where friendship, security, confidence, and peace, are found to dwell.

The mention of home will awaken the recollection of the honoured father, who counselled and supported; to the kind mother, who consoled and cherished; and of the society and sweet converse of brothers and sisters.

*But heaven is the Christian's Home.* Here, he is a stranger and sojourner; but he is traveling to a city that hath foundation, the abode of friendship and peace. *Divine love* is the sacred principle that animates all hearts in the region of bliss, from the "rapt seraph" to him who has "washed his robes in the blood of the Lamb." It unites the inhabitants of heaven in an indissoluble bond of harmony, and attaches them to God himself.

Security is also there. Security from the influence of unholy affections. Into heaven, sinful passions, which here make the human bosom the abode of wretchedness, can never intrude. There will be security from the temptations and hostilities of wicked men, and from the enmity and malice of the great spiritual foe; with the Prince of Peace, shall ever reign, and from the right hand of God shall flow

the rivers of his pleasure forever more.

*I would not wish to live always separated from my pious friends, in whose sacred society and holy friendship. I found such delight and profit, but who have preceded me in their entrance into glory. For, in heaven, the pious friendships, of this world shall be renewed and perpetuated.*

In heaven will be enjoyed the society of the pious and holy of all ages; of Adam, the first and great father of the human family; of Noah, the progenitor of a new world; of Abraham, the founder of the Jewish people, and the father of the faithful of all nations; of Moses, who talked with God face to face; of David, the sweet singer of Israel; of a host of prophets and apostles, of whom, were we to speak, time would fail us; of Paul, who laboured in the cause of his Master, more abundantly than all others, and who wears a richer crown; of those holy martyrs of the primitive church; of that multitude of Christian worthies, of whom the world was not worthy; of the heroic reformers from the corruptions of popery, who counted not their lives dear to themselves; of the devoted modern missionaries of the cross, who have given an example of apostolic zeal and heroism; of Brainard, the early apostle of the neglected and abused aborigines of this country; and of Martyn and Heber, names which will long be embalmed in the endeared recollections of Christians. And, could the heavens be spread, and our faith lost in sight, we should see them clothed in robes of light, and hear them, with hearts of love, and tongues of fire, singing hallelujah, hallelujah, to the Lamb! — *North Star.*

## MISCELLANEOUS.

### TEMPERANCE.

From the Vermont Chronicle.

SIMULTANEOUS MEETINGS—FEB. 25.

At the annual meeting of the Vermont Temperance Society, held at Montpelier, October 15, 1833, the following resolution was passed:

Resolved, That this Society approve of the recommendation of the American Temperance Society and of the National Temperance Convention at Philadelphia, that simultaneous meetings for the promotion of the Temperance cause, be held in all parts of the United States, on the last Tuesday in February, 1834. That a committee of three be appointed to draft an address to the people of Vermont on the subject; and that the Editors of all the papers in the State be requested to publish the resolution and address.

The Committee appointed in pursuance of this resolution, beg leave to call the attention of the friends of Temperance, and of their fellow citizens,

generally to the subject of the proposed simultaneous meetings; and to urge upon them, not only a general attendance on the day designated, but such previous arrangements and preparations, as will give interest and effect to the exercise of the occasion. We do not, however, deem it necessary for the purposes of our appointment, to present a very formal address. Statements and calculations on the subject of intemperance, and its pernicious effects, sufficiently full and appalling, are already before the public. The wisdom and efficiency of the Temperance Societies, on the principle of entire abstinence from the use of ardent spirits, have been fully and satisfactorily established by experiment; and the result is now universally known, and generally acknowledged.

The united efforts of these voluntary associations, embracing this simple principle of a mutual pledge, have done much to check the progress of intemperance in the country. Still much of the evil remains; and much must yet be done, before it will be entirely removed. The question, therefore, arises, what measures can be adopted, to facilitate the operations of Temperance societies, and give an impulse to the work of reformation? Occasional conventions and more or less extensive, have been preferred; and in a few instances, attended with obviously happy results. But no expedient has been devised, which promise so much for the cause, as the one recommended in the resolution before us. It is in perfect accordance with the social nature of man. It addresses itself to the best feelings of the heart. The sympathy, which it awakens, is a benevolent sympathy; and the emulation which it excites, is a holy emulation—an emulation to excel in doing good, and in promoting the best interests of our country and mankind. It is, indeed, peculiarly adapted to rouse and fix the public attention, to diffuse information through the community, and thus to impart life and energy to Temperance Associations.

All, that the Committee feel themselves called upon to do, therefore, is simply to repeat the recommendation, involved in the resolution; and give a few hints on the manner of observing the day, and the best means of preparing for it, so as to render its exercises interesting and profitable.

1. In every town, where a Temperance Society exists let the officers of the Society, early in January, make provision for holding a series of Temperance Meetings in the several school districts. Let particular officers of the society, and other friends of temperance, be engaged to attend, and assist in conducting each of those district meetings. Let public notice of these meetings be given from sabbath to sabbath, at every place of worship in the town, with an invitation to all in the respective districts, young and old, male and female, to attend. Let them be considered as preparatory to the general meeting on the last Tuesday of February; and let them be so conducted, as to keep the contemplated meeting in view; raise high expectations concerning it; and produce a general disposition and strong desire to attend.

2. Let the designated day be observed by two public exercises. The season before the intermission may be happily devoted to a written discourse (either a sermon or an oration) with prayer, singing, &c. The time after the intermission may be occupied principally in extemporaneous addresses, &c.

3. In order to excite the highest interest on the subject, and cause these simultaneous meetings to produce the best effects, suitable persons should be seasonably designated to prepare the written discourses, and make the extemporaneous addresses. Generally, perhaps, it would be expedient so to exchange labours on the occasion, that a part of the speakers in each place should be invited from a neighboring town.

This, or a similar course should be pursued by the officers of every Town Temperance Society in the State. And in places where no such Association exists, these or some equally efficient measures may be adopted by ministers and other devoted friends of temperance. And who, we ask, that desires the prosperity of his fellow men, will withhold his hand from this "labour of love?"

JOSHUA BATES,  
THOMAS A. MERRILL, } Com.  
SAMUEL SWIFT,



N. B. In accordance with the resolution, Editors of all papers in Vermont are respectfully requested to give this an early insertion in their papers. And with this view the Editors of the Vermont Chronicle are requested to send a market number of their paper to all such Editors.

### WHAT IS PURE RELIGION?

It is not making a palpable stand on certain points of church order. It is not the wearing of a certain costume. It is not the assuming of a certain name. But it is the harder task of communing with the heart with deep and secret thought. It is the getting down into the chambers of the soul, into which nothing can penetrate save the man's own spirit, and the Author of that spirit. It is the unction of the Holy Ghost, which exerts a salutary and holy discipline over the whole mind, confirming it to Christ's, so that whatever emanates from it, accords with the word of God.

The essence of pure religion then, consists in the grace of God in the soul, which begets that character of emotion, though, substantial, profound, efficacious, abiding emotion, which it requires: An emotion which can be accurate and not rigid, fervent and not frantic, rational and not phlegmatick. Pure religion is not to fall into some violent excitement extreme on the one hand, or to settle into a dull, formal, and presumptuous state on the other. But it is to have the mind in a consistent and scriptural balance between the two. It makes a man thoughtful and solemn indeed, but not gloomy or insensible. It makes him cheat in his words, and perhaps sometimes taciturn, but never morose or sullen. It makes him pause and deliberate, but never tardy or willful. It makes him cautious and sedate, but never repulsive or absent. Finally, it enables its possessor to keep a full and intense fixture of purpose on heaven, and the last great day of retribution. So that he walks softly before God; has conversation in heaven, from whence he looks for the Lord Jesus; bows submissively to every indication of divine Providence; serves with honour and faithfulness "his day and generation;" waits patiently "his appointed time" upon the earth; though he often mourns, he never murmurs; but in all things commits himself to the Lord, "who is the strength of his heart and his portion for ever."

"THE WORLD;" (A religious paper published in Philadelphia.)

### DEPENDANCE ON GOD, A SOURCE OF HAPPINESS.

"The traces of an invisible hand are every where to be seen in the works of creation and providence, convincing us that a Being of infinite wisdom and power, sways the sceptre of the Universe. Few, it is to be hoped, can behold the canopy of heaven,

gemmed with 'living sapphires,' the earth, arrayed in nature's rich variety, the sea, whose proud and restless waves maintain their bounds, and attribute all the order, beauty, and sublimity, thus displayed to the result of chance.

As few, may there be found, who, in the commotions which agitate the world, the revolutions of empires and states, the reverses of fortune in private life, and the mortality of man, acknowledge no Deity but fate.—But although the existence of God is generally admitted in theory, the delineations of his character are drawn by multitudes only as it is presented in the lofty mountain, the roaring cataract, the withering breath of pestilence, the ravages of famine, or the destruction of the earthquake.

To be happy, is the soul-aspiring principle of man, and the consummation of his bliss he expects in heaven. But if the enjoyment of God constitutes the happiness of heaven, can he be said to be a candidate for that blessed abode, who seeks no delight in the contemplation of his perfections, in the constant exhibitions of his goodness, even in the most minute affairs of life? Oh, it is when one can feel that it is in Him he lives, and moves, and has a being; when with child-like simplicity and confidence, he can lay open before his Father in heaven his whole heart; when in the leaf, as it expands to catch the healthful breeze, the busy hum of insects, the zephyr's gentle sigh, or ripple of the murmuring brook, a sweet and soothing reflection of the presence of God steals over the mind; when in every blessing received, is discovered the hand that bestows it, that the soul learns the secret of true peace, and realizes what the world can neither give nor take away.

Christians also, by trusting to their own strength for the victory over temptation and sin, lose much of that happiness which it is their privilege to experience. They seem to forget that divine assistance is necessary, except when they are visited by severe afflictions; and hence it is; as Rev. Mr. Newton remarks, "that the children of God seldom disappoint us under great trials; but if they show a wrong spirit, it is usually in such little incidents that we are ready to wonder at them."—*Zion's Advocate.*

### AFFLICTION.

Affliction is a great realizer in religion, or rather a great detector of the want of reality in religion. We perhaps thought ourselves christians, and that we were founded upon the rock; and now an affliction comes, and we shake like aspen-leaves. Could this be if we were on the rock? We thought fondly that God was the chosen portion of our souls, and that though all created things were taken from us, we had enough when we had him; and yet when he crosses some desire of our hearts, or removes some of his own gifts, a friend, perhaps, or even a little of the world's trash, we seem as if we had lost our all, and cry after it as that Danite did after his idols; and thus we learn the fact, that our comfort before did not, as we idly supposed, flow from the eternal Fountain, (for that still remains to us,) but had been drawn from perishing cisterns; and therefore, now that they are broken, we die of thirst. This is an important discovery, and it was to make this discovery to us, that God sent the affliction.—*Erskine on the freeness of the gospel.*

### CHRISTIAN COURAGE.

"If the dispensations of divine providence be ever so severe to the christian, yet he can find happiness nowhere but in God. It is said, that Diogenes became a disciple of Antisthenes, who was at the head of the Cynicks. Antisthenes at first refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said; 'Strike me, Antisthenes: but never shall you find a stick sufficiently hard to remove me from your presence, whilst there is any thing to be learn'd, any information to be gained from your conversation and acquaintance.' Such firmness recommended him to Antisthenes, and he became his devoted pupil. So let every christian say, under all circumstances, nothing shall separate me from my God; him, who is the source of all my knowledge, safety, and joy."

### RELIGION.

'Tis this my friend, that makes our morning bright,  
'Tis this that gilds the horror of our night,  
When wealth forsakes us, and when friends are few,  
When friends are faithless or when foes pursue;  
'Tis this that wards the blow, or stills the smart,  
Disarms affliction or repels its dart;  
Within the breast bids purest raptures rise,  
Bids smiling conscience spread her cloudless skies.



From the Christiana Palladium

## NEW YEAR.

The close of the year brings, to a reflecting mind, many scenes of joy, and sorrow. To me, it affords great consolation that I am blessed with good health; a degree of common sense, the powers of reason, reflection, and anticipation; and I desire to be truly thankful to that being by whom these, and all blessings I enjoy, are conferred. To Him, I owe my existence: to Him every comfort of life.

But upon taking a retrospect, I am constrained to confess, with sorrow and shame, the wisimprovement of many precious moments, during the year which is now about to retire into non-existence. When I ask myself the solemn question, have I improved, as much as possible, my time and talent to the honour and glory of God? truth carries conviction to my mind, and the answer is against me.

God is the author of every good and perfect gift. He is merciful and long-suffering; and it is because he is God, *and not* ~~and~~ man, that I am yet spared, and have the privilege of witnessing the expiration of this, and the ushering in of the New Year. "O, give thanks unto the Lord, for He is good." Let us view, for a moment, the scenes, famine, sickness, and distress which have transpired this year, in different parts of the earth. Many soldiers have marched into the field of battle, and, by the hands of their fellow beings, have been left, weltering in their gore, to die amid the awful groans of the wounded and dying. Others have realized the want of food and proper nourishment to support their decaying natures, and sustain their famishing bodies; and thus have sunk to rise no more in time. Many have been visited with sickness, and suffered much by affliction of this kind. Many have been overcome by the strong arm of death, and removed from this transitory world. The Colera has swept its hundreds and thousands from the scenes of mortality. Not only have the ravages of this disease been felt in Asia and Europe, but its desolating footsteps have deeply marked the shores of North America. Here too has it cut down ranks, and spread gloom and consternation in its course. Husbands are left to mourn for their wives, and wives for their husbands; parents for children, and children for parents. All ages and conditions are alike subject to death; and all must, sooner or later, yield to his cold embrace. O that we were wise, that we understood this, that we would prepare for our latter end. The seasons pass their successive rounds, and carry us swiftly along upon the wheels of time. Our days seem as a hand's breadth, and swifter than a weaver's shuttle.

Spring breaks forth in mildness, and spreads abroad her mantle of green. Vegetation is invigorated by the genial rays of the sun, and crowns the landscape with bloom and beauty. Summer in turn brings her charms. The melodious sing-

ing of the birds in the grove, and the voice of the turtle are again heard in our land. The rich yellow harvest, waving in the soft breeze, promises peace and plenty. Autumn succeeds; and, in her train, richly crowns the labours of the husbandman with stores of delicious fruit. This too is a season well calculated to produce reflection. It brings to mind, in a peculiar manner, the shortness of life, the certainty of death. Behold the vegetable kingdom in a state of decay, the forest clothed in variegated colours, the withered leaf trembling in the wind, and falling from the bough to rise no more. This admonishes man that time is on the wing, and that, ere long, he too must take his departure. Winter follows, with chilling blasts and biting cold; and soon we are brought to the close of the year. Thus the seasons pass away, and finally the year retires and is no more.

Soon, "man cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." "O, that we were wise, that we understood this, that we would prepare" to meet our GOD.

J. J. H.

December 31, 12 o'clock P. M., 1833.

From the Christian Herald.

## A SERIOUS ADDRESS.

To the faithful preachers of the gospel, who have left all for Christ, and have gone forth to call sinners to repentance.

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. iv. 6. These words were chosen by a worthy preacher, for his text, at the time when I was ordained and set apart to the work of an evangelist. These words, and also the root of the matter, contained in them I desire to retain in my heart until I drop this mortality. As to the appellation of "a good minister." This I cannot claim, "but by the grace of God, I am what I am." And in this short address to you my dear beloved brethren in the ministry, I desire to stir you up, by putting you in remembrance. And first, I beseech you to consider the end of this great and all important work in which you are engaged; that this is the method through which God is pleased to bring souls to the knowledge of the truth. "For it pleased God through the foolishness of preaching to save them that believe;" and he has manifested his word through preaching; and this is the word which by the gospel is preached; and how shall they hear without a preacher, and how shall they preach except they be sent, as it is

written how beautiful are the feet of them that preach the gospel." Unto you, therefore, true and faithful ministers, whom God has chosen, and qualified, and sent to publish the glorious and joyful news of salvation to a perishing world; to you therefore I now direct my discourse. And wherefore hath God chosen you, and ordained you? is it not that ye should go and bring forth fruit unto holiness and that your fruit should remain. And has your gracious God committed a dispensation of the gospel into your hands that you should go and make merchandise of the glorious gospel? freely ye have received freely give."—Go ye therefore and preach the gospel, sound an alarm, let the inhabitants of the world hear. "For how shall they hear without a preacher?" God will reward you in the world to come with eternal life. Say not that because the brethren do not replenish my purse, I will go and see them no more. But as ye would that they should do unto you, do ye even so to them; this is the command of your blessed Redeemer. Go preach to them, exhibit the tender love of a crucified Saviour.—Wherefore has God illuminated you with the light of his holy Spirit? is it not that you let your light shine before men that they may see your good works and glorify your father which is in heaven! Walk then in the light of the holy spirit; watch and pray; for unless you live and walk in the spirit, you cannot preach in the spirit; and then your preaching will be like clouds and wind without rain. But if ye preach in the power of the spirit, your words will be spirit and life, and souls will be awakened and brought to behold their undone situation without a Saviour. O ye faithful ministers, look, O look around you and behold thousands of your poor unhappy fellow mortals, rushing along in the broad way to destruction, and crowding themselves into hell! How then can you be idle? how can you hold your peace? when God hath chosen you to preach his gospel unto them, and hath promised to be with you always, even unto the end of the world. Come dear brethren, do not trust in your literature but in the spirit of the Lord. For there are many who in the beginning of their setting out to preach the gospel, were humble and zealous; and God blessed their labours; but now some of these same preachers, where are they? li-



ted up, are called Rabbi, and delight in high sounding titles, and the preaching is lifeless; a form without the power, and their infatuated congregations sit and sleep while they are preaching, and call them sound men. But these men know not the light; they are deceived by the god of this world; having eyes they see not, and having ears, they hear not; and when the gospel is preached, they do not understand. Yet they give their mercenary ministers a great sum of money for preaching to them the form of Godliness, while they deny the power thereof. But ye, beloved ministers of Christ, do not ye, after their works, for they say and do not. But look to Calvary, behold your blessed Redeemer in the agonies of death; see the blood streaming from his hands, his feet, his side! consider what he suffered for you, and how he died that you might live. Also retrospect your life, think upon your past experience, look back to the days in which you were distressed in soul and despaired even of life; but when you surrendered all into the hands God he forgave your sins, and raised you up to newness of life; and since that time, when you have been in straits and difficulties, he hath ever stood by you, and delivered you in the time of your trouble; and now he hath sent you to preach to souls who are perishing for lack of spiritual knowledge; go unto them in the bowels of love, preach to them the gospel of God freely; keep clean hands and a pure heart; let your loins be girded about with truth, and your lamps burning, and when the chief Shepherd shall appear, ye shall receive a crown of Glory that fadeth not away.

## LITTLE FAITH.

## MORAL INFLUENCE OF CHRISTIANITY.

Few men, perhaps no man comprehends, the extent of the support given by religion to every virtue. No man, perhaps, is aware how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not a sense of higher benevolence to quicken and sustain it; how suddenly the whole social fabric would quake, and with a fearful crash, sink into hopeless ruin, were the idea of a future life, to be utterly erased from every mind.

Once let men thoroughly believe that they are work and sport of chance; that all their improvements perish forever at death; that the weak have no guardian, and the poor have no avenger; that an oath is unheard in heaven; that secret crimes have no witness but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow!

We hope, perhaps, that human laws and natural sympathy would hold society together. As reasonably might we expect that were the sun quenched in the heavens, our torches could illuminate and our fires quicken and fertilize the creation. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of the day? Erase all thoughts and fear of God from a community, and selfishness and sensuality would absorb the whole may. Appetite, knowing no restraint, and poverty and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, and principle would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling; and man would become, in fact, what the theory of Atheism declares him to be, a companion for the brutes.—*Collet's Relicks of Literature.*

From the Morning Star.

## CONFERENCE AND PRAYER MEETING.

These interesting meetings are often much injured by three things. 1. Many Christians will not "speak often one to another," "and exhort one another," merely because they do not enjoy a happy state of mind. 2. Frequently much time is lost, and the meeting protracted to an inexcusable length, in waiting in silence one for another. 3. Much time is spent in long and dry exhortations, prayers and singing, and frequently on subjects that are foreign, or not suited to the occasion. When mourners are on their knees for prayer, some will pray for every thing else but their converse, till perhaps the attention of the awakened soul is entirely diverted, & his resolution lost. Let preachers & those that have the lead of these meetings, take up their cross, and affectionately and tenderly instruct those who are ignorantly or carelessly guilty of

these improprieties, and these meetings will be attended with much greater success in the edification of the church and the salvation of souls.

Almeron.

From the Morning Star.

## EXPERIMENTAL RELIGION.

What is it? "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Experimental religion then, is the practice of pure and undefiled religion. This, then, is to deal your bread to the hungry, to relieve the afflicted, and to keep clear from the spirit and vain practice of the world! Some would scarcely acknowledge this to be religion; but were this the practice of all men, what a happy world this would be! Let those who make religion to consist merely in a certain state of feeling, without doing, reflect on the scriptural definition of pure religion.

Almeron.

## FROM SIMPSON'S "PLEA FOR RELIGION."

Hartley, who was not a dissenter, but a most serious, learned, and candid churchman, and who wrote nearly fifty years ago, says, "There are many prophecies which declare the fall of the ecclesiastical powers of the christian world. And though each Church seems to flatter itself with the hopes of being exempted, yet it is very plain, that the prophetic characters belong to all. They have all left the true, pure, simple religion; and teach for doctrines the commandments of men. They are all merchants of the earth, and have set up a kingdom of this world, abounding in riches, temporal power, and external pomp. They have all a dogmatized spirit, and persecute such as do not receive their own mark, and worship the image which they have set up. It is very true, that the Church of Rome is Babylon the great, and the mother of harlots, and of the abominations of the earth: but all the rest have followed her example."

## SELECT SENTENCES.

He who converses with nobody, is either a brute or an angel.

He who has good health is young; and he is rich who owes nothing.

A soft answer turneth away wrath; but grievous words stir up anger.

Use yourself to thinking, and you will find that you have more in your head than you think of.—Speaking without thinking, is shooting without taking aim.



## Poetry.

### JESUS WEPT.

Jesus wept—and oh! how precious  
Are the sacred tears he shed:  
Dearer far than all earth's treasures  
To the heart that mourns the dead.

View him with the mourners bending  
O'er the grave where Lazarus lies:  
Mark that inward groan of anguish,  
As he listens to their sighs.

Was it fear of future suffering  
Made the gracious Saviour weep?  
Did he feel that power was wanting  
But to break that death-like sleep?

No, 'twas pity, pure compassion,  
Made the springs of grief overflow,—  
He beheld affection blending,  
As he wept for human woe.

And e'ne now when friends are parting  
And hanging o'er the tomb,  
Faith presents a Saviour weeping,  
And his presence breaks the gloom.

O, 'tis soothing to the sufferer,  
To have Jesus bear a part;  
And those crystal tears fast flowing,  
Are a cordial to the heart.

*Brevity of Life.*—An ancient Register, which may be depended on, gives the following very mortifying instance of the brevity of human life, of a hundred persons who were born at the same time.

|                                        |    |
|----------------------------------------|----|
| At the end of six years there remained | 64 |
| At the end of sixteen years,           | 46 |
| At the end of twenty six,              | 26 |
| At the end of thirty six,              | 16 |
| At the end of forty six,               | 10 |
| At the end of fifty six,               | 6  |
| At the end of sixty six,               | 3  |
| At the end of seventy six,             | 1  |
| At the end of eighty,                  | 0  |

From the Christian Herald.

*THE METEORIC PHENOMENON.*—Setting out early, on a journey, on the morning of the 13th inst. we had an opportunity of witnessing the grand display in the heavens, from about four o'clock till daylight. We understand it was first discovered at 12 o'clock. Whatever may have been the natural cause, and of this, speculation is going the rounds; yet a useful lesson of instruction may be gained by the contemplative mind, from viewing the works of God in all the operation of his hand; for "the heavens declare the glory of God, and the firmament sheweth his handy work." And if the theorist may indulge in speculation, may we not indulge in some serious reflection, while beholding a phenomenon in the works of nature.

Whether this meteoric phenomenon was occasioned by a lunar volcanic eruption, as is the opinion of Laplace with regard to meteoric phenomena; or as others suppose, and we think with more propriety, that the gasses exhaled from the earth had risen to the upper regions of the atmosphere and there became ignited by electricity, evaporating the lighter part of their substances by combustion and precipitating the remaining parts to the earth by force of gravitation, thus producing the appearance of falling stars; or whatever cause the philosopher may ascribe for this grand display in the heavens, yet a devout mind may discern the hand of God, and see him in all his works by the aid of revelation.

The scriptures declare there shall be signs in the Heavens, we may look upon this then, as an attestation of the divine origin and truth of the scriptures. The scene was truly sublime, while the falling meteors from every part of the heavens were finding their path to the horizon, we could but think of the shower of fire, which literally poured upon the cities of Sodom; for it appeared little else at times,

than a shower of fire, yet without its tremendous consequences; and could but realize, in some measure, that safety, which is experienced amidst contending elements of fire and flood, when sustained by that Almighty power, which upholds universal nature.

The scene was imposingly grand; and that mind must be insensible, that could not feel—that amidst all the harmony of nature and the strange phenomena of circumstance, that there was an overruling power that fixes a just equilibrium in all their movements, and causes harmony still to exist among all their multiplicity of evolutions, through all the variety of change and circumstance.

We could not but think, how easy it must be to Him, who spoke a world into existence, to direct those ethereal fires, which were playing harmlessly through fluid ether, to the work of its general consummation. And although we may not, like the heathen, "fear his tokens," yet we may be stimulated to a greater acquaintance with him, and preparation to meet and behold him, not barely through the medium of the tokens of his power, but without a veil—face to face—to enjoy his presence forever.

### FALSE REASONING.

How unreasonable is it to reject any doctrine which is revealed to us in the Christian scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and much safer, and wiser, and more befitting our present condition it is, to conclude, that these truths are proposed by the Author of light, to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion, by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we have every thing in this life; it is not agreeable to our notions of a state of trial that we should. Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is acquainted with the reason of things than one of the maturer age: That man acts most agreeable to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed what they profess to be, the word of God; and then takes in hand the sacred volume of truth with a humble and teachable mind, prepared to believe all that is therein commanded, because he there discovers the will of God, and the motives to obedience. This it is, to receive with meekness the engrafted word.—BROMFIELD.

### CONVERTED SOLDIER

"A soldier not long since becoming visibly religious, met with no little railing both from his comrades and his officers. He was the servant of one of the latter. At length his master asked him: 'Richard, what good has your religion done you?' The soldier made this discreet answer: 'Sir, before I was religious, I used to get drunk; now I am sober. I used to neglect your business; now I perform it diligently.' The officer was silenced, and seemed to be satisfied. 'For so is the will of God that, in well doing, ye may put to silence the ignorance of foolish men.'"

### RELIGIOUS BIGOTRY AND GENUINE CHARITY.

"A person meeting another returning, after having heard a popular preacher, said to him; 'Well, I hope you have been highly gratified.' In-

deed, I have, replied the other. I wish I could prevail on you to hear him. I am sure you would never have relished any other preacher afterwards.' 'Then,' replied the wiser christian, 'I am determined I never will hear him; for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with great eagerness and delight whenever it is delivered.'"

### TO PRINTERS

#### E. WHITE & W. HAGAR

Respectfully inform the Printers of the United States and Canadas, to whom they have long been individually known as Established Letter Founders, they have now formed a copartnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with orders.

The introduction of Machinery in place of the tedious and unhealthy process of casting type by hand, long a desideratum by the European and American Founders, was by American ingenuity and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the Machine Cast Letter has fully tested and established its superiority in every particular, over that cast by the old process.

The letter Foundry business will hereafter be carried on by the partners before named, under the firm of WHITE, HAGAR, & Co. Their specimen exhibits a complete series from Diamond to 14 lines Pica. The Book and News Type being in the most modern and light style.

W. H. & Co. are agents for the sale of the SMITH AND RUST PRINTING PRESSES, which they can furnish their customers at the Manufacturer's prices. Chases' Cases Composing Stick, Ink, and every other article used in the Printing business, kept for sale and furnished on short notice. Old type taken in exchange for new, at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions, will be entitled to five dollars, in such articles as they may select from our specimen. New York, Oct. 1833

E. WHITE.  
WM. HAGAR.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld. E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. " Eld. I. Dexter.  
Lyndon, " Eld. I. R. Fettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsum, N. H. Eld. L. Hemenway  
Candia, " Eld. E. B. Rollins.  
Gilsum, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calais, Goodwin, do. *Methodist*  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.  
Richard Aldrich Esq. Bradford Vt.



# CHRISTIAN LUMINARY

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, VT. FEBRUARY 1834.

No. 5

## THE CHRISTIAN LUMINARY.

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

Church members should seek to acquire clear and enlarged views of divine truth.

It is a fact which cannot be questioned, that a very large proportion of those whom we believe to be real Christians are mere babes in knowledge. They have just enough instruction to know that they are sinners, and that salvation is all of grace through Christ Jesus. But ask them to state, prove and defend, in a scriptural manner, any one of the leading doctrines of the gospel, and you would immediately discover how contracted is their view, and how false is their preception of divine truth. Instead of walking amidst the splendid light and varied scenery of revelation, with the confidence and joy of men whose vision is clear and strong, they group along with the fear and hesitation of those who are partially blind. This, in most cases, is their fault, and not their misfortune merely. We are commanded to grow in knowledge and the Apostle in the following very severe language, reproved the believing Hebrews for their ignorance. "When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." After this he exhorts them to leave the principles of the doctrine of Christ, and go on to perfection. How earnestly, in other parts of his writings, did he supplicate for the churches, on increase of their religious knowledge, Eph. i. 17, 18. Colos. i. 9. It is very common for ministers to complain that they are almost afraid to ascend to loftier parts of revealed truth, lest a great portion of their hearers, instead of eagerly following them, should reproach them with ascending to barren, and almost inaccessible summits. The causes of this deficiency of religious knowledge in our members, are numerous and various. In many cases, the want of a religious education,

contributes to it. Not a few of them are brought in from the world, when they are far advanced in life. There is, with many a more culpable; I mean a systematic neglect of the subject. "What," they exclaim, "will head knowledge do for us? we are for experience; experience is every thing in religion." What kind of experience that is, which is not founded on knowledge, I am at a loss to conceive. With such people, ignorance appears to be the mother of devotion. It should be recollected that it is in the spiritual world, as it is in the natural; the seed of the kingdom is sown in the light, and light is essential to every stage of its growth. If that be not right knowledge, which does not produce feeling, certainly that is not right feeling which is not produced by knowledge. They who have only head knowledge, dwell in the frigid zone of christianity; and they who have only feeling, occupy the torrid zone. The former are frozen amidst mere cold and heartless speculation; the latter are scorched amidst wild fanaticism.

How much more real enjoyment of the truth is possessed by him who clearly and comprehensively understands it! and how much more useful is he likely to be in communicating instruction, than the individual who barely understands the first principles! Every professing christian at least all those who have leisure for reading, should endeavour to unite the knowledge of a good theologian with the experience of a real believer.

In order to this, let christians set apart time not only for reading, but studying the scriptures; let them read theological books which explain and prove the doctrine of the gospel; let them attend upon the preaching of the word with a view, not only to be comforted, but to be instructed. The exclusive object for which some hear sermons, is to obtain a little comfort. They sit waiting and watching for some sweet and savoury assurance, some well known hackneyed consolatory topic, some lively appeal to the experience, and until this comes, they lightly of every thing else. The minister may have given the clearest elucidation of some dark and doubtful passage, the most masterly defence of some disputed truth; but to the mere comfort hunter, all this is nothing else than the husk, or shell, which is to be cracked and thrown away for the kernel of a little christian experience. From such sermons they go home, with hungry and cheerless appetites, complaining that they have found it a lost opportunity. Let me not be mistaken. Comfort ought to be sought for, but always through the

medium of knowledge. The best warmth is that which comes not from ardent spirits, but from the sun, which sends his heat to the flame, in those beams which convey light to the eye. The fact is, that some people's religion is of that weak, unhealthy kind which is supported only by elixirs and cordials.

After all, I am constrained to confess, that the darkness which rests upon the mind of the church member, is the result in some cases, of that cloudiness which envelopes the mind of the pastor; if there is ignorance in the pew, it is because there is so little knowledge in the pulpit. When the preacher dwells on nothing but a few hackneyed common place topics of an experimental or consolatory nature; when all the varied and sublime parts of revealed truth are neglected for one unceasing round of beaten subjects, when a text is selected from time to time which requires no study to understand, no ability to expound, when nothing is heard from one sabbath to another, but the same sentiments in the same words, until the introduction of a new or original conception would startle the congregation almost as much as the entrance of a spectre; who can wonder, if, under such circumstances, the congregation should grow tired of their preacher; or if such drowsy tinklings should lull the fold, till with their shepherds they sink to the slumbers of indifference, amidst the thickening gloom of religious ignorance?

C. M. GUIDE.

For the Christian Luminary.

## ENDLESS PUNISHMENT ESTABLISHED.

A difference in the constitution, education, degrees of prejudice, and influence of the spirit of truth, forms so great a barrier to oneness of sentiment, that we cannot expect at present, to overcome every difference in opinion. But this object is truly desirable as far as may be in the present state of things. What a powerful momentum would it give to Christian influence, if all their views, as well as feelings, centred in confirmation of the same great truths. Believing this happy time will come; and that means are used by Infinite Wisdom to effect it; all should realize the obligation which is so strictly binding, to let their light shine upon the darkness of ignorance and error, till the sullen gloom which now broods the Church militant, shall be dispelled, and the day star arise in every heart. Harsh and over-heated controversy, which has only victory for its object, I have ever disapproved and abhorred, as dishonorable to the cause of piety and wisdom. But a candid and impartial investigation of disputed subjects, at a suitable time, with inflexible regard for truth, may lead the mind from darkness to light, and assist in hastening the period, when the watchmen shall see eye to eye. May the beams of eternal Truth illuminate my understanding, and the hand of Wisdom guide my pen.

As many are led astray, and embarrassed and come in the end to a wrong conclusion from a misapprehension of the precise point in debate; I will



now plainly state the object of the following discussion. It is not to prove a punishment after death, nor the kind or degree of it; but believing, and admitting this, and its kind and degree; the only question is, whether this punishment will be for a LIMITED or an ENCLASS duration?

Two opinions are now held and defended in the christian world in relation to the manner in which God will finally terminate future misery, yet both affirm that it will come to an end.

One asserts that God will put an end to suffering in a future world by restoring the sufferer. The other that this end will be accomplished, by bringing the existence of the being to a final close.

I shall confine myself more particularly to the last opinion; and offer some reasons why I do not believe it.

I think it is unscriptural.

All who believe that the bible is true, believe it was intended by God as a revelation of important truth to man. This could not be made without descending to his finite and weak capacity. Therefore the ideas must be simplified, and couched in language easily understood. As man naturally "of the earth, earthy" and becomes easily acquainted with natural objects; the wisdom of God has chosen the natural world to illustrate the things of the spiritual. The common and general acceptance of the signification of a word, is said to be its literal meaning. And we have no authority to carry the spiritual import any farther, than the true literal signification. If this rule be violated, by adding, or diminishing, we have nothing to guide us, but are soon bewildered, and lost in the boundless ocean of wild conjecture. The familiar terms, destruction, ruin, burn up, consume, perish, lost, death &c. are frequently applied to the souls of the wicked in a future state; but we shall discover that neither of them imply literally, non-existence or annihilation. The word destroy signifies literally, to waste; and destruction, the act of destroying, or wasting; and also the state of being destroyed or wasted. For example; we say a field of grain is destroyed, when it is trampled down by the beasts of the field, or blasted by the mildew; but the grain is still in existence; in the one case under foot, and in the other, in the blighted kernel. A house is said to be destroyed, when the parts that composed it, are in a scattered condition, though the several parts could all be collected.

And indeed, in every case, it signifies no more than disorganization and derangement; and we ought not to carry the spiritual farther. "O Israel, thou hast destroyed thyself; but in me is thine help." Hosea, xvii. 9. In this passage, the Lord addressed Israel after the destruction had taken place; which he could not have done, if they did not exist. Again they had destroyed themselves; but no man can put himself out of existence. Neither can there be any help after annihilation. How plainly may we see that it means spiritually, a derangement and alienation of the moral powers of the soul. Accordingly, the word of truth speaks in the following language. "The prosperity of fools destroy them." Prov. i. 32. Not that prosperity closes their existence; but lays waste their spiritual excellence. Again, "my people are destroyed, for lack of knowledge." Hosea, iv. 6. Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Mat. x. 28. It is natural to believe that the soul in that place of torment, will be deranged; and become a moral waste; and that the body, in all its limbs and features, will be distorted and disfigured by the convulsions of the soul. This is destruction. And if there is no end to this, it is everlasting destruction, (not from being or existence; but) "from the presence of the Lord, and from the glory of his power." I. Thess. i. 9. The term destroy, in many instances, is synonymous with the word death. The following passage simply says, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, &c." Mat. xxi. 41. Jesus answered and said; "destroy this temple, and

in three days I will raise it up." But he spake of the temple of his body. St. John, ii. xix. 21. It is obvious that natural death is intended in both these instances. Now natural death is a deprivation of animal life, or a separation of the soul, which is the principle of life from the body. though separated it is believed they are both in existence. We know that the body is, for we see it, and follow it to the silent tomb. And we firmly believe the soul is; for "the beggar died and was carried by angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." To day, says our Lord to the thief, shalt thou be with me in paradise." Luke, xvi. 22, 23. and xxiii. 43. Now the bodies of the rich and poor man were doubtless on earth, but the soul of the one, was happy in Abraham's bosom; and the other tormented in hell. Again, the bodies of Christ, and the thief whom he addressed, were found dead that day, or during twenty-four hours; and their spirits were together in paradise. This paradise could not be the grave; for when Jesus had cried with a loud voice, he said "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." Luke, xxii. 46. This was about the ninth hour of the same day. His spirit was then taken into the hands of his Father; and his Father was in heaven. Paul, the apostle informs us 2 Cor. xii. 2, that "he knew a man, who was caught up to the third heaven." This he calls paradise verse 4. No rational man can have presumption to suppose that he was caught up into the grave, and there heard unspeakable words &c. Indeed we should not conclude with the apostle, that "to die would be gain; if we were doomed to unconscious sleep till the resurrection. We love consciousness, and activity to well, especially if we may be useful by doing good to ourselves, or others. This is a gain, we could not find in senseless sleep. Methinks it would not have been a very comforting answer to the agonizing prayer of the penitent thief, if he had understood our Lord to say, to day, shalt thou be with me in the dark grave, soul and body, and know nothing till morn of the resurrection! Nor could they be long together in dreary abode; for the temple of Christ's body was raised again the third day.

The prophets, Christ and his apostles, it is believed, raised the dead. This could not have been done without the creation of an entire new spirit, if it had ceased to exist by the destruction called death. And this new spirit must be altogether unacquainted with the acts of the former; consequently would act entirely different, and merit a different name. But we find they appeared, and acted in all respects similar to what they did before death.

Again, if death is constituted by a sleep of the soul and body together, instead of their separation, how can the "spirit come again" seeing it never went away? "And he [Jesus] put them out, and took her by the hand, and called, saying, Maid arise. And her spirit came again, and she arose straightway." Luke, viii. 54, 55. "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he received." 1 Kings, xvii. 22. If it is so evident that the soul and body exist in a distinct, and separate state, immediately after death, and that their union is life, and separation death: it may be asked, why death is frequently compared to natural sleep in the scriptures? I answer, because the body in natural sleep, is insensible, and inactive: so also in death. And because the mind is active in sleep, though connected with the material frame. So in death, though separate. Now if the soul is the principle of natural life, the just and spiritual analogy is, that the comfortable presence of God is the spiritual life of the soul. And if natural death is only a separation of the soul from the body; then spiritual death is only a separation of the comfortable presence of God from the soul. And if the soul and body exist after natural death, in a separate state, the just and fair conclusion is, that the soul, though "destroyed, from the presence of the Lord" by death, will eternally exist.

(To be continued.)

## REFLECTIONS.

For the Christian Luminary.

When I was young I had a thirst for those amusements common among the youth, but my parents restrained me and I gave them reverence. The idea, that children will commit more sin for being restrained, is as false as this scripture is true, "train up a child in the way he should go, and when he is old he will not depart from it. The youth very well know that the gay circle, the party of pleasure, the ball chamber, the card table, and other trifling amusements, are inconsistent with the profession of the religion of Jesus. Conscience tells them if they would embrace religion they must forsake all these amusements, deny themselves and take up the cross. With such sentiments as these, they rather wonder when they see religious parents who do not restrain their children, and if, (as too often happens,) a young person, who has professed the name of Jesus, enters the ball room they cry out at once, away goes their religion. Whatever may be said by the enlightened part of community, concerning the innocence and civility of those amusements, I am aware that their better judgment contradicts their pleas. They well know that the ball room is directly calculated to induce the young to neglect salvation; they know that the gay circle is a very unsuitable place to retire and "seek first the kingdom of God and his righteousness." The man would be considered insane who should direct persons to the card table for good morals, to the ball chamber for repentance, to the theatre for godliness, to the party of pleasure for sobriety, or to the rum bottle for temperance.

These amusements are of themselves INTemperance—a waste of time, a waste of property, ruin to the body, and destruction to the soul; chained by the love of these amusements, the young live, "having no home and without God in the world." Being warmly attached to the gay circle, they prostrate; sacrifice their eternal interest and are "lovers of pleasure more than lovers of God." Harmless as these amusements may appear, they are leading captive the soul, chaining it to rebellion, and pressing thousands to the damnation of hell. The Holy Spirit sometimes enters the ball chamber and stands at the door and knocks, but how unwelcome this messenger of peace! how often has the Spirit been resisted in scenes of recreation! The thoughts of death sometimes enter the gay circle, but how like intruders are they; like disturbers of the peace they are bid depart, and, if possible, the door is closed against them. The truths of the Bible are those rejected, or treated like a table of scarecrows. Judgment to come, eternity, heaven and hell, seem rejected like a phantom of the brain, unworthy to be regarded. The worship of God is shut out of doors, as if it had no right to enter their mansion. The humble religion of Jesus, prayer and praise are apparently considered beneath the dignity of these parties of pleasure. Away with the man, that would say to us remember now thy Creator in the days of thy youth—the ball room is not a suitable place for religious instruction. And here, if I am asked how I know these things, I answer, I know by experience. A few years since, I had fair proof of it. I will relate a little of my experience, and you may read and then judge.

Ever after I professed religion, I was aware of the folly and wickedness of amusements practiced by parties of pleasure. I could sigh and cry for those abominations, but it never entered my mind that it could be my duty to visit the place of recreation and if practicable, address the young people on such an occasion, until one morning as I awoke, it came forcibly to my mind, that it might be my duty to attend a house warming the next evening, and, if permitted, address the young people. I rejected the impression because I would gladly pursued myself that it could not be duty. While attending to the business of the day, I thought little of my imperfections, returning home in the evening weary and cold, I concluded I should be excused. In the evening I slept some. The time to retire to rest arrived, and I concluded to go to bed, and if I could compose myself to sleep, I intended to set it down for evidence, that it was not duty to go.



I retired but could not sleep, I lay a while and every sleepy feeling vanished; duty pressed and for a clear conscience and peace of mind, I set out on a cold winter evening at a very late hour, and travelled about two miles mostly across the fields through the snow of a foot or over, to the place of recreation. As I approached the house, the doors and windows of a new brick building were rattling, [the effect of what is called civil amusement] soon after I entered, I informed the man of the house, of the object of my coming. In a rough manner he replied that he thought I had come on a d—n poor errand. I referred him to his former experience, (for he had formerly professed religion,) and by pleading a sense of duty, I soon obtained his consent, but he referred it to the managers [a cousin and a stranger.] They treated me very civilly, appeared very candid, but though it was an unsuitable time to give religious instruction. With all my pleas I could gain no admittance; they had shut the Saviour out, and why should they admit me? He who is represented as standing until his head is wet with the dew and his locks with the drops of the night, had, year after year, been knocking for admittance and found none—the Holy Spirit being rejected, is grieved and retires;—being rejected, I was grieved and returned home with unwearied steps. In my meditation, I realized the long suffering of God in condescending to visit the sinner again and again with his spirit: I looked upon it as a great abomination to place young people where religious instruction is considered out of place. I wrote to the managers and informed them they had no right to place the young people where religious instruction was deemed inexpedient, unless they had the keys of death and of hell, and had "power over the Spirit to retain the Spirit." The spirit of God will not always strive with man. Every time the sinner rejects his spirit, he has one opportunity the less to make his calling and election sure, the spirit being often grieved may soon take its everlasting flight, the spirit of grace will not always repeat his visits to be treated with despite. Attending another ball may seal the sinners destruction; rejecting the spirit's influence once more may close the day of probation. We have no power over the spirit to retain the spirit. Strong delusions are sent as a judgment on those who receive not the love of the truth that they may be saved. Resisting the spirit is a most dangerous and desperate effort. Multitudes among us it is to be feared, have resisted until they will have its visitations no more forever. "My spirit shall not always strive with man"—A fearful truth! but it might be considered intrusion to speak it in a party of pleasure. "Remember now thy Creator in days of thy youth"—A wise command! but not fit to be spoken in the ball room agreeable to the sentiment of the managers. It is true that the commands of God and the party of pleasure are too much at variance to dwell together in unity, but the commands of God are good and suitable every where, and amusements, that do not correspond with his commands and worship, are good and suitable no where, and may be condemned every where. Every employment, where we cannot ask God to prosper us in the pursuit, and where we cannot glorify him in the performance, belongs to the kingdom of darkness. It is not a very difficult task to determine what employments should be condemned, if we but introduce a prayer suitable for the occasion.

I proceed to consider the duty of parents and guardians relative to amusements and parties of pleasure, &c.

That parents have a right to govern their children, and introduce such regulations into their families as shall correspond with the laws of God, and with the peace and welfare of their families, will probably be denied by none, and that it is the duty of children to obey all the reasonable commands and requests of their parents, is equally beyond dispute; but how far duty, or expediency, requires that they should restrain their children from amusements that do not correspond with the commands of God, but are directly calculated to lead astray from godliness and captivate the affections and destroy the soul, is a point in which many good men differ. I shall therefore, (as I advocate the principle of total abstinence) give several reasons why I think it is

duty for parents and guardians to restrain their children altogether. And first, as we are but stewards of what we possess, duty binds us to make a profitable use of all our property; to spend it there, or put it in a way to be spent to unprofitable purposes, we should be guilty of a breach of trust in our stewardship. We are therefore bound to restrain our children from EXPENSIVE amusements. Parents are bound to spend their own time and strength, and see that their children spend THEIR time and strength to profitable purposes; they are bound therefore to restrain their children from spending THEIR time and strength, to unprofitable purposes. Parents are required to bring up their children in the nurture and admonition of the Lord. But can they do this and indulge them in pursuits that lead astray from God and incline them to become enemies to the cross of Christ.

To be continued.

## CHRISTIAN LUMINARY.

STOW, FEBRUARY 1834.

### THE CHURCH OF CHRIST.

And what is it? According to what men have said, it is every thing, any thing, and nothing. The word has become very popular, and different companies of men combined under their own laws, or inventions, have taken this name to themselves, and glory in being considered the church of Christ, or God. And to shew the particular honour conferred on them by being members of such communities, they often tell of our church; this church; our most excellent church; our faith and order: and after inventing several small unscriptural commands, they make these the door of admission and fellowship, and evidence of being or not being in favour with God; and all who refuse to comply with what they command, are excluded as heretics, not worthy to be noticed by God or man. All these parties are considered as the church of Christ; because among them all are found some who love him as their Saviour; and though they all profess to belong to Christ, yet they complain of each other as heretics, deluded, deceived, and walking disorderly; and on this account refuse to receive or commune together, because they are not, as they pretend, conformed to the law of Christ; that is, the laws they have made to govern those they consider the members of Christ's church.—Each party declares that the scripture is the only rule, and that they are the only people who walk by it. Each consider their ministers as called and qualified to preach according to the scriptures; and profess to believe the doctrine preached by Christ and the apostles; and yet they greatly differ from each other, and from the scriptures they profess to believe. In general they consider baptism as the door into their church; and after this, refuse to hold such in fellowship as hold baptism as they believe is right. Some who hold baptism by immersion, and that none ought to be baptized but believers; after finding such, refuse to commune with them, because they consider the scriptures the only rule, without any human creed.

This is the state of things at the present time, and on this account many are doubting whether Christ has any church or not; and others are ready to conclude that there all is left as uncertainty, and that there no certain rule to walk by, but every one is left to do that which is right in his own eyes. With all these difficulties, what shall we determine upon

concerning the church of Christ? The only remedy left is to attend to the scriptures, and learn what is said there upon the subject, and obey what is there commanded. In the New Testament the church is described which Christ said he would build; this includes all believers, and excludes all unbelievers. It is composed of such as are "added to the Lord," and such as the Lord adds to the church. It is called "the general assembly and church of the first born," and "the church of the living God." All believers are members of this church, which is "the body of Christ;" "and he is the head of the body, the church." The members of this church are called *Christians, Believers, Saints, Brethren, Disciples, Citizens, Pilgrims, &c.* But they are never called *Presbyterians, Baptists, Methodists, nor Quakers*, though there are among all these, some who are members of the body of Christ. The scriptures describe the church of Christ as one body, though composed of many members; and they were said to be of one heart, one mind, and one judgement. There was an unity of the Spirit, which they all had, and which they were exhorted to keep. This unity or oneness is mentioned by Paul. Eph. iv. 4-6. "There is one body and one Spirit, even as you are called, in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, in you all." Those that are now called churches among the sectarians, are very far from answering to this description given of the church at Ephesus. And the members of Christ's body, who have been scattered in a cloudy and dark day, will never resemble that church, until they lay aside a party spirit, their party names, party law made by men, and come into the same Spirit, and the same Lord and Lawgiver, obey the same "perfect law of liberty;" and all unite under one head, even Christ. Those ministers who love Christ must begin, and the saints will gladly follow the example. In this way only will "the watchmen see eye to eye," the saints become one, and the world know that Christ was sent by the Father to bless us with peace, unity, life, immortality.

### TO OUR PATRONS.

The present number is delayed one week in consequence of the ill health of the editor. We regret to disappoint our patrons. But we trust the above reason will atone for this failure.

We would inform those of our patrons who have not paid for the 2d volume of the Luminary that we are in great want of little money. Our patrons are aware doubtless that our dependence is on them, and without their assistance the work must cease.

We would also inform such as feel disposed, who have not paid in advance for the 3d volume of the Luminary, that the time for paying in advance will expire on the reception of the sixth number.

### MISCELLANEOUS.

GLORIUS REVIVEL.—We are permitted to present our readers with the following extract of a letter, from Euclid, Ohio, under date of Dec. 12th, 1833. How long—O, how long, before churches in this region, shall have such a refreshing!

DEAR BROTHER.—Your letter arrived a day or two since. I received it yesterday, on my return from Madison, Geauga County; where I spent a



few days, in the midst of a powerful and interesting revival of religion. A protracted meeting has recently been held there, which was greatly blessed. It is estimated that not less than 400 souls have been converted to God in that place within a few weeks. About 100 of these; were persons from neighbouring places, who have returned home with their hearts burning with love to God, and zeal for his cause. It may be hoped, that they will be the means of a rousing others, and that the work will spread through all the region. The converts are of all ages, and from all classes. A large number are men in middle and past middle life; some are quite aged.

It is truly refreshing, to be in the midst of such a scene after having been in your cold, chilling region. Instead of days and nights, spent in useless debate and contention, several successive days were spent in faithful efforts to save souls. The truth was pressed upon the hearts and consciences of sinners.—Christians prayed, pleaded, agonized; yea, 'wrestled with God,' and prevailed. The spirit descended—sinners were convicted of sin—gave their hearts to God, and received the Saviour joyfully. The gates of Zion were thronged, with praying christians and enquiring sinners, and there was joy in heaven

*Cincinnati Journal.*

#### UNITY OF FAITH.

"Now they break this bond of the church's unity" that live out of this faith of God's elect; seeing it is written, 'That the just shall live by faith.' And therefore, they that live by sense, in the things of the world, or by form in the things of God, they live out of this faith and unity of the church.

"I. They that live by sense, in the things of the world, break this bond of the church's unity; even such as mind, and affect, and love, and desire earthly things, and have all their joy, comfort sweetness, satisfaction, support, and confidence, in the creature; these live out of the unity of the church; seeing the life of sense is quite contrary to the life of faith: Faith carrying us to live with God, out of the creature, and sense carrying us to live in the creature, out of God.

"They that live by form in the things of God, whether it be called conformity, as the prelates called it: or uniformity, as the Rhenists, do also break this bond of the church's unity. For, to live upon this or that form of religion, or worship, so as to think ourselves good christians therefore, and others evil, that shall live otherwise, is to fall apparently from the faith of the church; seeing faith doth not live upon this or that form of religion, but it lives on Christ only in every duty; and whatsoever form it may use, for a help to the infirmity of the flesh, yet in the use of forms, it lives above forms in Jesus Christ, and his fulness.—BEREAN.

#### TRUTH IS POWER.

Some men say that "wealth is power," and some say that "talent is power," and some that "knowledge is power," but there is an apothegm that I would place on high above them all, when I would assert "truth is power." Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her; they all, like Felix, tremble at her presence. Fling her into the most tremendous billows of popular commotion; cast her into the seven-fold heated furnace of the tyrant's wrath; she mounts aloft, in the ark, upon the summit of the deluge, she walks with the Son of God, untouched by the conflagration. She is the ministering spirit who sheds on man that bright and indestructible principle of life, light

and glory, which is given by his Mighty Author to animate, illumiate, and inspire the immortal soul, and which like himself, "is the same yesterday to-day and forever."—When the mould has long been heaped on all the pride of wealth, and talents, and knowledge and authority: when earth, and heaven itself shall have passed away, truth shall rise, like the angel of Manah's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven, and her throne—the bosom of the Holy and eternal God.

#### CHRISTIAN DIRECTORY.

Give to the service of God your youthful days; few are eminently useful in the world, who are not ardently pious in early life. Shun the company that forget God. Spend every day as if it were your last. Take a portion of every day to think of eternity. Through the whole of your life, be mindful of the business of life. Let not the world take that place in your affections which God should occupy. Always have the same opinion of it, which you will have when you come to die. Examine yourselves daily. Guard against constitutional sins. Keep the body in subjection to the soul. Live in the constant exercise of repentance. In all cases employ Christ as your surety; in every difficulty go to him; and rely on him for salvation. As you expect to live with Christ in heaven, strive so to live with him here.—Cleave fast to him, whatever it may cost you.—Seek the approbation of God more than that of men. Meditate much on the love of Christ in dying for sinners. Delight in thinking and speaking of him. Deny yourself; self-denial is a different thing from what many seem to imagine.—Be not content till your thoughts ascend naturally to God—till it will cost more of an effort to fix them upon earthly things, than upon heavenly. Spend as much time as possible in secret prayer; there is nothing lost by praying.—Make conscience of family religion. Begin and end every day with God. Whether you eat, drink, whatever you do, do it to his glory. Remember your sacramental vows. Live answerable to your many mercies. Be careful and contented in every condition. Be active in enlarging Christ's kingdom in

the world. See that your faith produces good; your prayers exertion; your benevolence action. Consider heaven as your home; yourself as on a journey to it; and the little treasure you may possess, as given to defray your expenses on the way, and to enable you to do something for those who enjoy not your mercies.

#### THE GOSPEL.

The Gospel of Jesus Christ is a system fraught with benevolence; full of interest and meaning, and exceedingly important, because of its special bearing upon the happiness of man, both here and hereafter. It exhibits in an eminently superior manner all that is great, and grand, and sublime in heaven and on earth. It holds converse with eternity, and develops the mysterious workings of providence, which had been for ages hidden from the keen gaze of the wisest of the ancients. It embraces the history of the creation of the world and of man—his fall—the promise of a Saviour—the preparations for the fulfilment of that promise—the birth of Christ—his labours, sufferings and cruel death—his resurrection and ascension—the coming of the Holy Ghost. It holds up man as a partner with the Deity, traces his various relations to God, to other beings and himself—his high standing in the scale of intelligence—the origin of the soul and its immortality. But what stamps a dignity upon it above all other religion, is the grandeur of its object, even the moral revolution of our world—an object truly worthy of its author, God, and commensurate with his power and ability to accomplish. To this end all the springs of pure beneficence, kindness and mercy, are broken up in Jesus Christ, and a wide field open for the rich streams of salvation to flow freely to the hearts of all men. In short, the Gospel brings a message of peace and good will direct from the throne of God, sealed with his signet and signed by the blood of Jesus Christ. M.

*From the Christian Palladium*

#### SIGNS OF THE TIMES.

*Extract of a Sermon, written by Eld. Oliver True.*

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days, clothed in sackcloth." Rev. xi. 3.



In the former part of this chapter, from the first to the 14th verse, are exhibited the contents of the little book which is described in chapter x. John is ordered, in verse 9, to take and eat it up; and when he had weighed and considered its contents, he found it to be, as he was informed it would be, sweet as honey in his mouth, but bitter in his belly. The knowledge of future events at first was pleasant, but the sad contents of the little book filled his soul with sorrow; for the contents of the little book were not to be sealed up, like that which the seven thunders uttered, but, "Thou must prophecy again before many people, and nations, and tongues, and kings." Again seems to imply, "Thou must repeat some of the former scenes of the sealed book, in more explanatory language. Hence, it appears, that the little book is a compendium, or index, to the sealed book; the contents of which you may find recorded, from the first verse of chap. vi, to the last of chap. xi. It contains a concise account of all the most remarkable historical events, as they stand in relation to the church of Christ, from the commencement of the Christian era, to the dissolution of all things, when the last shock of time shall bury the empires of the earth in undistinguished ruins.

The last verse of chapter xi opens the scene again in the temple, and shews the ark of his testament; and expresses the items of remaining part of the book. In chapter xii, John resumes the subject, and treats of the church in the same period, ecclesiastically. And, if you will diligently read and compare, you will be satisfied that, as the best authors say, this book was thus originally divided; and that one part will reflect great light on the other. But, as the contents of the little book fall under present consideration, that is, the history of the two witnesses, I design briefly to notice.

1. *What the witnesses are,*
2. *The period they prophecy in sackcloth,*
3. *What shall befall them at the close of that period.*

1. Who or what these witnesses are, at the first view, is dubious. It is not apparent, 1, from the diversity of opinions among interpreters; 2, from the numerous names given them in Scripture. Here it may be proper to notice a few of them. 1. Some suppose them to be the two offices of Christ, which he would exercise in his church and kingdom here on earth, that is, his priestly and kingly offices. In answer to this, *First*, Paul says we have a High Priest ascended into the heavens. If he were on earth, he could not be a Priest. *Second*, the kingdoms of this world will not become the kingdom of Christ, till the seventh angel shall sound his trumpet. Then time shall be no longer. 2. Others suppose them to mean the two churches, the Jew and Gentile; because they are called the two candlesticks, and the

seven candlesticks are called the seven churches. But, *First*, When did, or when will these two churches prophecy together? *Second*, The Jewish church is not supposed to be visible during the time the holy city is trodden down of the Gentiles, forty and two months, which is the period of the prophesying of the witnesses. *Third*, To reconcile these two churches in one, is the grand design of the gospel. 3. Others take them to mean two faithful witnesses, or a succession of such preachers, who should declare the unadulterated truths of the gospel, and protest against the corruptions of the church during the dark ages of popery, as Moses and Aaron did in Egypt, Elijah and Elisha in the apostacy of the ten tribes, and Zerubbabel and Joshua after the Babylonish captivity, to whom these witnesses have some allusion in Zachariah iv. Our Saviour sent out his disciples two and two. Luke x. 1. The champions of the Reformation came out in pairs, as John and Jerome of Prague, Luther and Calvin, Cranmer and Ridley, &c. The very learned Thomas Newton has given this opinion. He has gone further, and shown, in a learned manner, that there were some faithful and powerful witnesses in every century, from the seventh, down to the Reformation, in the year 1517, which is usually reckoned the era of the Reformation. But this learned author has not shown how the bodies of such witnesses can be exposed in the street of the great city three days, or, as he explains, three years and a half, and then be raised to life again; nor assigned a reason why they are said to prophecy, in sackcloth, under the reign of the beast, any more than under the reign of the Roman dragon. It is certain, that in the first three centuries, under the reign of the dragon, there were ten persecutions, in which many millions of Christians were hated and killed for the name's sake; and this author understands the witnesses to prophecy during the reign of popery. Now, in consideration of these difficulties, taken in connexion with the signs of the times, I am inclined to look further for these witnesses. 4. These two olive trees; and it appears, in verse 12, they are called the olive branches, emptying golden oil out of themselves, through two golden pipes. These pipes might be called preachers. From what is said in verse 14, these are the two anointed ones standing by the Lord of the whole earth. It will appear, from Joshua iii, 11, 13, that the Lord of the whole earth was the God of Israel. In verse 6, the angel, giving an answer to the prophet's question, "What are these olive trees?" (verse 4.) the answer to this question, as given by the angel, is this: (as though one only of them existed at that time:) "This is the word of the

Lord unto Zerubbabel, saying, Not by might, nor by powder, but by my Spirit, saith the Lord of hosts." verse 6. And what is the word of the Lord? See what Christ has done on this point, in Mark vi. 10. "For Moses said, honour thy father and thy mother; and, whoso curseth father or mother, let him die the death." This expression our Saviour quoted from the old Testament. Ex. xx. 17. Now the Pharisees said such should be free. By thus saying, Christ told them they made void the word of God. You see then that the same Christ called the saying of Moses, in verse 10, he calls the word of God, in verse 13. And one such explanation of Christ is of more worth to me, than that of a thousand moderns, who suppose that what is written in the Bible cannot be the word of God; because, say they, the word of God is quick and powerful; but Paul's most inveterate enemies acknowledged more power in his writing than in his preaching; for his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible. 2 Cor. x. 10. Does it appear right to see Christians behind infidels, in giving credit to the authority of the written Scriptures. But some will cavil here, and say the Scripture is all-sufficient without the Spirit. Now if you compare Ephesians vi. 17. with Hebrews iv. 12, you will see Paul understood that the Scriptures, or word of God, were the sword used by the Spirit in the execution of its office. And by comparing Galatians i. 6, with 1 Thes. i. 5, you may see Paul has given the same idea of the gospel, as consisting of four parts compounded together; 1, word; 2, power; 3, Holy Ghost; and 4, much assurance. That one part only is another gospel, yet not another; why? because it is only a part of the gospel, a perverted one, which if any man or angel should preach, let him be accused. Now, as the Spirit was the original cause that brought forth the word, as the effect, should not separate them, nor prevent them by trying to make the Scriptures, which is the effect, produce the cause, that is, the operation of the Spirit. God has put things right, but man has sought out many inventions. Are we not more safe when we have a written Deed, Will, or Testament, than with an oral promise, when there are many false spirits? The servant of God



can declare a truth with more confidence, when he can say, Thus saith the Lord for thus it is written, than he can to, to feel, by an impression of mind, it is so; especially, one who is subject to mistakes.

But for a conclusion on the two witnesses, I choose the explanation of Jesus Christ, and understand to give it, in John v. 36, & 37.—*Chr. Pal.*

### SWEDENBORGIANISM.

It is about fifteen years, since a few believers in the doctrines of the New Jerusalem, as revealed in the writings of Emanuel Swedenborg, were organized in Boston as a regular society. At first their meetings for public worship were held in Boylston Hall, afterwards in the Pantheon, and more recently in the lecture room of the Athenæum. In 1821 they removed to the fine building in Philips place, erected in part for their accommodation, where they have since worshipped. From the first association they have increased their numbers, and now embrace many intelligent and influential families.

There has been so much curiosity to learn the peculiarities of their belief that we have thought proper to present some of its leading features. They believe that God is one in essence and in person, and that he is the Lord Jesus Christ. They hold also that the bible is a volume of divine truth, and that it contains internal senses within the literal, by means of which it is adapted to all the various states of angels and men. They appeal to miracles as historical proof of the divine authority of their doctrine. Four instances in particular are related of wonders performed by Swedenborg himself, through means of his intercourse with the spiritual world, which they suppose indicative of marvellous power.

He is said to have repeated to Louisa Ulrica, Queen of Sweden, the substance of a conversation between herself and her brother, Prince of Russia, then deceased, which since his decease, could be known to no living person but herself. Again he is said to have discovered to Madame Marteville widow of a Dutch envoy at Stockholm, a lost receipt, by means of a consultation with her deceased husband. A third wonder as related of him is, that he gave notice at Gottenburg of a destructive fire then raging in Stock-

holm three hundred miles distant, describing with minuteness its origin, progress, and determination, all of which were verified to the letter, three days afterwards, by the arrival of a royal express. The fourth instance told of Swedenborg is that in 1772 he wrote to the celebrated John Wesley that he had been informed in the world of spirits, of his desire to converse with him, and that he should be happy to receive a visit from so celebrated a divine. Wesley replied that it would afford him pleasure to converse with him after a six month's journey which he was about to commence. Swedenborg wrote again that the proposed visit would be too late, as he, S., would go into the world of spirits on the 29th of the succeeding month, never to return. Mr Wesley took his journey, and on his return was informed that Swedenborg died on the very day above named.

Swedenborg was the son of a bishop, and was born at Stockholm in 1688. It was not as a religious teacher that he at first appeared to the world; he devoted a great portion of a long life to pursuits of a very different character. He was distinguished as a literary man, and quite early in life published several valuable productions. He subsequently became known to Charles XII, then king of Sweden, from whom he received honours and rewards. He wrote many books too, of a scientific character, and after the death of Charles was raised by his Queen Ulrica, to the rank of nobility. At the age of fifty-nine, having exhausted, as it were, the visible world, he bade adieu to science, and gave himself up to communion with the invisible. Declaring that he had revelations from God which called him to other pursuits, he resigned his places of worldly trust and went into retirement. From this period, a mystery hangs over Swedenborg's life which no one has been able wholly to penetrate. Although occupying a humble cot in a secluded part of the country, he suddenly became possessed of an immense fortune, with which he assisted men unfortunate in business. It was with difficulty, however, that those who called could see him. At one time, "the learned doctor was wrapped in profound meditation, which must not be disturbed;" at another, "he has engaged in conference with the illustrious dead, whom it would

not do to dismiss abruptly." He lived 24 years after his exclusive devotion to the duties of his divine mission, and in the time, wrote and published at his own expense, seventeen works in Latin, explanatory and defensive of his peculiar doctrines.

*Am. Traveller.*

### DEFORMITIES OF SECTARISM.

When we reflect upon the management and manœuvring of the different sects around us, how disgusting and sickening the scene! What a compound of spite and piety! at war with all dissenters, at war with each other, and at war among themselves. In many instances,

"They preach and pray, and fight and groan,  
"For publick good, but mean their own."

"How has the fine gold become dim!" how has the salt lost its savour! and how are the mighty fallen! The disorders, wickedness, pride, and folly, practiced by the professed friends of God is the broad road to infidelity. While we behold the unscriptural doctrines, the human creeds, and the anti-Christian names, which are palmed off upon mankind, as gospel, we cannot withhold the warning voice; but regard it as a part of our duty, to point out the deformities of sectarianism. We well know, that the least exposure will give offence to all who love their party more than they love truth; and we have reasons to think there are many of this class, in the present age. But when we speak of the degrading errors into which the different sects have fallen, it should always be kept in view, that we, like a good physician, are not at war with the patient, but the disease.

The spirit of sectarianism is found, in a greater or less degree, among nearly all the different partizans in the world. The people called Friends, were once an experimental, spiritual, holy, and humble people. They knew nothing but Jesus Christ, and him crucified. Their object was to reform mankind. But now, their good economy and morality is about all that is left for us to admire. Their spirituality, in a great measure, is lost; their birth-right members have abated their zeal; they are superstitious, partial, and, within a few years, have become formally divided among themselves. They once bore a decided testimony against war; but now, the spirit of war rankles in many of their hearts. Once, they declaimed against vexatious law-suits; now, they go to law, and that too before the unbelievers; and hesitates not to call on the arm of civil power, to interpose its aid in their church polity, and to grant decrees which shall give them advantage over their brethren. Well may the honest enquirer exclaim, "How hath the fine gold become dim!"

The PRESBYTERIANS were once humble, spiritual, suffering martyrs for



the Redeemer. But what are they now? They have become proud, haughty, arbitrary, and cruel. Their popularity and their money inspire them with confidence; and thousands, allured by the "loaves and fishes," or, confused and frightened by their clamorous, physical, and oppressive preaching, tamely bow their necks to their galling yoke. As soon as men submit to their dictation, they are marshalled according to their ability or wealth, for the management of their vast machinery. All their petty societies, plots, schemes, and sixty days meetings must be approved; and they have just enough of them to engross the whole attention, the whole time, and to get all the money. Thus, they entirely use up their members. But their plans are overdone. They have come to the meridian of their strength; and are beginning to divide, and subdivide. Were it not for this event, their strong arm would (we doubt not,) soon make our government and free institutions tremble; and liberal men, who should have courage enough to speak or write their opinions, would, for their pious zeal, be taken to the dungeon, the scaffold, or the stake.

The METHODISTS started on pure ground. Experimental religion was their theme, and their whole theme. When they had no Bishop but Jesus, they were prosperous and happy. Their generalship and plans of operation are the best calculated to gain numbers, of any scheme ever adapted. Their pride and egotism are outdone by none, except some individuals among the Presbyterians. Their government is one of the greatest systems of tyranny ever imposed upon a religious sect. In it, the private members have no voice. It is, "I, the Bishop;" "WE, the presiding elders;" "US, the circuit preachers;" "YOU, the local preachers;" "THEY, the class leaders;" and, "the members are NOTHING!" Some of the Methodists have seen this, and revolted. They are now divided into twelve different societies.

The Baptists will please excuse us for passing or neglecting them in this short article, as we bestowed our attention on them in our last number.

The Free-will Baptists have just put the cup to their lips; and some of them are taking down the intoxicating draught which made the inhabitants of the earth drunk. Rev. xvii. 1-4.

Universalism is built on Calvinism. It is a straw house upon a wooden foundation. Its strength is perfect weakness. Its doctrine, in some respects, is more plausible than Calvinism; but, in morality and piety, the whole system is deficient. Who ever heard of a soul being converted to God, or a reformation, by the preaching of Universalism?

The Episcopalians carry their prayers under their arms, read well, devoutly kneel, and ape after the customs of the ancients. If good reading, fine fashions, and the form of religion will carry them

to heaven, the most of them are sure of glory.

Campbellism, Mormonism, Dilksism, and Patchingism are so many parties, framed by the craft and fancy of ingenious men; and must be regarded as delusions peculiar to the present times.

The Unitarians are not superstitious, nor delusive. Their theory is plausible; their kind spirit, and strict morality are commendable; they preach "the way and the truth," but, in general, "the life" is wanting.

The CHRISTIANS—ah! here it comes at last—if they are what they should be, Christians in *spirit* and *practice*, they are just right; and are what *all others profess to be*, in order to go to heaven.

But we close, with the expectation that this *singular article* will be regarded as too strong food for many a delicate appetite. We only say, if it is not very good rhyme, there is too much truth in it.

For the Christian Luminary.

BR. HENDEE.—I embrace the present opportunity to give you an account of my journey to the South, in short.

I left the Province of L. C., on the 16th of Jan. last,—met with Br. Stevens in Elmore, Sunday the 19th;—the season was refreshing, while waiting before the Lord,—found the brethren striving for the kingdom. The Friday following, met with the brethren and friends in Springfield, upper Village: here I enjoyed a good season while endeavouring to hold forth the word of life. Sabbath following, met with the people in Washington N. H. Here I held five meetings, and found a good humble spirit existing, and a number of brethren who have of late found the Lord to be precious, and notwithstanding they are surrounded with a flood of persecution, yet they feel strong in God and in the power of his might. I think if some faithful labourer for God, should visit Springfield, the borders of Zion might be enlarged, and good done in the name of the Lord. O May the good Lord send forth faithful labourers into those regions. I also met with my friends & brethren in Marlow; preached five times, and enjoyed the presence of the Lord,—found the Brethren rather low in the good cause of Christ, yet felt, many of them, resolved to maintain the cause.—I attended one meeting in Gilsum; the season was refreshing; the presence of the Lord, and

glory of his power was felt among us. Some individuals of the church were considerably engaged in the cause of religion; but many of the people in Gilsum, I fear are cumbered with much serving, and are neglecting the one thing needful, and would feign climb to heaven in some other way than by the way of the cross.

I also attended two meetings in Walpole; and enjoyed the presence of the good spirit, and the doctrine of the Saviour appeared to drop like the rain and his speech distill like the dew. May the Lord prosper his children in those regions and guide them in the way of life eternal, and if I ever more meet them here below, I hope to meet them, where, glory to God and the Lamb will be their theme eternally. After visiting and preaching to the saints in those regions, I started for the north on Thursday the 13 inst. attended meeting in the evening in Springfield. Sabbath following, met with Br. D. Winchester in Pomfret, and strove to preach the gospel of the Son of God to them also;—found the brethren rather low, but steadfast and unmoveable in the cause of God.

Tuesday, met with the saints of the most High in Royalton;—enjoyed a heavenly season while waiting upon the Lord,—found the brethren determined to press forward in the divine life. The following evening preached to a few in Barre. On the whole the brethren in general seem to be steadfast, and striving for the same happy end.

I remain you brother in the kingdom and patience of Jesus.

MOSES SWEET.

Morristown, Feb. 20th. 1834.

#### BAPTISM.

"BAPTISM, in Theology; formed from the Greek baptizmo, of bapto, I dip or plunge, a rite or ceremony by which persons are initiated into the profession of the Christian religion; or it is the appointed mode by which a person assumes the profession of Christianity; or is admitted to a participation of the privileges belonging to the disciples of Christ.

All persons who respect the literary authority of Dr. Rees, will consider this as conclusive in favour of believer's baptism by immersion.—Rees' Cyclopaedia

Did John the Baptist, lead Christ up to the basin and sprinkle him?





## Poetry.

### TIME.

Dark-dealing power, around thy way  
The wrecks of human grandeur lay;  
Oblivion's waters cold and black,  
Roll onward in thy gloomy tracks,  
And darkly hide from mortal ken  
The traces where thy course hath been.

The proudest things that earth hath known,  
The gorgeous splendour of a throne,  
The crest and kingly diadem—  
Thy peerless arm hath scatter'd them;  
The power that shook the world with dread,  
Lies crush'd beneath thy mighty tread.

Successive years around thee flow,  
Yet leave no traces on thy brow.  
Revealing and destroying all,  
As firmly now, thy footsteps fall,  
As when at first thy course was given,  
And thy dread limits mark'd by Heaven.

Mysterious power! still deep and strong  
Thy tide of years shall roll along,  
The sun shall leave his home on high;  
The moon and stars of heaven shall die;  
But thou shalt be the last to fall,  
The conquerer and the end of all.

### RELIANCE ON CHRIST.

Might I be permitted to advert to my own experience, I would say, that I have found nothing so salutary as to turn the mind immediately to the Saviour. "Whosoever calleth upon the name of the Lord, shall be saved."

To pray immediately to Christ, to cast ourselves incessantly upon His power and grace, as revealed in the gospel, appears to be the best antidote to every despondency. I have no doubt that we are much wanting to ourselves, in not having more direct dealings with the Saviour, or not addressing Him now in the same spirit in which he was applied to for the relief of bodily diseases. He is exalted at the right hand of God, for the purpose of dispensing pardon, peace, and eternal life, to all that humbly seek his aid: and wonderful condescension! he has declared, "he will in no wise cast off whosoever cometh unto him."

Robert Hall.

### THE CHRISTIAN AND THE WORLDLING.

This life, to the worldling, is one continued dream, a fairy land in which his senses are bewildered; and an ignis fatu-

us which leads on the miserable wanderer in the pursuit of what he never obtains, till death breaks the enchantment, and the wretched victim of his own follies is awakened to inconceivable woe.

But if life is a dream to others, it is not so to the Christian. It is with him, the morning of eternity; he wakes and watches, while those around him sleep, and enjoys all the blissful realities of certain existence. The day-spring from on high, diffuses its light through his soul, while many of his fellow travelers are enveloped in darkness. With him, time looses its fleetness, the world, its follies, and the grave, its terrors. He stands upon a point, whence he perceives all perishing around him; but though the earth should recede from his footsteps; even though the everlasting mountains should tremble, and the perpetual mountains should bow, yet he, in exulting adoration stands fast: the immutable promises of Jehovah are his sure foundation, and the atoning blood of Christ his certain refuge. Life is with him the glimmering twilight, chequered with clouds indeed, which at death dawns into everlasting day.

Soon will my soul throw off this mortal covering, like a bird stretching its wings for flight to seek a milder region; when death's cold wintry blasts shall lay this body low, my soul shall soar on happier climes, where there are no changes, where winter never enters, but a perpetual verdure crowns the year, and spring forever reigns.

### HOW WOULD I CONDUCT, IF CHRIST WERE AT ALL TIMES PERSONALLY PRESENT.

If we were often to ask ourselves this question, with seriousness and solemnity, I have no doubt it would be of vast benefit. How should I have preached last Sabbath, if the Lord Jesus Christ had been, in person, one of the congregation? With more tenderness, affection, zeal, and solemnity than I did. I should have thought more of pleasing him, and less of pleasing myself, and others, sinful and proud, like myself. How should I conduct in my family, before my children, servants and friends, if the Lord Jesus Christ were one of my family, or always present to inspect my conduct? Surely I should be more serious, circumspect, and guarded than I am. How should I order my conversation in my intercourse with my fellow creatures generally, if I saw Christ ever before me, and knew that every word which I uttered reached his ears? Surely, I should put a bridle upon my tongue, and weigh, carefully, the words of my lips.—*Christian Index.*

We have the pleasure to state that there is a powerful revival in Noble-

boro, and that about forty were baptized on the 22nd inst. The particulars we have not heard.

We are also happy to say, that God is visiting in mercy several towns in this State. May the blessings of God continue to descend, till every part of the Zion of God shall be refreshed and built up.—*Me. wa. Jour.*

### TO PRINTERS

E. WHITE & W. HAGAR

Respectfully inform the Printers of the United States and Canadas, to whom they have long been individually known as Established Letter Founders, they have now formed a copartnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with orders.

The introduction of Machinery in place of the tedious and unhealthy process of casting type by hand, long a desideratum by the European and American Founders, was by American ingenuity and a heavy expenditure of time and money on the part of our senior partner, first successively accomplished. Extensive use of the Machine Cast Letter has fully tested and established its superiority in every particular, over that cast by the old process.

The letter Foundry business will hereafter be carried on by the partners before named, under the firm of WHITE, HAGAR, & Co. Their specimen exhibits a complete series from Diamond to 14 lines Pica. The Book and News Type being in the most modern and light style.

W. H. & Co. are agents for the sale of the SMITH AND RUST PRINTING PRESSES, which they can furnish their customers at the Manufacturer's prices. Chases, Cases, Composing Stick, Ink, and every other article used in the Printing business, kept for sale and furnished on short notice. Old type taken in exchange for new, at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions, will be entitled to five dollars, in such articles as they may select from our specimen. New York, Oct. 1833

E. WHITE.  
Wm. HAGAR.

### Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld E. Thompson.  
Pomfret, " Eld. A. Brailey.  
do. " Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cubbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartshorn.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsum, N. H. Eld. L. Hemonway.  
Candia, " Eld. E. B. Rollins.  
Gisum, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stanstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shefford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.  
Richard Aldrich Esq. Bradford Vt.



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDER.

VOL. III.

STOW, VT. MARCH 1834.

No. 6.

## THE CHRISTIAN LUMINARY.

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

### PARTY SPIRIT.

*By a Young Man.*

We may cast a retrospective view through the long vista of years, from the first dawn of time to the present period, and we see that every era in the history of mankind has been fraught with this sirene of death, which so operates upon the mind, and drowns the fine feelings of the heart, that man is left to exercise hardness and cruelty toward his brother man, who may differ from him in opinion, and often led to imbue his hands in his fellow's blood. What was it that held the ancient Israelites in bondage and servitude under grievous task-masters in the land of Egypt, but a wish, in the proud monarch of that rich vale, to make use of his power, and extend his dominion to build up his party, and set at defiance the God of truth? It was this that impelled the haughty nation forward in pursuit of the delivered people, even to the depths of the Red Sea; there to meet with certain destruction; which event, with many others, of no less magnitude, still remains emblazoned on the page of sacred history, as a lasting monument of the extreme folly of opposing the will of heaven, and the march of truth. We pass over their history for more than one thousand years, and behold, they become a mighty nation. Error has crept in among them; superstition reigns; they have altogether gone astray, and become corrupt and sinful. But a glorious morn dawns on the benighted world. The star rises in the east, and the "glad tidings of great joy" are announced to the shepherds of Judea, by the bright angelic host, proclaiming "peace on earth and good will to man." Behold! a lovely person, who is pure and spotless, the Son of God, leaves the bo-

som of his Father, and all the bright glory of the upper world, and appears on earth, and declares himself the friend of sinners, and the Saviour of all those who believe on his name. He travelled in suffering, and went about doing good." But, did the Jews, as a nation, receive him? Were they ready and willing to become his humble followers to receive peace and life, as he offered them? No! they were too proud to acknowledge the meek and lowly Jesus as their King! There was too much *sectarism* in their hearts to admit him to be the Christ. We are well acquainted with the treatment he received from them, and see the flame spreading from shore to shore, that was kindled by his mission, his sufferings, and death.

How early this spirit of discord was discovered among his followers! How eager were they to take the sword and plunge it into the bosom of their countrymen! How often would they have called down fire from heaven to consume their enemies, had they been permitted by their master! But, hear the rebuke he gave them: "Ye know not what manner of spirit ye are of." What a task our Saviour found it to make them understand the design of his mission from heaven to earth, and the nature of the kingdom he came to establish. How much unwearied pains and instructions, how many admonitions, and reproofs, and warnings it needed to instill into their minds those pure principles, with which his own breast was fraught, to soften their hearts and fill them with the love of God, that they might be prepared to enter upon the important work that was about to be set before them of calling on their neighbours to enlist under the bloodstained banner of their master, and to love one another. And were his labours crowned with success? Yes! behold them launched forth in the gospel field, their hearts burning with pure love to mankind, calling on the world to forsake their sins and turn to the living God. But, could they glide smoothly and peaceably through the world? Were they to be carried to the skies on flowery beds of ease? Far from it; Christ never taught them so. They had to wade through opposition, and bear up against the dark billows of persecution's angry flood; yet they persevered in the glorious cause. Truth was on their side, and truth must finally prevail over superstition and error, rend their dark robes, and drive them from the shores of time.

We see, since that time, that light has been increasing. The kingdom of heaven has pressed its way against all the

hosts of hell, that have arrayed themselves to oppose its march, and sped its halcyon banner o'er the earth. But Oh! what havoc has this spirit of madness made in the church of God! With what cruelty has it arrayed those who profess to be the followers of the meek Lamb of God, against each other. We may trace its progress from age to age, and from nation to nation. It was this that caused the fruitful valley of Piedmont to be drenched in the blood of its innocent and peaceable inhabitants. It was this that founded that horrid and bloody tribunal—the Inquisition, and peoples the dark cells of its loathsome prison, with the subjects of its hellish cruelty, and clothes the land around in wretchedness and wo. It is this which has brought many of the good men of the earth, to the stake and scaffold. How often has it kindled war and strife, throughout the world, and drenched the land in blood from shore to shore? It was this that drove our ancient fore fathers from the delightful shores of their native isle, and impelled them to launch forth on the stormy deep, to seek that, in a far distant land, which was denied them on native soil. They cheerfully stemmed the torrent of misfortune and disappointment, gently endured all the misery attendant on so hazardous an enterprise, that they might escape persecution, enjoy religious freedom and leave their posterity in possession of the richest boon of heaven. Did they accomplish their design? Did their pilgrimage succeed to their wishes? It did; but not without party spirit pursuing them to the new world.

No sooner had the mantle of darkness, which wrapt the shores of the savage desert in gloom, begun to disappear; no sooner had science begun to spread her lucid rays along the main, and bid ignorance flee on rapid pinions, to give place for the dawn of knowledge and refinement; no sooner had the arts begun to flourish, and all things seemed to promise future peace and happiness, than wretchedness again folded her dark cloak around the scene, robed in thick wreaths above, and burst with floods of war on the surrounding plans.

The same spirit that drove our fathers from their native homes, appeared among their offspring, and rears the scaffold; lights the faggot, and causes the purple flood of innocence to flow. Notwithstanding our beloved country has emerged into the light of unshackled freedom; though such scenes of rapine and murder have long since ceased to be exhibited, yet party spirit bears a mighty sway, and it is to be feared, yet exists to that degree, that, were it not chained by civil power,



it would again appear in all its native ugliness.

Where is the person that has feelings, capable of being touched by the sufferings of those who bow to the cruel reign of tyranny an oppression; who has a heart so tender that he can feel for others wo, but will raise his voice against that madness within the breast of man, that so contracts the heart, curdles his affections, and drowns the fine feelings of his bosom; that man will hate his brother man, because his thoughts and views may differ from the standard of selfishness that he has seen fit to erect.

We are commanded to love our God supremely. But what is to be thought of us, if, while we profess to have this love shed abroad in our hearts, we trample on his commandments with impunity, and by our actions, set at naught his counsel. We are commanded to love our neighbour as our selves. But can we flatter ourselves that we are possessed of this holy, heavenly, and divine principle so long as we can say, "stand thou there, for I am holier than thou?" Oh! may we remember that we are not only to say, "Lord! Lord!" but we must do the will of our Father who is in Heaven. Then shall we go on our weary pilgrimage through this vale of tears, with "a conscience void of offence toward God and man; meet death with composure; "have right to the tree of life, and enter in through the gates into the city," to go no more out forever.

There's a perpetual spring, perpetual youth;  
No joint-numbing cold; nor scorching heat,  
Rime, nor age, have any being there. G. P. S.

Chr. Pal.

For the Christian Luminary.

(Concluded from page 35.)

If parents have a right to neglect to restrain their children from pursuing one outward course that does not correspond with the commands of God, they have a right to neglect to restrain them from every course that does not correspond with his commands. Have known a man that would plead that children should be indulged in strong drink, as a preventative of drunkenness, and that man, if he has not helped his drunken son out of the mud, has not done as he might have done. With respect to vain amusements, some are ready to say, let them go and see the folly of them; but where one goes and sees the folly of them, ten become intoxicated with their pleasures, and stick fast in the mire of their charms. Suppose our Creator had said concerning our first parents, let them eat of the tree of knowledge of good and evil, and see the folly of it? what then! Why, he would have been just like a great many parents, who profess much wisdom and skill in the government of their children. But our Creator has never given us his example, or precept, to deal thus with our children while they abide with us; he has laid the restraints of his law upon us, in a manner that precludes indulgence. "Thou shalt;" "Thou shalt not," are expressions that give us a specimen of the manner of his government. It is the duty parents, to bring up their children for God, and they should so lay their restraints upon them, as in some measure to represent the government of God to them, and as God has laid his restraints upon us, in plain positive terms, so parents should lay their restraints upon their children, in a similar manner. If parents are too indulgent, the child, as it

grows up, will be apt to consider his Creator a hard master. Common observation proves that it is hard bring parents from a loose, indulgent government, to one that is straight and precise. And I am inclined to think that one great reason, why so few submit to the government of God, is because they have been allowed to run so much at random in their youthful days: they have been allowed to travel in a broad way, and a straight and narrow way looks irksome to them.

It appears from the history of Eli, that he was what would be called at the present day, a very clever, indulgent father; his children grew up and rebelled against God; and it is altogether probable that he, by his mild, loose, indulgent government, unconsciously trained them for rebellion; they made themselves vile, and he restrained them not; it is true that he reproved them, but like too many parents at the present day, he rebuked them mildly, when he ought to have rebuked them sharply, he says to them, (as if afraid to hurt their feelings,) "Why do you such things, for I hear of your evil dealings by all this people. Nay my son, it is no good report that I hear, ye make the Lord's people to transgress." How different is this manner of expression, from that of the man of God sent to reprove him, and pronounce judgment against him. The man of God says, "Wherefore kick ye at my sacrifices, and mine offering which I have commanded in my habitation, and honourests thy sons above me."

Eli had as good a right to neglect to restrain his children, as parents have at the present day; and as Eli's house was visited with sore judgments, because he restrained not his children, so he who is the same yesterday to-day and forever does, and will visit with sore judgments, the households of those parents who neglect to restrain their children, at the present day. It was said to Eli among other things, "And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes and gnaw thine heart, and all the increase of thine house shall die in the flower of their age;" and marvellest if parents, who restrain not their children, have similar judgments poured out upon them.

The man, whose house I visited to address the young people, had formerly flourished remarkably. Health, industry, prudence and economy, seemed to fasten his grasp on wealth. In a very few years he added farm to farm, and built him a fine brick house. In his log house, he could call in his neighbours and worship God with them. He entered his brick house, and religious instruction was shut out of doors. (An awfulomen against any house! for "the curse of the Lord is in the house of the wicked.") A cancer soon made its appearance, and with a fixed and painful grasp, it held him a few years in misery, until nature could no longer endure, and he died.

As I regard life and the blessings of life, the present and eternal interest of myself and children, so let me close my doors to vain amusements, and restrain my children from the same.

If religious parents were united in restraining their children from vain amusements, the battle would be fought, and the victory soon won. Let it be understood as it really is, that the person who strives to persuade children contrary to their parents wishes, is a wicked intruder upon their rights, and a willing destroyer of family government. The crime, of persuading children contrary to their parents wishes, has been winked at, whereas it ought to be rebuked sharply. It is the right, and duty of parents to restrain their children from vain amusements, and if they do not do it, God will undoubtedly visit them with his judgments; therefore, the person who persuades children to throw off these restraints, is sowing destruction, and calling down the judgments of God upon families; like an enemy to the country, he declares war with the government, and raises a rebellion.

There is so much diversity of opinion in the religious world, concerning amusements, that union of effort seems impracticable. A serious examination of the subject, with the scriptures of truth and wisdom from above, I am persuaded would lead to the doctrine of total abstinence, and a full restraint from vain amusements.

The subject is worthy the serious consideration of every lover of Jesus. The duty of parents to restrain their children, and the duty of children to obey their parents, in the Lord, are points as sacred as the laws of God:—and should only religious parents bring up, and restrain their children as they ought, a reform would be effected, that would outshine what is called the temperance reform; every religious family would be a temperance family, vain amusements would give way to useful studies. The blessings of heaven would attend the family circle, for "the blessing of God is in the habitation of the just," the minds of the youth, having less charms to allure, would more readily embrace the gospel; and as they grew up, they would carry the restraints of their childhood with them; they would be less likely to rebel against civil government, they would be better prepared to submit to the government of God; "for I know him," saith the Lord concerning Abraham, "that he will command his children and his household after him, and they will keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him."

It is too true, that some professors give countenance to vain amusements, and while this is the case, the ways of Zion will mourn. Perhaps there is but few, if any, that would consider it expedient, that a minister of the gospel should fiddle for a party of pleasure; but if one minister may print tickets for the managers, another may fiddle for the company; and if the old professor may visit the ball-room by way of approval, the young convert may shake the heel in the dance; if one professor may indulge his children in the dance, another may open his doors for a ball, he may banish the worship of God from his house, for the time being, unless, as I before observed, he wished to fill up his house with fiddling and dancing, exhortation, prayer and praise.

J. B.

For the Christian Luminary.

ENDLESS PUNISHMENT ESTABLISHED.

(Continued from page 34.)

The word PERISH in scripture, is strictly synonymous in its signification in several instances, with the terms destruction, and death. Thus in the following. "And ye shall perish among the heathen, and the land of your enemies shall eat you up. Lev. xxvi. 39. And the children of Israel spake unto Moses, saying, behold we die, we perish, we all perish. Num. xvii. 12. I will go in, if I perish, I perish. Josh. xv. 16. And his disciples came unto him, and awoke him, saying, Lord, save us; we perish." Mat. viii. 25. It is evident that the above passages refer to the death of the body; which we have already seen does not imply annihilation. Who can believe that the children of Israel were at the time they spoke, enduring annihilation? But they say "we all perish," in the present tense. Or that Queen Esther feared that the presence and power of the King, would reduce her to a simple nothing!

If then the natural body may perish or die, and still be in existence, the just and spiritual analogy is, that the soul though it perish, has an actual being. In the following passages, the word perish is applied to the soul. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, (or eternally die,) but have everlasting life. John iii. 15. And says our Lord, and I give unto them (my sheep) eternal life, and they shall never perish. John x. 28. The holy and comfortable presence of God is life and its absence death, either here or hereafter.

The words BURN UP and CONSUME, nearly the same in meaning, are used in reference to the soul in the word of God. They also applied to temporal things. And from this general application, we draw the true literal and spiritual meaning.

"They have burned up all the synagogues of God in the land. Psa. 74: 8. Our holy and our beautiful house where our Fathers praised thee is burned up with fire. Isa vi. 4. 11. But when the king heard thereof, he was wroth, and sent forth his armies, and destroyed, (or killed those men



derers, and burned up their city. Mat. xxii. 7. The earth also and the works that are therein, shall be burned up." 2 Pet. iii. 10.

The following relate to the consumption of man. "Now therefore, why should we die? for this great fire will consume us. Deut. v. 25. They shall consume into smoke. Psa. xxxvii. 20. For we are consumed by thine anger. Psa. xc. 7. My zeal hath consumed me. Psa. cxix. 139. And thou mourn at the last, when thy flesh and thy body is consumed. Prov. v. 11. Be not consumed one of another. Gal. v. 15. And a fire was kindled in their company, the flame burned up the wicked. Psa. cv. 18. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. iv. 1."

Now if to consume, means to annihilate, David, after he was consumed, or annihilated, could not have spoken, "we are consumed; and my zeal hath consumed me," seeing he had no being. And again, his zeal could never have effected this strange work. The Gallations were in danger of consuming one another; but can one man thrust another into nothing? It is a fact clearly demonstrated, that to BURN UP, signifies no more than decomposition; and that the decomposed, exists in full weight in ashes, smoke and vapour. A material substance is composed of four elements;—earth, air, fire and water. The different combination and arrangement of these elements, form in the order of nature, all material existence. Now there can be no original creative power in either, or all the elements. For fire cannot bring earth out of nothing, or earth fire, or water. And if fire cannot create, it cannot uncreate, or annihilate. If when the element of fire has burned up substances, or decomposed the elements, they are in being, the conclusion is that the wicked though BURNED UP, have still an existence.

In the beginning God created the substance of all things out of nothing, by the word of his power; and no MATERIAL substance was used by Him as a MEAN of this original creation. MEANS must always have an OBJECT to work upon; and they could have nothing, because the substance to be created, had no existence. "He spake and it was done." A second meaning of the word create, is to NEW MODEL or fashion a substance already in being. And though there has been no original creation since the beginning of all things, yet the matter then created, has been variously modified, even into myriads of different beings. "God created man out of the dust of the earth, and breathed into his nostrils the breath of lives." Now an effect cannot cease till its producing cause, ceases to operate. And nothing can stop the effect, but a power sufficient to produce it. And as the original creation was one effect of Omnipotent Power, nothing less than this can uncreate it. A power sufficient to create out of nothing the smallest particle that floats in the breeze, is adequate to create a world. So nothing less than the Almighty, can uncreate, or annihilate either. And we have no evidence, that this will be done. Though man in the second sense of the term, may create, and uncreate; that is new-model, or fashion matter into a thousand forms; such as cities, houses, &c. and then destroy or burn them up; yet he cannot annihilate one particle. And though the elements in the order of nature, fashion matter into numerous;—into trees, plants &c. which beautify the earth, and return to dust, yet the substance of them still exists.

God is also original Author of all the souls of men. It was the exertion of his Omnipotent power that gave them being. And no inferior power can uncreate them. Man though he cannot annihilate himself, nor blot out one of the primary principles of his soul, has power to modify, or to use means of variously fashioning it. He can change his train of thought to numerous subjects, and cultivate or neglect to cultivate this or that power or passion. So though there is a difference originally in the constitution of the mind, yet a far greater one is made by practice. Man cannot effect a moral change in his own nature, but he can use means to have it accomplished. Neither virtue nor vice,

sin nor holiness, can bring a soul into being, nor annihilate it. For if man cannot use means, and bring into existence, neither exclude one particle of matter, how can they by virtue or vice, create their own souls, or use means for their beginning? "Creating the soul anew in Christ Jesus," does not mean original creation, but the new MORAL fashion of a soul, which BEFORE had a being, in righteousness and true holiness. Sin is the transgression of the law, and an act of man. And the wages of sin is death." Sin then is the first cause of the future misery of the wicked. Now if future misery terminate in annihilation, man has the great and strange power of being the first cause of making himself nothing!

There are also many passages of scripture, which plainly and directly prove the endless duration of future punishment.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." Rev. xiv. 10, 11.

If the period ever arrive in eternity, when the wicked cease to exist, they cannot afterwards be tormented; consequently if smoke still ascend, it cannot be the smoke of their torment. How positive is this scripture. Forever! indeed in the smoke of torment is said to ascend; and this torment is theirs.

The following scripture is repeated thrice in the same chapter.

"Where their worm dieth not and the fire is not quenched. Mark ix. 44, 46, 48. Even as Sodom and Gomorah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude, 7. Now of what use would it be to have an eternal or unquenchable fire, if all the beings who unhappily run into it are finally annihilated? There certainly could then be nothing to burn. Where is the infinite wisdom of God in this? "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Mark iii. 29. In the sixth chapter of Paul's epistle to the Hebrews, second verse, he speaks of an "eternal judgment." "And these shall go away into everlasting punishment, &c." Mat. xxvi. 46.

It is objected by some that the qualifying term everlasting means endless, because it is frequently applied in scripture to temporal things; such as mountains and hills, and has a limited signification. But the wise apostle of the Gentiles has given us a rule, by which this and all like objections may be removed. He says: "the things which are seen are temporal; but the things not seen are eternal." 2 Cor. iv. 18. Now when the word "everlasting" is applied to things which ARE SEEN it may have a limited meaning; but when qualifying things which are NOT SEEN its signification must be unlimited or eternal. The punishment of the wicked in a future state CANNOT be seen, therefore it will be eternal.

(Concluded in our next.)

## CHRISTIAN LUMINARY.

STOW, MARCH, 1834.

The cause which drew forth this exposition, is the following. A few weeks since, a discourse appeared, bearing the title; "TEMPERANCE OX." Soon after a communication appeared in the Universalist Watchman, Published at Woodstock Vt., entitled; "A MATE TO THE TEMPERANCE OX," By I. D. Williamson: each of the above discourses are founded upon one and the same text. Exodus, xxi. 28, 29.

The writer of the former work, endeavoured to prove, that Makers and Venders of ardent spirits are

responsible for the Misery resulting therefrom. The object of the latter, was to prove, that "PARTIALISM produces Misery, Dispair, Insanity, Suicid & Murder. And that the advocates of this doctrine are responsible for these effects; also, [if we do not misapprehend the gentleman's meaning,] that every preacher who is a believer in the doctrine of future rewards & punishments, is an advocate of partialism.

We have employed the same text, and manner of explanation, as a foundation of the following discourse. Our object is to prove that Universalism produces the same effects; and that the advocates of this doctrine are responsible for the results.

### THE ODD "OX."

"If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman, the ox shall be stoned, and his owner also shall be put to death. Exodus xxi 28, 29.

The world has arrived to an era, when almost every subject of importance is doomed to a critical and thorough investigation. There are many champions of the present age whose talents and superior advantages have distinguished them from the commonality, and paved their way to the very summit of the temple of fame; and how many of this class have distinguished themselves in opposing the hydra-headed monster, "intemperance," and whose exertions have added much to the onward march of the great cause of temperance. The communication entitled the "TEMPERANCE OX," is a production, fraught with ingenuity and truth, though ideas advanced, do not wholly accord with our own. Yet we feel it our duty to sanction any communication that shall give success to the cause of temperance. If our judgement be correct Mr. Williamson admits the ideas as being correct by giving the general principles of the discourse, his approbation. Mr. W. carries these same principles of reasoning over to an other subject and asks his readers to 'apply them there.' We take the same liberty to carry it over to another subject. As Mr. W. says, the broad principles laid down in the text are, "every man is responsible for the evil consequences which result from his selfishness and indifference in the welfare of others." The doctrine advanced in the temperance address, is that Makers and Venders of ardent spirits are responsible for the misery produced among mankind in the use of them. We infer from Mr. W.'s discours that the advocates of partialism, are responsible for a great share of the misery in our world. We carry it from the doctrine of partialism over to the doctrine of Universalism. The two positions laid down in the text or the questions to be asked, were these. "Was the ox wont to push with his horn in time past? Did the owner know it when he let him loose? If these questions are answered in the affirmative, the owner was responsible for the consequences. The application in the temperance address, is, "are ardent spirits wont to produce misery, wretchedness, and death? Has this been testified to those who deal in them? If both these principles be established, the makers and Venders of ardent spirits are responsible for the results. Mr. W. assumes the same ground of argument, in the trial of a minister whom he has arraigned before the bar of public opinion, for the crime of advocating the doctrine of partialism, or as we are pleased to have



it, the doctrine of the Bible. The only questions that need be asked, are these: "Has the effect of his labour and his doctrine been bad hitherto? Does he know it, while he is labouring? If both these questions are answered in the affirmative, he is responsible for the result, which is, Misery, Dispair, Insanity, Murder and Suicide."

We do not design particularly, to controvert Mr. W., but to examine the doctrine of Universalism and its effects, by assuming the position laid down by himself.

Without any further preliminary remarks, we proceed to investigate the subject in the following manner.

What we wish to be understood, when we say Universalism, is, a doctrine that unconditionally promises life to the whole family of Adam; which doctrine wholly destroys the agency of man, and which throws off all moral restraint. This doctrine if believed, and promulgated in the world, will unavoidably lead thousands to perdition.

1st. *Universalism produces misery.*—The doctrine of Universalism in the onset exhibits a very plausible appearance. The idea that all mankind, when liberated from this earthly tabernacle, will enter immediately into heaven and unite with the blessed, in singing praise to God and the Lamb, is flattering, but in its nature directly calculated to lull to sleep its votaries. When a man once fancies to himself that his salvation is inevitable, let his conduct be what it may, all moral restraint is cast off; though he should embue his hands in his brother's blood; though he be guilty of the most atrocious crimes, yet when liberated from this earthly tenement he is to be carried immediately to the realms of blessedness. However plausible this doctrine may appear, it is rapidly hastening the individual to the abode of misery.

We have two reasons to offer in proof of this point.

1st. from the fact that the person who has no other foundation than a fancied hope that this doctrine is true, produces misery. This point is proved from the experience of many who have once pretended to believe this doctrine, and in their renunciation of it, have testified: that they were much troubled, least the doctrine should prove false. This trouble and uneasiness of mind we are to term misery. Yea the individual is troubled on every hand; the secret whisperings of truth pursue him to his chamber, or to his secret places of retirement; his conduct stands in array before him; and upon the swift wings of thought his mind is carried to the throne of his Creator; his ears are saluted with the voice of God, and what is the language? it is not the language of the serpent, "thou shalt not surely die," but it is the language of Christ to Nicodemus, "ye must be born again." He exclaims in the language of Paul, "O wretched man that I am, who shall deliver me from the body of this death." He seeks a refuge; he regales himself beneath the flattering shadow of universalism, he is taught the final salvation of all, but alas old age creeps on, and the storms of adversity howl around him; disease and death have already taken fast hold upon his mortal system. What further? the moral chain has been broken by the influence of this doctrine, and he has given loose to every passion; sin and transgression have distinguished his whole life, and he has become a misera-

ble being. To sum up the point, we say that Universalism destroys all restraining influence, and consequently produces sin, and sin unavoidably produces misery. We come to this conclusion without fear of successful contradiction.

2nd. *Universalism produces misery*, in that, while the individual is under its influence, is imperceptibly led forward step by step in vice and the commission of crime, until he becomes overwhelmed in the abyss of profligacy, and perhaps the States prison becomes his home; the inflection of chains and stripes his portion. This is misery indeed.

2d. *Universalism produces dispair.* We have only to say relative to this point, if the above be correct, the consequent result would be dispair. We would however offer the following idea to illustrate this point more fully. For example, a man commits murder, he is arrested and cast into prison. He has often been taught the fate of the murderer, yet a gleam of hope remains; he is not wholly in dispair, though he is miserable. He remains in this condition until the day of trial; he is arraigned before the bar of justice; he is condemned, and the sentence of death is past upon him. Hope flees, consequently dispair ensues. Again many are flattering themselves that this doctrine is true, and their mistaken notions are strengthened by the testimony of some distinguished advocate of this doctrine, while on the other hand the spirit of God teaches such that all is not well, and "they must be born again or sink forever." But the latter influence is stifled; the individual becomes hard, and is left to hardness of heart, to believe a lie that he might be damned. Gloominess and dispair shroud the mind; all future prospects are blasted, and many no doubt have fled from the society of parents, brothers and sisters, and have become a traveling monument of wretchedness and dispair. As Mr. W. has well said, "they wander without hope and without God in the world, poor, miserable victims of Universalism."

3d. *Universalism produces Insanity.* We need not take up time on this point. We shall only have recourse to one fact, which is undoubtedly a specimen of thousands. A certain individual in this State who was a very noted advocate of this doctrine, and who had very frequently expressed his firm and unshaken confidence in the doctrine of Universalism. But God in his providence saw fit to bring him upon his death bed. His disease was such that his physicians informed him of his speedy dissolution. He became very much alarmed and it appeared that mercy had entirely fled. His agony was such that his neighbours and friends could scarcely witness the scene. He soon became enraged. His pious neighbours endeavoured to converse and pray with him, but all in vain, he became intoxicated with madness, and the most of his time was employed in cursing and swearing. Those who endeavoured to administer comfort and consolation incurred his hottest displeasure. In this condition he left the world. The influence of this doctrine no doubt was the cause why he neglected the one thing needful until too late. There are other cases which might be brought to prove that the doctrine produces Insanity. We forbear further remarks on this point, and shall proceed to show:

4th. *Universalism produces Murder.* We may with propriety attribute many cases of capital crime to the influence which this belief has on the mind. One reason we offer, is, the imposition of the law

of God, with a penalty annexed thereto, the design of which is, to restrain mankind from the commission of crime; otherwise, [if the doctrine of Universalism be true,] there would be no need of such a law. But where the influence of this law is counteracted by the influence of this doctrine, the restraining influence of the law is removed. The prospect of gain and the cruel spirit of revenge, induces the individual to bury the dagger in the bosom of his fellow, while under the influence of that doctrine which declares to the wicked, "thou shalt not surely die." The serpent preached this doctrine in the garden of Eden and it seems that he has many converts to it. His success has been great.

For a proof of this doctrine, we would introduce the circumstance of a Mr. Barnham, who, was executed a few years since, in the State N. H. for the crime of murder. He declared at the time of his execution, that had it not been for the doctrine of Universalism, he should not have been in that situation. Universalism was the cause of his awful condition. We claim this evidence as being a substantial one, and to the point. The testimony of a dying man is generally received as truth.

5th. *Universalism produces Suicide.* Among the various crimes, this seems the most appalling: a deed which must arise from the most dejected circumstances. It is not from any outward cause, but from circumstances which more particularly concern the soul. The doctrine of Universalism drowns men in perdition, by promising life and peace, when sudden destruction is at hand. Its deluded votaries are 'led captive by Satan at his will,' until the soul becomes absorbed in the abyss of woe; trouble and anguish seize the mind with an unrelenting grasp, and the conviction of a future judgment rush upon the soul like an armed man. The individual realizes the fulfilment of this scripture, that he is left to hardness of heart and a reprobate mind, to believe a lie that he might be damned. Life becomes a burthen, and many are led to commit the horrid deed of putting an end to their own existence. We might enumerate cases of Suicide, if it were necessary, within the circle of our acquaintance, all of which were committed by persons who were firm believers in the doctrine of Universalism, or at least professed to be. But we do not recollect of an instance of of this kind, where the individual believed otherwise: however there may be exceptions.

Thus many have been gored by this ox even unto death. The question arises, who is responsible for the result? Is it not the owner? If a man preach the doctrine of partialism, and the hearer commits suicide in consequence of it, according to Mr. W's doctrine, the preacher is responsible. So we say with the preacher of Universalism. They are aware that the ox is wont to push with his horn, and yet they are disposed to loose him. For the result they do not care. They not only loose him, but thrust him forth. It hath been testified to the owner, and he hath not kept him in.

In order to make the man responsible for the damage done by his ox, it was necessary that he be apprised of the proneness of his beast to push with his horn. If this was fully testified, the owner was



esponsible. This principle is laid down in the sermon; that if the advocate of partialism is aware of the evil effects of his doctrine, he is responsible for the result. We shall endeavour to work by the same rule, and proceed to show:

That the advocates of Universalism must be aware of the serious effects which this doctrine produces. This doctrine is not preached in secret; it is proclaimed upon the house top; its advocates rest not day nor night; and they are aware that their influence is great; they cease not to pervert the right ways of the Lord by promising peace and safety where God hath not spoken it. The youthful mind is captivated and taken in the snare, and those of a mature age do not escape the fury of this venomous beast. Yea some of every grade, from the youth down to the most advanced period of life, are gored to the heart; and in every nation where this doctrine is preached, it has produced these effects. Of this they have been fully apprised, and yet they have not kept in the unruly ox. They have devised means to push forward the work of destruction. To effect this they have instituted protracted meetings, to associate together, and adopt measures for this purpose. They have also put in operation the public Press, and volumes of this destroying doctrine are issued from it daily. Heralds are flying in every direction, and the influence of their preaching causes the nations of the earth to tremble, and the saints of the most High to weep between the Porch and the Altar. And shall we inform them that their doctrine produces this effect? They know right well that their doctrine has produced the various evils we have described. They know also that this doctrine has caused the husband to abuse his pious wife;—to disinherit his children who have made a profession of christianity,—to persecute and slander the chosen of God. These are facts which they themselves very well know. If this be admitted, we need not spend time to prove that the preachers and advocates of this doctrine, are responsible for the tide of misery and ruin which flows from their doctrine. This is according to their own reasoning and they must admit it. They have been informed of the effects of this doctrine, and requested to keep in the unruly ox, but all in vain. We have concluded that though one should rise from the dead, and exhibit a catalogue, of those who have been slain by this beast, yet they would not believe. We submit these brief and broken remarks, to the consideration of the reader.

### MISCELLANEOUS.

He found him in a desert land, and in the waste howling wilderness: he led him about he instructed him, he kept him as the apple of his eye.—Deuteronomy xxxii. 10

At one of our recent meetings, Elder Allen, in elucidating the above text introduced the following striking and appropriated incident.

A few years since in the interior of the country, a woman, in going

through a piece of woods not far from her home, missed her track, and was unable to find her way home. Night coming on, her family became alarmed for her safety, and went, with a number of the inhabitants, in search for her but in vain. She passed the night in this lonely situation, her nearest companions being the howling beasts of prey, which were numerous in that part of the country. Her hope was only in God, for safety, and in him confiding she reclined on a large rock to which she had wandered, and there waited for the breaking of another day. When the morning light appeared she commenced her wanderings to find her way out of this perilous situation and regain her home. She commenced from the rock, intending to travel in a straight course till she might get through the woods, but notwithstanding all the best calculation, after having travelled between one and two hours, she arrived at the same rock from whence she started.—However recovering from her surprise, she again made her best calculations for another effort to extricate herself from this howling wilderness, and laid out her course, intending to pursue a straight course, but after an hour or two of fatiguing exertion, she again found herself at the same rock from which she first started. This course she pursued three several times, with the same distressing result. Overcome with fatigue, hunger and disappointment, she retired a little distance from the rock and with prayer and many tears, committed herself entirely to the protection and guidance of a merciful God. And God who always hears the cries of the poor and needy, heard her prayer, and spoke to her, by an impression on her mind, as she arose from the attitude of prayer, on this wise—go break off three sticks, and set them in the ground, at some distance from each other, in such a direction, and on a straight line. To this manifestation of duty she immediately submitted, and when it was accomplished, she fell before the Lord, and said, Lord, I have done as thou hast commanded, what more must I do, to be saved from this howling wilderness. The impression then made on her mind, as though some one had spoken to her, was, go break off sticks, and setting them in the ground, ranging in a straight line with the first three. This she immediately commenced do-

ing, and by continuing on in the same course, she came out of the dreary wilderness, over against her own house, before those who were in pursuit of her overtook her. Thus, said the preacher, those who find themselves lost in the waist wilderness of sin and rebellion against God, must humble themselves before him, receive direction from him, and shape their course agreeably to the manifestations of light and truth, and by thus attending to the dictates of the spirit of God, the sinner is led out of the wilderness—out of darkness into God's marvellous light, and then he can say, to the acknowledgment of God's goodness, "He found me in a desert land, in a waste howling wilderness, he led me about and instructed me."—*Chr. Her.*

*Christians may pray with an assurance of being heard and answered.*

First, Christians may pray with the assurance of being heard if they revert to their own experience. For they may say with the Psalmist "I cried unto the Lord in my distress and he heard my cries and delivered my soul from distress, my eyes from tears and my feet from falling."

Secondly, they may pray with every assurance of success, if they truly believe the words of the Saviour, some or which we select, viz.

Matt. xviii. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Matt. xviii. 19. "And again I say unto you, that if two of you shall agree, on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Mark, xi. 24. Therefore I say unto you, What things soever ye desire ye pray, believe that ye receive them, and ye shall have them.

Luke, xi. 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you.

John, xiv. 13, 14. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it.

John, xv. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.



John, xvi. 23. 24. Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be full.

See also the testimony of the apostle James on the subject.

James, i. 5, 6. If any of you lack wisdom, let him ask of God, that giveth to all liberty, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.

From the above scriptures we are encouraged to pray, and we are also taught how we may ask, that our prayers may be effectual. It must be in faith—with believing hearts.

Chr. Her.

#### THE HERMIT AND THE VISION.

It is told of a religious recluse, who in the early ages of Christianity betook himself to a cave in Upper Egypt which in the times of Pharaohs, had been a depository for mummies; that he prayed morning, noon and night, eating only of the dates which some neighbouring trees afforded, and drink of the water of the Nile. At length the hermit became weary of life, and then he prayed still more earnestly.

After this duty one day he fell to sleep, and the vision of an angel appeared to him in a dream, commanding him to rise and cut down a neighbouring palm tree, and make a rope of fibers, and after it was done the angel would appear to him again. The hermit awoke and instantly applied himself to obey the vision.

He travelled about from place to place before he could procure an axe; and during his journey, he felt happier than he had for many years. His prayers were now short and few, but what they wanted in length and number, they outmeasured in fervency.

Having returned with the axe, he cut down the tree; and with much labour and assiduity during several days, prepared the fibres to make the rope; and, after a continuance of daily occupation for some weeks, completed the command.

The vision that night appeared to the hermit, as promised, and thus addressed him: "You are now no longer weary of life, but happy.—Know then, that man was made for labour, and prayer also is his duty; the one as well

as the other is essential to his well being. Arise in the morning; take the cord, and with it gird up thy loins, and go forth into the world; and let it be a memorial to thee, of what God expects from man, if he would be blessed with happiness on earth."

#### AFFLICTIONS.

To suffer afflictions is more or less the common lot of mankind. The obliquity of our nature is such, that we are in love with innumerable forbidden objects. Our affections are so closely rivetted to things of time and sense, and we so far overrate them, that trial and affliction accompany almost every movement that tends to bring us into our proper place. We love friends enjoyments, and our pleasures require to much. And when we are required to abate that love, or be separated from its objects, we suffer trial and affliction. Did we love those things no more than is consistent with God's law, no trials on their account would be heavy or grievous for us to bear. Some think their way lies through troubles vastly more numerous than afflict others. Doubtless, difference may exist, in our outward circumstances, our advantages from education, and in other things, which allow us to pass through life less easily than others around us. Yet, the greater part of the afflictions and woes of life that we experience more than others, may properly be referred to causes that are within our own control. Our undue attachments to created things, which occasions us affliction, when crossed in the desired enjoyment of them, is a creature of our own making. We set our affections less on God, than upon forbidden objects—we are less anxious to do his will than our own—therefore earthly sorrow is the frequent companion of our lives. The obvious remedy for all those evils, is, to "seek first the kingdom of God and His righteousness;" to submit ourselves to every Divine appointment, and strive to be reconciled to all such occurrences as are unfavourable. If we do this, sorrow will be comparatively a stranger to our hearts, and afflictions will scarcely enter our dwellings. But if we choose to walk in the perverseness of our own ways, to do despite to the Giver of all our blessings—if we prefer the road to death rather than the way of life we

must inherit sorrow without intermixture of joy. And happy will it be for us, if we are afflicted in this life. The rod is only extended to us in hand of mercy. Correction is designed to promote our greatest good. It is rather our best friend than our enemy. If affliction falls into our cup, and we cannot relish it, woful is our case. It is the direct instrument of bringing us nearer to God. The fact of our having it, is evidence that we need it, and that the reforming hand of Divine justice has not suffered us to pass unnoticed. Timely effort on our part affords the only chance for escape. Therefore let us seek the Lord with all our hearts, and strive for salvation while yet we are blessed with affliction.

M. Star.

#### MR. WALTER & MR. LYON.

A spirited controversy has taken place in Virginia, between Elder I. N. Walter, and Mr. J. C. Lyon, a Methodist preacher at Harrisonburg. Mr. Lyon, in this case, has fared as all Methodist ministers must, who presume to enter the field in defence of their creed in this age of light. Mr. Walter is a young man, yet he has foiled, if not confounded a Methodist champion. The strong man the Lyon with desperate fury, and tremendous roar fell upon this young stranger in a strange land. But the stripling, like David! caught him by the beard, and smote him. Now his carcass lies by the way-side.

We present the following extract from the twelfth page of Mr. Walter's pamphlet; entitled, "The Young Man's Reply to Mr. John C. Lyon" Ed.

On page 11, you say, "It does not fall within the compass of this discourse to discuss the doctrine of the Trinity;" and pray, sir, what have you been about? O! erecting a building to represent the doctrine. But you proceed to say, "Our enemies frequently try the utmost of their sophistical skill, in erecting absurdities for our systems, that they may have the pleasure of laughing over them." In this, you are entirely mistaken, for it is impossible for any man or set of men to present a greater bundle of absurdities, than what is presented by the doctrine itself.

If the king of Belgium were to send to me for a cargo of absurdities and mysticisms, to be transported to his kingdom, I would send him some of the creeds of the day; containing the doctrine of the Trinity; with all its distinguishing characteristics; and I am certain he would say, I satisfied him to the full.

But again, on the same page, you say, "The term person is not a Bible term;" that is, it is not found in the Bible! Very strange indeed sir, for a man who does not make up his mind hastily, from



a few incidental expressions, (see page 5,) to publish abroad that the term person is not found in the Bible!

Let us examine the subject, "Who being the brightness of his glory, and the express image of his person," Heb. i. 3. The reason is very obvious, that you do not admit the term person in your hypothesis, for it would destroy your system of *Trinitarianism*; for Christ is declared to be the image of God's person, and of course he cannot be that person that he is the image of.

But why not admit a term person? If it were not the doctrine of the Bible, it is found in your creed. "In unity of this God-head, there are three persons, of one substance, power, and eternity." Though I can in some degree account for this, for I heard you say, in the sermon you delivered on the stand, near the Antioch meeting-house, in July last, that you had never found any principle in Arithmetick, to prove to your satisfaction, how one could be three, and three could be one. And when I informed you, in private conversation, that your discipline held forth the doctrine of three persons in the God-head, and that your brethren zealously contended for it, you observed, you knew that, but to you, it was always labour in vain. I cannot tell how your brethren will bear with you, in this departure and opposition to their creed; but perhaps, in this instance, you will come off clear, as you are aiming your death blow at the poor *Christians*. I heard the Rev. Mr. Murphy declare, from your pulpit, on the evening of the 7th of Nov. 1832, that "Christ was the eternal Son, and that there were three self-existent persons in the God head."

But alas! poor fellow, he did not succeed in driving the poor hereticks from the land of Virginia. I wonder what has become of him; I reckon he has gone to the land of Nod. But you, sir, have a very different system; you have but one person; at one time he was manifested as Father; at another time, as Son; and at another time as the *Holy Ghost*; and at the final restitution of all things, he will only be known as Father. But this is contrary to the book. John says, "For the lamb, which is in the midst of the throne, shall lead the righteous to living fountains of water; and God shall wipe away all tears from their eyes," Rev. vii. 17.

On page 12, you bring forward the figure of a man, who is a general, lawyer, father, &c. This man acts in different offices, at different times, but all the time, he is the same man; but this, instead of helping you out, involves you in greater difficulties; and finally your progress untill you apply all the above offices and names to Christ; and then exclaim, on page 13, "A champion of Bible Christianity could not deny the fact, though he groaned under the conviction, that Christ is here made God."

Hero, sir, is the most ingenuity you

have discovered in your performance, which is presenting me to the world, as the champion of the Christian denomination, and if I am defeated, the Christian cause will certainly fall, as there will be no person more able to build it up. But in this, you are entirely mistaken; instead of being the champion, I am nothing but a boy in the cause; and, this, sir, you no doubt, will find to be true, before twelve months roll round; for I expect some of our able and learned men will travel through this country; and I anticipate a wonderful shaking among the systems of human speculation. And as it respects my groaning, I do not recollect that a groan or a sigh escaped my lips, during your sermon, but if it were so, it was not the result of conviction, but from the mangling work you made of the plan of salvation. Chr. Pal.

From the Christian Palladium.

#### ON PARDON.

To the Editor;—Sir, It is generally admitted that purity of heart and life are what constitute the good man. But the question may arise, how are we to become pure? I answer, by believing on the Lord Jesus Christ with all the heart, and by having a life conformable to his gospel; or, in other words, to yield implicit obedience to what God requires. And He requires of his creatures, first, that we believe the record he has given of his Son; and second, that we reform our lives, by obeying what is therein required; and as soon as we do so, we shall receive pardon from the hand of the Lord. When men become pure, or are pardoned, it is their duty to walk in him, as they have received him. He is received in obedience, and we can enjoy his presence only in the path of obedience. But says one, "Do we receive Christ by faith alone?" I answer in the negative. Says another, "Do we receive Christ by works alone?" I answer, we do not; for these two ideas are so completely united, that one is but little use without the other. But connect both together, and act accordingly, and the great work of gospel reform goes on, consistently and effectually. AN ENQUIRER.

Bethany, N. Y., 1834.

#### TEXT—

1 Corinthians, xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?,"—This is considered a difficult passage to understand. Dr. Doddridge translates the passage thus, "Who are baptized in the room of the dead which I think is a just translation—This I think must be the meaning of the words, 'Such are our views and

hopes as christians, else, if it were not so, what should they do, who are baptized in token of their embracing the christian faith, instead of the dead, who are just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their fight." When a believer is buried in baptism he puts on Christ, and enters into the same cause others have died in, and says by this, I am ready to die as my brethren have. Why Because my baptism points to a resurrection which I believe in.—"If we have been planted together in the likeness of his death, (in baptism) we shall be also in the likeness of his resurrection." My brethren who have died for Christ's sake, I believe will rise again; and I and I believe if I loose my life for Christ's sake, I shall find it again at the resurrection at the last day. This I think is the meaning of being baptized for the dead, or in the room of the dead.

#### Anecdote of Rowland Hill.

When Rowland Hill was in Ireland in the year 1798, the papists resolved to murder him the next time he should preach out of doors. He was apprised of it, and his friends wished him to decline preaching. It was all to no purpose; come life or death, he declared he would preach. At the appointed time, thousands were assembled, vowing his destruction as soon as he should begin. They waited—no preacher appeared; their patience was almost exhausted. At last a man in a large coachman's coat, mixed with the crowd, enquiring what they were waiting for; told them he was sorry they should be disappointed; would try if he could preach; but perhaps they would kill him? They applauded him; assured him of protection—and he began. It was Rowland Hill himself! And it is believed that many at that time were brought to the knowledge of the truth. Thus the devil was outdone.

Mr. Penn, in a letter to Abp. Tilotson, says, "I abhor two principles in religion, and pity those that own them; the first is, obedience upon authority, without conviction; and the other, destroying those that differ from me, for God's sake. Such a religion is without judgment, though not without teeth."



## A PRECIOUS THOUGHT

What can be so consoling to the heart of feeble man as the thought that his Maker cares for him, and will save him from the cruel tyranny of his sins! Hours of despondency and gloom often cast their shadows over the Christians mind; but when the sweet impression revisits his soul that his dear Redeemer cares for him, it is sunshine with his heart again. What pen can reveal the preciousness of the thoughts of almighty love that steal into the soul with all their balmy fragrance! In the silent hours of night, when creation slumbers around, one Christian on his bed, whose soul is throbbing under the inexpressible pulsation of heavenly love, feels more happiness than created worlds can bestow. He lies on a bed of spices. Images of beauty and glory cluster thickly into his entranced soul. His thoughts respond to the promptings of the celestial ones who for ought we know, may be waving their dewy wings around his pillow.

O! one hour spent thus is "worth a whole eternity of bondage" to the pleasures of sense! Memory will go back with undefinable sweetness to such an hour, and the soul will yearn for it again with immortal desire. To believe that the pure, unchangeable, and omnipotent heart of our Almighty Saviour thinks kindly of us, and that the promptings of his spirit applies to us notwithstanding our sins and wretchedness, some precious promise of His word, this, this is worth living for. For this may, we gladly suffer and toil on through the trials of poverty and mental anxiety and struggle.—Be blessedness like ours. Be this precious thought our inheritance here—and earnest of that perpetual sunshine of the soul which cheers the inhabitants of the upper world.

N. Y. W. Mess.

THE SCRIPTURES, says Fenelon, excel in simplicity, in energy, in grandeur, all the writers of Rome and Greece. No Greek or Latin ode can rival the fire of the Psalms. Homer, nor any other poet, has equalled Isaiah in describing the majesty of God. Sometimes that prophet has all the softness and tenderness of a pastoral, if the charming picture which he gives of peace. Sometimes he rises to such a height, that every thing sinks beneath him. But what is there equal to

the tender Jeremiah, deploring the calamities of his people, or to Nahum, beholding by inspiration of his mind, the future fall of Ninevah, beneath the effects of an innumerable army? We seem to see this host, we seem to hear the noise of arms and chariots, every thing is described in such a manner as to seize upon the imagination. Homer is far behind him. Read Daniel also, denouncing to Belshazzar the vengeance of God ready to burst upon him, and find if you can any thing in the sublime originals of antiquity to be compared to it.

## CHARITY.

The chiefest of the Christian graces is charity. From the first to the last, no other virtue speaks so high of heavenly origin. God is love—love exerted towards all his creatures. He not only regards affectionately the good and obedient, but he extends his tender mercies over the evil and rebellious. Were it not for his unmerited kindness, ill deserving man, long ere this time, would have been placed beyond the reach of comforts. But infinite goodness, as he is in knowledge and power, he preserves us, and gives us the means of being happy.

Even so is man, who is influenced by charity. He loves his fellow creatures—does good to all, both virtuous and wicked. He thinks no evil, and wishes to believe none—esteems others faults less than they really are—looks upon their virtues as more excellent than his own—and their necessities as more urgent than the wants which himself experiences. Such a virtue is the noblest that graces the human character. So rare is its existence in earthen vessels, that it might almost be continued an angelic rather than a human grace. But however supereminent charity may be, in its nature and effects, some, it is believed, possess it, while clothed in flesh. It is required of all. And could all be induced to maintain charity, in their various walks in life, a paradise would be the substitute of the present unhappy state of existence. Envy, jealousies, and every other evil thing would cease, and love to God and love to man would universally prevail.—Neighbours and citizens would not be at variance with one another—Christians would not be embittered against Christian, brother against brother, nor friend against friend. May thy sweet reign, Charity, be extended over the whole earth—and may all who claim the title of human come under thy heavenly sway, and experience the blessing which God does designe to give all men.

MARRIED.—In Stow on the 18 inst. Mr. Edwin Thomas, to Miss Ruth Barrows, both of this town. In Johnson on the 18 inst. Eld. D. B. Wyatt, to Miss Mandana Pratt, of the former place.

## TO PRINTERS

E. WHITE & W. HAGAR

Respectfully inform the Printers of the United States and Canadas, to whom they have long been individually known as Established Letter Founders, they have now formed a copartnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with orders.

The introduction of Machinery in place of the tedious and unhealthy process of casting type by hand, long a desideratum by the European and American Founders, was by American ingenuity and a heavy expenditure of time and money on the part of our senior partner, first successively accomplished. Extensive use of the Machine Cast Letter has fully tested and established its superiority in every particular, over that cast by the old process.

The letter Foundry business will hereafter be carried on by the partners before named, under the firm of WHITE, HAGAR, & Co. Their specimen exhibits a complete series from Diamond to 14 lines Pica. The Book and News Type being in the most modern and light style.

W. H. & Co. are agents for the sale of the SMITH AND RUST PRINTING PRESSES, which they can furnish their customers at the Manufacturer's prices. Chases, Cases, Composing Stick, Ink, and every other article used in the Printing business, kept for sale and furnished on short notice. Old type taken in exchange for new, at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions, will be entitled to five dollars, in such articles as they may select from our specimen. New York, Oct. 1833

E. WHITE.  
WM. HAGAR.

## NOTICE.

I hereby give to my Sons Orramell and Denizen their time to trade and act for themselves. I shall pay no debts of their contracting, nor claim any of their earnings after this date.

HUBBARD CALKINS.

Stow, March 15, 1834.

I hereby certify that I have sold to my Son Jason his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOHN PLASTRIDGE.

Waterbury, March. 10, 1834.

Subscriptions will be received by the following Agents.

Marshfield, Vt. Eld. John Capron.  
Danville, " Eld. E. Thompson.  
Pomfret, " Eld. A. Brailley.  
do. Eld. I. Dexter.  
Lyndon, " Eld. I. R. Pettingill.  
Johnson, " Eld. J. Moffit.  
Cabbot, " Eld. I. Kieth.  
Stow, " Eld. A. Stevens.  
Calais, " Eld. J. L. Green.  
Danville, " Eld. Jera Haskell.  
Fairfax, " Eld. A. Hartsboro.  
Hardwick, " B. Wells.  
Waterville, " B. R. Carpenter.  
Wolcott, " Galen Palmer.  
Gilsum, N. H. Eld. L. Hemenway.  
Candia, " Eld. E. B. Rolins.  
Gilsum, " Eld. B. Palmer.  
Piermont, " Eld. R. Allen.  
Stansstead, L. C. Eld. R. Haskell.  
Granby, do. Eld. D. Ide.  
Shefford, do. Eld. T. Harvey.  
John Spalding, Itinerant.  
Gardner H. Sweet, do.  
William Sweet, do.  
Moses Sweet, do.  
Calvin J. Goodwin, do.  
Davis B. Wyatt, do.  
George W. Tabour do.  
J. M. Stearns, do.  
George L. Goulet do.  
Eli Mower, Stow Vt.  
Richard Aldrich Esq. Bradford Vt.



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDREE.

VOL. III.

STOW, VT. APRIL 1834.

No. 7

## THE CHRISTIAN LUMINARY

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters to the Editor must be Post paid, unless containing the names of subscribers.

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

From the Christian Palladium.

### DR. WATTS' RENUNCIATION OF THE TRINITY.

To the Editor of the Palladium; Sir. The question is often asked, "What evidence have you that Dr. Watts ever renounced the Trinity?" To such of your readers as are not acquainted with the evidences, the following extracts may not be unacceptable.

From Mr. Belsham's memoirs of T. Lindsey, we have the following. Dr. Watts' latest opinions concerning the Trinity are supposed to have been contained in some papers prepared for the press, which were left to the discretion of Dr. Jennings, and Dr. Doddridge, and which were committed to the flames. (very much, as the author of this Memoir has been credibly informed, against the judgement of the latter,) probably because it was suspected they would give offence to the zealots of orthodoxy. At any rate, Dr. Watts' last sentiments concerning the person of Christ, cannot, perhaps, now be absolutely or fully ascertained; but feelings of his humble and pious, and inquisitive mind, are beautifully exhibited in that devout address to the Deity, from which Mr. Lindsey has made some copious extracts, of which the following is an interesting specimen: "Hadst thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be understood by men, and yet they were required to believe it, I would have subdued all my curiosity to faith. But I cannot find that thou hast any where forbid me to understand it, or make these inquiries. I have, therefore, been long searching into this divine doctrine, that I may pay thee due honour, with understanding. Surely I ought to know the God whom I worship,

whether he be, one pure and simple being, or whether thou art a threefold Deity consisting of the Father, the Son, and the Holy Spirit.

"Thou hast called the poor and the ignorant, the mean and foolish things of the world, to the knowledge of thyself and thy Son, But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explanation and defence of which, multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of disputes and endless mazes of darkness? And can this strange and perplexing notion, of three real persons going to make up one true God, be so necessary and so important a part of that Christian doctrine, which, in the Old Testament and the New, is represented so plain and easy even to the meanest understanding?"

The following is contained in a letter written to Dr. Priestly, of Leeds, by the Rev. Samuel Merivale, of Exeter, which he says he had from Dr. Lardner, who told it to him as a thing known to few, though without enjoining secrecy.

"When he," (Dr. Watts,) "first wrote of the Trinity, I reckoned he believed in three equal divine persons. But in the latter part of his life, for several years before his death, and before he was seized with an imbecility of his faculties, he was a Unitarian. How it came to be so I cannot certainly say, but I think it was the result of his own meditations on the Scriptures. He was very desirous to promote that opinion, and wrote a great deal on the subject.

"I question whether you have; any where in print, Dr. Watts' last thoughts on the Trinity. They were known to very few. My nephew, Neal, an understanding gentleman, was intimate with Dr. Watts, and often with the family where he lived. Sometimes in an evening, when they were alone, he would talk to his friends, in the family, of his new thoughts concerning the person of Christ, and their great importance, and that, he should be able to recommend them to the world, it would be the most considerable thing he ever preformed. My nephew, therefore came to me and told me of it, and the family was greatly concerned to hear him talk so much of the importance of those sentiments. I told my nephew that Dr. Watts was in the right in saying they were important, but I was the opinion that he was unable to recommend them to the publick, because he had never been used to a proper way of reasoning on such a subject. So it proved. My nephew, being executor,

had the papers, and showed me some of them. Dr. Watts had written a good deal, but it was not fit to be published. His last thoughts were completely Unitarian."

"Gne cannot held regretting," says the writer, "that such should have been the judgement of Dr. Lardner, and such the decision of his executors, with respect to the publication of Dr. Watts' last essays upon a subject on which he had thought and written so much. The judgement of Dr. Doddridge, one of the trustees for Dr. Watts' papers, himself a professed Trinitarian, but a lover of truth and a friend to inquiry, was very different, and as many think, more correct. How interesting and instructive would it have been, to have traced the mind of this great and good man through the various steps of his progress, from the darkest shades of error, to the clear light of rational and evangelical truth.

You may insert the following extract, if you think it worthy.

*He is the best divine author, who has the most divine fire.*

"How few," exclaims the fervid Baxter, "speak about everlasting joy or torment, in a manner as to make men believe that they are in good earnest. Alas! we speak so drowsily, that sleepy sinners cannot hear! The blow falls so light! Alas! the hard-hearted cannot feel! O how earnestly should we deliver a message of such a nature as ours, in which is concerned the everlasting life or death of those we address? Methinks we are in no respect so deficient as in this seriousness. In the name of God, brethren, labour to awaken your hearts, that you may be prepared to awaken the hearts of sinners. Remember, if you give the holy things of God the highest praises in words, and yet do it coldly, you will seem in the manndr, to unsay what you said and matter. It is a kind of contempt of things so great, to speak of them without great affections and fervency. The manner, as well as the words, must set them forth. If we are commanded, 'Whatever thy hand findeth to do, do it with all thy might,' then certainly, such should be our efforts in preaching for men's salvation. Though I do not commend a constant loudness in your delivery, yet I would enforce a constant seriousness. Whatever you do, let the people see that you are in good earnest. 'I seldom come out of the pulpit,' (and this, be it remembered, is the confession of a holy man, of exemplary favour,) but my conscience smites me, that I have been no more serious and earnest. It accuses me, not so much for want of elegance, or human ornaments, or of letting fall an un-



handsome word; but it asks me, How couldst thou speak of everlasting life and death with such a heart? How couldst thou preach of heaven and hell in so careless and sleepy a manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest? How canst thou tell the people that sin is so evil, and that its consequences are so dreadful, and not be more affected by it? Shouldst thou not weep over sinners, even till thy tears interrupt thy words—cry aloud, and shew them their transgressions—entreat them to repent and believe, with the utmost importunity?" S. M.

For the Christian Luminary.

### ENDLESS PUNISHMENT ESTABLISHED.

(Continued from page 34.)

The doctrine of a limited punishment, is also UNREASONABLE.

It is contrary to the perfections of God. He is Infinite perfection. Love is one of his unbounded perfections. He must have an infinite love for himself, and to all things in proportion as they resemble him, or else love imperfection. If God love himself, he must hate sin, for sin is opposed to every attribute of his nature. And if he hate sin and love the sinner, he will do all that possibly can be done consistent with moral agency to restrain man from sinning. Endless punishment does not obstruct the agency of man. And if God has threatened man with a limited punishment, he has not done what he might, to debar them from crime. Would the men who should institute a code of civil laws which annexed as a penalty, imprisonment for two years, have done all that they could consistently, to prevent the murder of their species? And would they not plainly show by this, a gross want of love, and a base indifference to the lives of their fellow beings? But God loves his creatures with a boundless love.

God is wise; therefore among all the possible ways of forming and governing man, he chose the best; and that was a moral agent, under a law that he was capable of keeping or breaking. Man then was able to sin; which would expose him, according to the doctrine which I disapprove to nonexistence, and carry him beyond the limits of the government of the Supreme. What! cannot God govern his creatures without blotting them from existence! Suppose all have or should sin; where then would be the government of God? There could then be none to govern; and man would have overturned the government of the Almighty.

The law under which man is placed was formed by a union of all the attributes of God. And as these are infinite and eternal, so one voluntary transgression is an offence to all; and consequently must be eternal. If one offence merit the eternal displeasure of God, what a vast amount of guilt and wrath, have the oft repeated crimes of the wicked treasured up. The sinner may rest assured that the multitude, and aggravated nature of his crimes, shall be punished as long as justice holds his throne. It is in vain and fruitless for him even to think of escaping the ire of his wrath, either by annihilation or restoration.

Examples of the righteous retribution and display of divine justice, have a direct tendency to exalt the holy character of the Deity in view of his creatures, and to awe them into holy reverence before his throne. The children of Israel, the Antediluvian world, Sodom and Gomorrah are set forth for examples, saith the scriptures, suffering the just displeasure of the Almighty. Now if such examples lead men to revere God here, why may they not hereafter? And if they would have this effect for a limited period in eternity, then why not for ever and ever? Again, it is believed that heaven and hell consist more in the state of the mind than in the place of saint and sinner. HOLINESS brings a peace like a

river; sin produces misery. And as all men are necessarily either sinful or holy in this life; their heaven or hell has already begun. If then we may experience a prelude or fore-taste of future misery in this world and not suffer the slightest degree of annihilation, why may we not in the world to come?

The future misery of the wicked, and the happiness of the righteous, must be perfect; that is, the one must be completely wretched, and the other completely happy; for the two are exactly opposite in their natures. Now could the righteous believe their happiness would ever end, it could not be perfect;—so great is the desire of the mind to be ever happy; the thought itself would damp their joy.

On the other hand, did the wicked believe their torment would ever end, they could not be perfectly miserable; for the experience of all teaches them that the sufferings of the present life are greatly alleviated by the assurance that they will soon be over. How many rejoice even in the midst of the furnace of affliction in hope; saying they are but for a moment. And what in comparison to eternity, are myriads of years in a future state. Well might they mitigate each others suffering, by saying it will soon be over; and hell then would comparatively be a tolerable happy place.

In conclusion of this subject, let me earnestly and humbly beseech the advocates of the doctrine of a limited punishment, to stop again, and consider;—and with an unbiassed judgement, to weigh their principles in the scale of scripture and reason. We differ widely in opinion on this subject, and cannot both be right. You are doubtless sincere, so am I. But we are both liable to err. Our errors are not confined simply to ourselves; but are proclaimed publicly, and embraced by many a precious spirit; and will have a bearing on the future destinies of man. This we strongly profess; and shall we not show you our opinion? O let us diligently search for truth, praying fervently to the Father of light for wisdom and instruction. May he forgive our imperfections, and finally bring us where truth shall shine in cloudless day.

RATIONALIST.

## CHRISTIAN LUMINARY.

SPOW, APRIL, 1834.

### CHRISTIAN DUTIES.

Man is born for society, and feels an irresistible propensity to mingle with the company and engagements of his fellow creatures. In the common intercourse of life and the general business of the world, it is utterly impossible for the most prudent and cautious person to avoid all connections with others whose characters may be auspicious, or whose principles and practice may be highly sensurable. Can any man be so unreasonable as to expect strict morals in every individual member of an extensive community; or can any man be so morose as to withhold all converse with persons, perhaps more vicious and imprudent than himself, such a man would show neither experience in the frailties of human nature, nor christian charity in bearing, with condescension and lenity, the imperfections of others. It is the duty of every individual to look well to himself; to correct what is vicious in his own conduct; to rectify what is erroneous in his own judgement; to watch over himself with unremitted vigilance; and to keep himself, not unconnected with the world, but unsullied by it. If by a uniform adherence to virtue and piety he may silently admonish others through the force of example, or if in seasonable opportunities of prudent insinuation he may instruct by gentle counsels, those who have candor enough to receive advice; such a man, by living and mixing with human society, will produce in it infinitely more moral good, than if he

were in peevishness to desist from taking his share in the common concerns of mankind and the world.

### "TOTAL DEPRAVITY."

We have thought much upon this subject for some time past, and have heard much said upon it by some who profess to be teachers in Israel. We once asked a certain preacher of this doctrine, to give us his views upon this subject. He gave us the following answer, viz. "I believe that all mankind are in a horrible pit, from which they were totally unable to extricate themselves; and that God has commanded them all to come out, and still it was impossible for all to obey his command; but that God would take by force, a part of this number from the pit, contrary to their own will. Or in other words, said he, I believe that God has commanded all men every where to repent; but that it is impossible for all men to repent; yet God would make a few willing in the day of his power, and punish the remainder eternally for not doing what, it was impossible for them to do. What an inconsistent being such a God must be!!

The following appears to us the meaning of total depravity, viz. Bad principles, such as the above, taught to children by their superiors, which they act out when they arrive to manhood. That this is true, is evident from the conduct of all nations. The Mahometans are taught that Mahomet was God's prophet; that their salvation or damnation turns on believing or rejecting him; that all who reject their prophet are heretics, and ought to die as enemies of God.

Our modern divines call this total depravity. If this be natural, or what all are born with why do not people of all nations persecute and slay such as do not believe in Mahomet.

The Catholics, from their infancy, are taught that all people, excepting those of their own church, are heretics, who ought to die, and that it is a duty they owe to God and the church to kill them. In this country they cannot do it, because the laws of the country are against killing heretics. When men were taught that it was a duty to fine and hang such as were considered witches, this was done. When they were taught that it was a duty to hang Quakers banish and imprison Baptists, this was done. No such thing is done now, because men are taught that such things are wrong and they desist.

Many have been taught, by their school-masters and ministers, that God, the fountain of all good, hates the greatest part of the descendants of Adam. And that almost the whole of them are made for the purpose of being eternally tormented for the glory of their Creator; that are condemned for Adam's sin; that God requires impossibilities of men, and punishes them for not performing what they cannot perform, and for not doing what God never meant they should do; and that millions of infants are tormented, and will be forever, for a sin committed by Adam and Eve. When thinking people reject these abominable principles, those who hold to them, say at once, "This is owing to the depravity of your hearts; you cannot bear the doctrine that makes God a sovereign, having a right to make one vessel to honour, and another to dishonour." But observe, these orthodox professors always happen to belong to the highly favoured few, made to be saved against their wills. The Friends and Quakers are taught from their youth that all persecution on account of religion is wrong, and contrary to the scriptures; and that war is unjust. Do they possess that which



is called depravity in others? They do not; but if all were born with it, the Quakers would have a share of it among the rest.

When we see a real Christian, we see man entirely different from the others. He, like Christ, loves righteousness, bears injuries with a composure of mind, loves his enemies, and wishes well to all, and goes clear of those wretched principles which for ages past have distracted the world. We believe it is a fact which can be proved, that multitudes called preachers, have instilled bad principles into the minds of young and old; and after causing them to hate and persecute each other, and treat one another as though they were a different race of beings, they have turned upon them, blamed them for their conduct and told them that the depravity of their hearts was the cause of their wickedness, and that their inability was their criminality.

The whole amount is this: total depravity is that bad spirit which prevails among those sectarians who are not led by the spirit of Christ.

That men are corrupt, is plain from the scriptures. "For all flesh had corrupted his way upon earth." Gen. vi, 12. "They have corrupted themselves." Dent. xxxii, 5. "In those things they corrupt themselves." Jude 10. This is something different from men's invented depravity. Men are wicked and corrupt, because they sin.

How glorious will that time be, when instead of bad principles taught by men, the world shall be governed by the spirit of truth, which unites all in one, to love God and each other.

#### APPOINTMENTS.

A Camp-meeting is appointed to be holden in Hardwick Vt., to commence on the 2nd Thursday in June next.

Also, a three days meeting is appointed to be holden in Bradford Vt., to commence on the first Friday in June next.

#### MISCELLANEOUS.

##### CHRISTIANITY FULL OF LOVE.

[From Rev. Mr. Stone's Christmas Sermon]

It is to the knowledge, which the gospel gives of the value of the soul, that the world is indebted for all the plans and operations of Christian philanthropy, which characterize the present day. Look abroad, my hearers over the earth, and contemplate the blessings, which the gospel has here mingled in the bitter cup of human sufferings. Look in the hospitals of Christendom, and see the pennyless victims of direful, perhaps incurable disease, attended by a skilful physician, or surgeon and comforted by the tender assiduities and holy instructions of Christian benefactors. Look into the Orphan Asylum, and see the fatherless and the motherless, picked up from the reckless surface of the world, trained for usefulness in life, and taught the way to a merciful parent heaven. Look into the Lunatic asylum, and see the dark and almost mindless maniac, soothed and perhaps won back to the

precious life of reason, and the heavenly light of the soul. Look into the Deaf and Dumb Asylum, and see the children, who have never heard of God, of heaven, or of the soul, and never talked joy to parents, or to friends; see them taught to hear with the ear of sight, and to speak with the tongue of silence; to brighten with the joys of social beings, to glow with the hopes of everlasting life. Look into the Asylum for the blind, and see those, who have never received into the dark chambers of their frame the pleasant light of the sun; who have never seen a smile, or looked on the lettered page of knowledge;—see them brought at least into the sunshine of the soul, and taught to see with the eye of feeling. Look into the House of Refuge for Juvenile Delinquents, where youthful wanderers, whose first step has been into the way of crime, are taught to abhor transgression, and instructed in the fear of the Lord. Look into the floating churches, which are filling the ocean with the word of truth, and making the waves vocal with the praises of God. Look into the sabbath Schools, those sanctified fountains of good to a future age; which, gathering in the hopes of the rising generation, are imbuing them with saving knowledge, and sending them forth to be the pious founders of a holier race. Look into all the multiplied institutions, the great object of which is, to leave no degree of vice unreclaimed, and no form of misery unrelieved; to throw into every hut of poverty, and into every retreat of ignorance, through our own country and through the world, the comforts and blessings of religion, the salutary restraints of moral discipline, and the knowledge and worship of the only true God.

All these things were utterly unknown before the birth of Christ; all are peculiarly the fruit of christian benevolence; of that religion, which disclosing the incalculable value of a single soul, teaches its disciples to regard all men as brethren, entitled to a brother's sympathy and worthy of all possible efforts and sacrifices, for their salvation; which enlarging their views beyond the narrow limits of time, directs them to form the character of man with reference to the high concerns of eternity; and which breathing into their hearts the tenderest, holiest charities, will never suffer to rest till the whole world has felt a blessing, and and numberless societies of men become one great family of God.

#### THE LADDER.

One peculiarity of this ladder is, that no round is superfluous; every one must be trod upon; although some in their haste to ascend endeavor to evade some of the rounds specified below; but such inevitably meet with a dreadful fall. The rounds or proper-

ties of this singular ladder are represented in the following verses. 2 Pet. i. 5—8.

'And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.' The first round in this ladder is.

1. *Faith*. It was only upon a profession of faith in Christ, that the apostles admitted persons to the privileges of the church. This is the ground work of all other graces. 'Without faith it is impossible to please him'—God. Heb. xi. 6 To this we must add.

2. *Virtue*, courage or fortitude. We must expect like our Master to be opposed by Satan and the world. Let us, like him, withstand them. 'Resist the devil and he will flee from you.' James iv. 7. 'Be ye steadfast, unmovable, always abounding in the works of the Lord.' 1 Cor. xv. 5—8.

3. *Knowledge*. By this means our faith will grow stronger, and our zeal will be properly regulated; for of some it is said, they have zeal for God, but not according to knowledge.' Rom. x. 2.

4. *Temperance*. This implies a proper and limited use of all earthly blessings, and keeping all the senses under a proper restraint. Luke xxi. 34. Reader, remember this is an essential round in the ladder, and cannot be dispensed with!

5. *Patience*. Cheerfully submitting to all the afflictions that may befall us; for from these the christian is not exempt in this life. Let us not murmur, but imitate those of whom the world was not worthy. Be patient in tribulation.' Rom. xii. 12.

6. *Godliness*. This implies that we should not only worship God externally, but in a reverential and spiritual manner. "God is a spirit, and they that worship him must worship him in spirit and in truth." John iv. 24.

7. *Brotherly kindness*. An unfeigned love of the brethren; those who belong to the household of faith. By this we know that we have passed



from death unto life. because we love the brethren.' 1 John iii. 14. But to all these we must add,

8. *Charity.* This extends further than the last, and includes our enemies as well as friends or brethren. And above all things put on charity, which is the bond of perfectness.' Collos. iii. 14.

Reader, remember religion is progressive. Let the small word "add" continually reverberate upon your ear. To ascend this ladder is laborious, but go on. "God will strengthen the weak hands and confirm the feeble knees." Let your motto be, "onward," for Jesus is beckoning and crying to thee, "Overcome as I also have overcome."

#### BREVITY OF THE SCRIPTURES.

And there are also many other things which Jesus did, the which, if they should be written, every one, I suppose, that even the world itself could not contain the books that should be written. Amen, John xxi, 25,

This is the language of this writer of the gospel, in concluding his narrative. After all that he had brought forward, much more remained behind. He had composed memoir, rather than a history; and on a few specimens of a subject, boudless in itself—yet the expressions he employs in asserting this, may seem to many surprising if not confounding. There are two ways of solving the difficulty. First; the language is a figure; a strong hyperbole. This was very common in the east. Indeed, it is frequent with writers and speakers in all countries. Even in our familiar discourse, we often, without being aware of it, express ourselves as remotely from truth, if absolutely considered—"I am tired to death." "I have no strength left." "Every body knows it." Such a thing is—"provided at the shortest notice"—which would be a moment.—But no deception is intended; and no danger of mistake follows.

Yet, secondly; though this meets the difficulty, some have also a little altered the rendering, and read—not the world would not contain, but would not receive, the books that would be written. So Doddridge and others. This is allowable in criticism; but let us observe the justness of the inference. If all the particulars of his birth, and infancy, and youth, and manhood; If

all the occurrences of private and public life; if all his action, his miracles his speeches, his prayers, with all their relative circumstances; if all these had been recorded—instead of a book, we must have had books; and books so large and many that the design must have been counteracted. For then there were no books; but were in manuscript. And who would have had leisure to transcribe them? Who would have taken the trouble? If they were purchased of transcribers, who would have endured the cost? They could only have been the property of the very rich. And when they become their own, who could have had time to read them? Who could have remembered them all? How multiplied would have been the difficulties requiring explanation? All these would have been, with men, reasons or excuses for not procuring, or not understanding them.

Therefore, each of the inspired lives of our Saviour himself, is not so long as many a sermon; and the four put together are far shorter than the published account of many a modern, insignificant character. But let us not complain nor lament, that the whole is so compendious and brief. It is not a defect, but an excellency. The wisdom and goodness of God appears in it. It meets the more situations, engagements and capacities. More would only have perplexed us, or multiplied our divisions.

And let us remember also, that we do not want the aid of traditional supplement, or human additions to the Scripture of truth. Though short, they are sufficient. They leave nothing obscure as to our duty, or welfare. they are able to make us wise unto salvation, through faith that is in Christ Jesus. And may we not suppose that it will be a part of our engagement and blessedness in heaven, to derive from those acquainted with them, or from the Saviour himself, the knowledge of a thousand things concerning his eventful history, of which we are now ignorant?

Above all let us rejoice in what has been furnished. Let us rejoice that it is divinely proved—and that it has been preserved down to our time; and that we have it in our language—and are allowed, and able to read it. And let us keep the end of the whole in view, and never be satisfied til it be accomplished in our experience. "And

many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, "that ye might believe that Jesus is the Christ, the Son of God and that believing, ye might have life through his name."

JAY.

From the Christian Herald

Letter from elder Timothy Cole, dated, Fairhaven Mass. Feb. 20. 1834.

*Dear Brother.*—I again resume my pen, to write you a short journal of my travels, for a few months past. In the fore part of autumn, I felt it duty to make some short excursions into the country round Plymouth, to preach Christ. My way being led to dartmouth, I commenced preaching to the people, and some commenced repenting; God's work was powerfully revived, I visited the town some eight or ten times, and saw many converted, Brother Howard Tripp, has baptised a part of them; the work seems to be still moving, though slowly. The last of November, I gave up the pastoral care of the church at Plymouth and have preached to them to them but one Sabbath since, and baptized five, and expect to see them again soon and baptize others. They have Brother Charles Baker with them. The first of January, went to Warwick R, I, and saw some souls turn to the Lord; there is a glorious revival there. And from thence, I went to Bristol, and spent 3 Sabbaths with the people to whom Br. Sullings preaches; they are much revived and have quite full meetings, and a good work seems to be beginning there; some have covenanted to seek the Lord; one baptized. My labours for four weeks past have been confined to the vicinity of Fairhaven,

The work of God in this region is more glorious than I ever before, beheld it. I may safely say, two hundred have bowed the knee and found peace in believing, and nearly that number now are under powerful conviction, in the village of Fairhaven; all business seems at a stand; we can hardly hear the sound of the ax, or hammer; the whole attention seems to be turned to religion. Infidels, universalists, Atheists and deists, have been brought to submit to the cross of Jesus Christ.—it is a hard time for sceptics. Br. Taylor who labours with this people, is well engaged; I find him a



good yake fellow, I have preached a few times in Mattepoisset; the excitement there is very great; four or five have been converted, and many others are enquiring what they must do to be saved;—In new Bedford the work of God has begun in a glorious manner, in both Christian churches, Brother Baker has baptized a number and the excitement still continues, Also in Brother Morgridges society there has been many converted and the work is still increasing; sixty and seventy go forward in a meeting for payers, and from twelve to fifteen hundred have attended the meetings on some evenings. This is God's work, and marvelous to behold, O that it may spread until the earth shall be filled with a knowledge of his glory,

#### THE AMIABLE VINCENT.

*Sealing his testimony with his blood*

Though fiends infernal vent their rage

With torturing racks—their spleen assuage,

Jesus can make a dying hour

With Sharon's rose in fragrant bower;

From whence the sweet perfume arose

Sustaining friends—appalling foes.

VINCENT was a native of Sasagossa and the son of a distinguished magistrate. His learning and eloquence early introduced him to the notice of his diocesan, Valerius whose deacon he became: and as that prelate was afflicted with an impediment in speaking, on him devolved the duty of addressing the congregation from the episcopal seat. His popularity reached the ear of Dacian, who summoned both bishop and deacon before him, and who committed both, heavily fettered, to the dark dungeons of Valeria. Having passed some time in this horrible abode, with food scarcely efficient to sustain life, both were again brought before the tyrant, who, on observing their cheerful countenances, which exhibited no marks of suffering, demanded of the guards whether they had not disobeyed his commands. On hearing that his orders had been punctually performed, he artfully endeavoured to seduce by an affected moderation those on whom severity had produced no visible effect. He exhorted to comply with the decrees of the world's great master, who insisted that the dignity of the ancient worship should be restored, and the god's every where honored by sacrifices.

Valerius attempted to reply, but seeing his embarrassed utterance, his young friend said:—"Father, dost thou permit me to answer this Judge?" The other replied, "My son, I have long trusted thee with the office of speaking, and I leave thee now to justify the faith for which we are standing here." In discourse of surprising energy and eloquence, the deacon then vindicated the unity of God, and the divinity of Christ, and contrasted the sublimity of the doctrine he professed with the puerile absurdities of Paganism. He concluded by asserting that entreaties no less than menaces would be unable to make them guilty of idolatry.

The intrepidity of the advocate filled Dacian with fury. "Let this bishop," he exclaimed, "be removed hence; as he has disobeyed the imperial edict, he is justly exiled: but for this fellow, who to disobedience adds insult, a heavier punishment is reserved. Apply the torture; dislocate his limbs, and let him feel a rebel's punishment."—The order was promptly obeyed and Dacian had both the gratification to witness, and the barbarity to deride, the

agonies of the sufferer. The latter, whose cheek blanched not, and whose lips uttered not one word of complaint, regarded his persecutor with that calm composure which proved that his heaven was already begun, merely replied,—"I have always wished for an opportunity of proving my attachment to the religion of Christ; thou hast given it me, and I am content." Mad with rage, the governor struck the executioners because they could not force a single groan from their victim. "What!" exclaimed the sufferer, with the most provoking coolness, dost thou too wish to avenge me, of these brutal men? Dacian now turned at the mouth, and roared, rather than spoke, to them,—Canst thou extort one cry of pain from this man, ye who have so often bent the most stubborn malefactors? Is he thus to triumph over us? Sharper instruments were now brought, the flesh of the Christian was torn from his bones, and his whole body represented the appearance of one vast wound. For a moment even the savage Dacian was, or appeared to be, softened. "Young Christian," said he, "hast thou no pity for thyself? In the flower of thine age canst thou not be persuaded to avoid a horrible death by one act of submission? Thy feigned sympathy," replied the other with the same unshaken tranquillity, "affects me as little as the exquisite torments thou causest me to feel. I will not deny my Maker for the idols of wood and stone. Thy perseverance will fail sooner than my constancy."

The victim was next laid on an iron bed, the surface of which was covered with sharp projecting points, and a slow fire placed under it. His body was pressed against the spikes, boiling liquors were poured in upon his wounds; his bones were crushed by blows with iron bars: in short every species of torture was employed, that he lish dunning device. Still the heroic sufferer murmured not.—At length, his mangled limbs having been dashed on a bed of sharp flints, he felt that the moment of his deliverance was at hand. In vain did the tyrant order him to be laid on a comfortable couch, and every effort made to restore him, that, on his recovery, human ingenuity might be taxed for the invention of new torments; in a few hours he expired. His corpse was carried out to sea, and into the waves: it was soon washed on shore, was found by some Christians, and secretly buried. The report of his superhuman constancy was rapidly spread throughout Christendom; and in the time of Augustine his festival was celebrated in every Christian place—*LARDNER'S CYCLOPEDIA.*

From the Christian palladium.

#### ON PARDON.

MR. EDITOR;—SIR.

It is generally admitted that purity of heart and life are what constitute the man. But the question may arise, How are we to become pure? I answer, by believing on th Lord Jesus Christ with all the heart, and by having a life conformable to his gospel; or, in other words, to yield implicit obedience to what God requires. And He requires of his creatures, first, that we believe the record he has given of his Son; and second, that we reform our lives, by obeying what is there in required; and as soon as we do so, we shall receive pardon from the hand of the Lord. When men become pure, or are pardoned it is their duty to walk in him, as they have received him. He is received in obedience, and we can enjoy his presence only in the path of obedience. But says one, "Do you receive Christ by faith alone?" I answer, in the negative. Says another, "Do we receive Christ by works alone?" I answer we do not; for these two ideas are so completely united, that one is of but little use without the other.

But connect both together, and act accordingly, and the great work of gospel reformation goes on consistently and effectually.

AN ENQUIRER.

Bethany N. Y. 1834.

#### INGENUITY OF A SPIDER.

A large blue fly having got his legs entangled in a web, set up a terrible buzzing with his wings, but could not extricate its pinioned members. A little spider stood watching the prisoner at a distance of two inches, on a slender thread of its own weaving. As soon as the poor fly had become weary, so that its wings were still, the little assassin crept so near that with its right hand it fastened a line on one wing, and then scampered off to the wall to make it fast. The fly, thus alarmed, again began to buzz as furiously as before; but the spider never ventured near till the wings were quiet, when it cautiously crept high enough again to throw a second cord over the wing, which was fastened as in the first instance to the ceiling. Thus by little and little, and patiently waiting for opportunities, both wings were completely bound down, with those almost invisible lines. Being conscious that the fly was now completely within its power, the cruel spider boldly seized upon the body of its captive, to feed leisurely upon its vitals; but a spectator overcome by his sympathies for the wretched insect, crushed the spider into an impalpable powder. He now attempted the liberation of the fly, in doing which he not only tore off several legs, but so injured the membran of the wing, as to render a repair impossible. His compassion obliged him to kill the poor fly also; and the gentleman walked away in a very unhappy frame of mind, declared that he did not believe, "Whatever is, is right."

The achievement of the Christian character is not the result of a single effort. Heaven is not to be won by the agonies of a day, nor the happiness of eternity to be purchased by the emotion of an hour. Religion most surely is not a thing which comes upon us at once like a storm, and then pass off, leaving the mind that hath been subject to it in a state of peakness or passion. It must have been seen in the whole course and aspect of life; and in just the same degree as it prepares us for heaven, it makes us better neighbours, better friends, and better member of society.



For the Christian Luminary.

*Br. Hendee.*—I would inform you, and your readers, through the Luminary, that the state of religion in this place, is more encouraging than usual, although there has not been any new conversions, except among the brethren: they appear to be hungering and thirsting after righteousness, and an unusual solemnity and attention is manifested in some who are yet in their sins. Our earnest prayer is, that God would visit this barren and thirsty land, which has so long remained desolate, while other places have been visited with revivals. We earnestly request our brethren to raise their earnest petitions to heaven, that God would have mercy and revive his work. We have of late seen the power of God in some of our meetings, and could rejoice in God our salvation, that the Lord ever raised us up, to sit together in heavenly places in Christ.

I have preached several times in the town of Washington, about fifteen miles from this place, where a number have been converted to God, (as we trust,) and the prospect is still encouraging. Last Sabbath I baptised three happy souls in that place, and four had been baptized previous to this time, and others we think will go forward soon, although much against the feelings of ungodly skeptics who are numerous and powerful, but glory to God there is a being who rules in the heavens, that is stronger than the strong man armed, and with his spirit we may quench all the fiery darts of the wicked. O may we seek the word of life, for it is certain that without it, our labours are worse than useless. Can any one behold the ripe fields of the gospel and not be moved? My prayer has been, and still is, that God would send forth his faithful servants, such as shall not count their lives dear unto themselves, and such as shall not seek to please men, but God who trieth our hearts, and thank heaven! in answer to prayer, one Brother in the morning of life has entered the gospel field, in this place, after passing through a series of trials, and we trust his object is, to win souls to Christ, not for ease, nor to show himself great to the world, nor to enlist the sympathy of those who will be excited at the complaints & weak imaginations of their own hardships, but who can say with an apostle; "Cast down but not destroyed, as poor, yet making many rich, as having nothing yet possessing all things. May God increase the number, and spread the knowledge of his grace until all shall be gathered into his kingdom, to praise him forever.

BENNETT PALMER.

*Gilsum N. H., April 10, 1834.*

*God's gracious Calls and Invitations.*

Ho! every one that thirsteth, come ye to the waters, and he that hath no money:

come ye, buy and eat; yea come and buy wine and milk, with out money, and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Harken diligently unto me, and eat that which is good. Incline your ear, & come unto me: hear and your soul shall live. Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon; for my thoughts are not your thoughts, nor are my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Wash you make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Look unto me and be ye saved, all ye ends of the earth; for I am God, and there is none else: turn ye, turn ye, for why will ye die? Have I any pleasure at all that the wicked die? saith the Lord God; and not that he should return from his ways, and live? I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live.

#### *Difference between Religion and Profession.*

There is a wide difference between religion and profession, as to their advantages. To bend the knee morning and evening, before the God of heaven, in spirit of formality, will avail but little, either as to the direction, or the consolation of life. It will not arm us against calamity; it will not deliver us in danger; it will not console us in affliction; it will not guard against the wiles of temptation or frowns of persecution. Religion will do this; but not the form of godliness. While the countenance of the Christian glows with the brightness of divine communion; the professor rises from his knees with an understanding as dark, a heart as wavering, a will as perverse, a passion as corrupt as when he approached the throne of Mercy.—The first returns from the closet, as a child who has held affectionate intercourse with a father; the second, as a poor blind Pagan retreating from the temple where he had been offering a few grains of incense upon the altar of an unknown God.

#### THE SUM OF RELIGION.

He that fears the Lord of heaven and earth, walks humbly before him,

thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience. He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known sin: if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonour God, although secure of impunity. He hath his hopes and his conversation in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees him that is invisible, and fears him; because he loves him; fears him as well for his goodness as his greatness. Such a man, whether he be an Episcopalian or a Presbyterian, an Independent or an Anabaptist; whether he wears a surplice, or wears none, whether he hears organs or hears none, whether he kneels at the communion, or, for conscience' sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or no-practice of things indifferent. On the other side, if a man fears not the eternal God he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though, at the same time, he may be studious to practice every ceremony, even to a scrupulous exactness, or may perhaps as stubbornly oppose them. Though such an one should cry down bishops, or presbytery; though he should be rebaptised every day, or declaim against it as heresy, and though he fast all the lent, or feast out of pretence of avoiding superstition: yet notwithstanding these, and a thousand external conformities, or zealous oppositions of them, he wants the Life of Religion.

#### BROTHERLY LOVE.

Brotherly love is that which animates the bosom of those who, in the Bible are denominated the brethren—it is their love for one another, as Christians, disciples of Christ. The Master himself has determined who are his brethren. Not those related to



him by natural ties, but they who hear the will of God and do it. Christ speaking of his disciples, says, One is your Master, and all ye are brethren. Hence the Apostles, in writing to the churches, adopted this appellation, and address them as faithful brethren, the holy brethren, the brother hood, and exhort them to love as brethren.

But they are constituted brethren by a moral bond; the same which binds them to Christ himself. There is among them a family likeness in moral pualities. Although there may be no attractive influence, no connection between them in the relations of society, they have all drunk into the spirit; and whether high or low, rich or poor literate or illiterate, African, indian, American, bond or free, they feel themselves knit together in love, being of one accord, of one mind. Hence there is a sympathy providing the whole; which manifests itself in weeping with those that weep, and rejoicing with them that do rejoice.—*Agnew*

### OBJECT OF CHRISTIAN LOVE.

Let it be especially noted, that the object which in contemplation excites this emotion is moral likeness to Christ.—Whatever we discover the image of Jesus, or see a course of action which evinces the possessions of his spirit, there will all the feelings cluster, which may be elements of brotherly love. Let me see an individual of any clime, of any color, of any sect, who in his walk and conversation is manifestly governed by a regard for the Lord and he is animated who cultivates the heavenly dispositions, an holy habits of the gospel, who has embarked in the high interests in which God is engaged, and who sees and feels, loves and hates, as he does, and if I have any brotherly love in me, I see a man, who has higher claims on my regard, and my sympathy, than any of the merely natural relations of life can command. Loving him that begat, I also love him that is begotten of him. Bound to the throne of God by those moral excellencies which brighten his character, and make him an object of delightful complacency, I am also bound in Christian affections to every son and daughter of Adam, who beholding the glory of God as it shines in the persons of Jesus Christ, has been changed into the same image. And as he is the centre of attraction to them all, and they all alike

love to sit at the feet, and imbibe his heavenly spirit, so also do they love to contemplate the faintest reflections of his glory wherever visible.—*Ibid*

### Cautions against Rejecting Wisdoms Calls.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, that without remedy. And thou mourn at last and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teacher, nor inclined mine ear unto them who instructed me! I was almost in all evil in the midst of the congregation and assembly.

Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the city she uttereth her words, says, How long, ye simple ones, will ye love simplicity? And fools hate knowledge? Turn ye, at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity! I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you.

Then shall they call upon me, but I will not answer; because they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the Christian Luminary.

Extract from B. H. Fuller's unpublished writings.

*Skepticism*.—Charges our Creator with having implanted in our constitutions desires which he never intends to gratify. It charges his benevolence with subjecting us to a variety of sorrows and afflictions, which accomplish no end, but the production of pain. It involves the purpose of God in impenetrable gloom,—it overshadows the precepts of man; it blots out the sun to the moral world, and wraps the whole creation in the murky envelop of inscrutable mystery. A hopeless mortal whose prospects are bounded by the grave must feel a benumbing horror at the approach of death. He has not only to suffer all the anguish of a mortal separation, but the unconsoling prospect of an endless one. As those ten thousand con-

necting ties that bound him to his kindred spirit on earth break asunder one by one. As his children with their widowed mother gather around his bed-side, with hands ready to wipe the feverish sweat from his despairing countenance, and eyes that look volumes of tender compassion; he turns his anxious gaze upon those beloved forms, and say, would it not be intense? His eyes must now take their last feast upon the countenances of affectionate friends; the soft whispers of love will soon be hushed to everlasting silence. Before him all is darkness, forgetfulness closes in behind; all above is a perfect blank, while beneath rools oblivious sluggish waves. Whichever way his hopes go out, they bring him on relief. His bounds are set and all within is indescribable anguish.

Stowe April, 1834.

### UNIVERSAL IMPROVEMENT.

As there is not a moment of time but we must account for, so there is nothing that happens us but we should improve. Miseries we should improve, to remind us of our pedigree, that our father hath sinned;—mercies we should improve, in admiring the fount whence, and the freeness with which they flow; prosperity in cheerful devotion;—adversity in consideration;—riches in charity;—poverty in contentment;—opportunity of revenge, in a frank forgiveness, and good for ill;—evil company, in raising our estimate of the saints of God;—loss of relations in losing our affections from the creature, raising them to the world to come, and remembering our latter end;—sickness in preparing for our change—health in cheerful performance of christian, relative and social duties;—knowledge in trying all, and holding fast that which is best;—crosses and losses, in learning the vanity of the world;—disappointments in resignation. He who attends to all these things will find by happy experience, that godliness is profitable unto all things, having a promise of the life that now is, and that which is to come.

For the Christian Luminary.

A General meeting is appointed to be holden at the Meeting-house in Gilsum N. H. to commence on Friday the 9th of May next at one o'clock P. M. and continue over sabbath our Preaching Brethren from a distance are earnestly requested to attend.

BENNETT PALMER.  
GEO. L. GOULLET.  
DAVID, H. WATKINS.





## Poetry.

### THE REFUGE.

Where should a soul in trouble go?  
Where seek release from pain and wo?  
The best defence below the skies  
Will fail, when storms of wrath arise.

Can wealth afford a shield secure,  
Against the ills we oft endure?  
Nay, golden suns go quickly down,  
Before our Sovereign's angry frown.

Can friends relieve the aching heart,  
And soothe the wounded spirit's smart?  
Friends, if they're faithful, may bestow  
Brief mitigation of our wo.

But O, how hard to find a friend,  
That will in all our cares attend  
With unremitting zeal. Can health  
Supply the place of friends and wealth?

Health is a vapour, gone how soon!  
Blithe in the morning, down at noon!  
O what on earth can yield a shade  
Against the ills, which here invade?

There is a REFUGE, 'tis a THRONE  
OF GRACE in heaven, to this alone  
My soul in all her straits shall fly,  
And find abundant comforts nigh.

### STANZAS.

Where shall the weary rest?  
The wanderer find a home?  
By care and toil oppress'd,  
Benighted, find alone.

Where shall misfortune's child  
Find refuge or relief,  
In this hour, cheerless wild  
Of bitterness and grief?

Though friendship's tear and smile,  
May cheer and warm the heart,  
These joys but soothe a while,  
For smiles and friends—depart.

Then where, O where is rest,  
Where, where is quiet known;  
I'll lean my head on Jesus' breast,  
This, this shall be my home.

I'll freely give my love,  
And heart, dear Lord to thee;  
Thou never unkind will prove,  
Thou wilt "remember me."

Then, then in quiet skies—  
My every sin forgiven,  
I'll wipe my weeping eyes,  
And find my rest in heaven.

ANT. TRAY.

### VOLTAIRE'S LAST HOURS.

The enemies of religion are indeed the enemies of the whole race of man. They would take from their fellow beings the sole remedy provided by Omnipotent mercy for the ills which constitute the inheritance of man. They would shut out the healing stream from the diseased and dying in this world and close for ever the golden gates of heaven upon the toil worn pilgrims, who have faltered through their appointed course of earthly trials, and might be entitled to a blessed inheritance above.

There is something appalling to the imagination in the contemplation of Voltaire's last moments. Yet it is a picture which should be hung up for exhibition before the congregated world. What unutterable horrors prevailed his soul, when it received its final summons to appear before its Maker and its Judge! He was discovered by his attendant with a book of prayers in his hand, endeavouring, with a fluttering tongue, to repeat some of the petitions for mercy addressed to that Being, whose name he had blasphemed. He had fallen from his bed in convulsive agonies, and lay flaming with impotent despair on the floor, exclaiming, "Will not this God, whom I have denied, save me too? Cannot infinite mercy extend to me? Awful spectacle! Where was the fame for which he had labored? the applause, which had been the breath of his nostrils? Where were the hollow-hearted flatterers, whose faithless professions of friendship had deceived him in prosperity? Alas! they were the first to forsake him in the hour of misery! His last moments were attended solely by a hired menial, who is said to have inquired, when next applied to in her professional capacity, whether the gentleman who wanted her services was a philosopher? For she declared herself unable to stand the horror of another scene like the death bed of Voltaire; and would rather forego the emolument than engage in such an arduous and soul-appalling duty.

What must have been the condition of that departed spirit when the dread realities of the future burst upon its unobstructed vision!—when the awful throne of an insulted sovereign rose in sublime majesty before the immortal soul, on its entrance into eternity!—when the first object it beheld, in the dread realms of futurity, was the Being whose existence he had denied, whose cause he had persecuted!—and that Being enthroned in omnipotence as a final Judge! Let us draw a veil over the terrific spectacle.

### BEAR THY CROSS.

Crucifixion among the Romans was designed to stamp the character of the sufferer with lasting disgrace. Its pains are the most excruciating; and it was inflicted as the punishment of the basest crimes. Never was a religion introduced, so contrary to the nature, and so opposite to the spirit of man, as that of the Son of God. Hence he represents obedience to his precepts under the figure of taking up and bearing the cross; crucifixion and death. For as Christ bore the cross for his own crucifixion, so those who yield to his precepts secure a death to sin, which is as painful to the natural man as crucifixion is to the body. For this reason, Paul said, "I am crucified unto the world;" and again, speaking to the saints, he said, "Ye are dead," &c.

The design of the doctrine of the cross, is to guide us contrary to the influences of corrupt nature, that we may escape its pollutions, and be fitted to dwell with saints and angels in heaven and with God himself.

Reader, what is thy religion? Is it the religion of the cross? or is it so adapted to the natural man, that thou art a stranger to the excruciating pain and the severe mortification of crucifixion? Has it occasioned thee no loss in the estimation and friendship of the world? If so, thou art not yet a true disciple of Jesus Christ. Those who will not bear the cross, cannot be his disciples; that is, they cannot learn of him—know his doctrine or understand his will. Such professors may be certain that without repentance they will be deceived, and stumble and fall and perish forever. Let not those who bear the cross only occasionally, flatter themselves that such obedience will lead them to heaven. The cross must be taken up "daily," or the soul will be lost. O, why then should men be so slow of heart to submit to the soul saving obligation! Bearing the cross is a precious work. It secures a degree of comfort the wealth and glory of a world could not afford. It prepares man to enjoy this life, to close it with composure, and to meet God in peace. Surely the kings of the earth, who are strangers to the cross, might well go to the beggars and slaves, who have borne it as the great business of their lives, and from them they might learn how to obtain true riches, honour and happiness.

MORNING STAR.

### EDUCATION.

The following elegant extract ought to be read by every father—"if the time shall ever come when this mighty fabric shall totter; when the beacon of joy that now rises in a pillar of fire, a sign and wonder of the world, shall wax dim, the cause will be found in the ignorance of the people. if our Union is still to continue to cheer the hopes and animate the efforts of the oppressed of every nation; if our fields are to be untrod by the hirelings of despotism; if long days of blessedness would have the sun continue to shed his unclouded rays upon the face of freemen, then educate all the children in the land. This alone startles the tyrant in his dreams of power, and rouses the slumbering energies of an oppressed people. It is intelligence that reared up the majestic columns of national glory, and this alone can prevent them crumbling to ashes."

### NOTICE.

I hereby certify, that I have sold to my son Daniel his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOSEPH DARLING.

Waterbury, Sept. 15, 1833.

I hereby give to my Sons Orramell and Denizen their time to trade and act for themselves. I shall pay no debts of their contracting, nor claim any of their earnings after this date.

HUBBARD CALKINS.

Stow, March 15, 1834.

I hereby certify that I have sold to my Son Jason his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOHN PLASTRIDGE.

Waterbury, March. 10, 1834.

Subscriptions will be received by the following Agents.

|                      |                          |
|----------------------|--------------------------|
| Marshfield, Vt.      | Eld. John Capron.        |
| Danville,            | " Eld E. Thompson.       |
| Pomfret.             | " Eld. A. Brailey.       |
| do.                  | Eld. I. Dexter.          |
| Lyndon,              | " Eld. I. R. Pettingill. |
| Johnson,             | " Eld. J. Moffit.        |
| Cabot,               | " Eld. I. Kieth.         |
| Stow,                | " Eld. A. Stevens.       |
| Calais,              | " Eld. J. L. Green.      |
| Danville,            | " Eld. Jera Haskell.     |
| Fairfax,             | " Eld. A. Hartshorn.     |
| Hardwick,            | " B. Wells.              |
| Waterville,          | " B. R. Carpenter.       |
| Wolcott,             | " Galen Palmer.          |
| Gilsum, N. H.        | Eld. L. Hemenway         |
| Candia,              | " Eld. E. B. Rollins.    |
| Gilsum,              | " Eld. B. Palmer.        |
| Piermont,            | " Eld. R. Allen.         |
| Stanstead,           | L. C. Eld. R. Haskell.   |
| Granby,              | do. Eld. D. Ide.         |
| Shefford,            | do. Eld. T. Harvey.      |
| John Spalding,       | Itinerant.               |
| Gardner H. Sweet,    | do.                      |
| William Sweet,       | do.                      |
| Moses Sweet,         | do.                      |
| Calvin J. Goodwin,   | do.                      |
| Davis B. Wyatt,      | do.                      |
| George W. Tabour,    | do.                      |
| J. M. Stearns,       | do.                      |
| George L. Goulet,    | do.                      |
| Eli Mower,           | Stow Vt.                 |
| Richard Aldrich Esq. | Bradford Vt.             |



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDEE.

VOL. III.

STOW, VT. MAY 1834.

No. 8

## THE CHRISTIAN LUMINARY

*Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.*

*All letters to the Editor must be Post paid, unless containing the names of subscribers.*

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## HISTORICAL & DOCTRINAL.

From the People's Magazine.

### LORENZO DOW.

Dow's early life—Feeble health and physical suffering—Extraordinary labours—Domestic condition—his Death.

Much has been said of this eccentric individual; and much perhaps, which is untrue. Many have believed, and not, perhaps, without reason, that he labored under a degree of mental hallucination. There is however, an undue propensity in mankind to overrate or exaggerate, when their attention becomes fixed on the peculiarities or circumstances of an individual;—no matter whether it be by his wealth, his talents, his virtues, his vices or his eccentricities.

Lorenzo Dow was born in Coventry, in Connecticut, Oct. 16th. 1777. Besides enjoying the advantages of a good common school education, his parents brought him up religiously. He was constitutionally inclined to gravity and sobriety, for at the early age of three or four years, he refused to join in the sports of boys of the same age. At eight years of age he had the misfortune to be associated with a lad who spoke falsely and used profane language, which very much changed his character. But the serious turn which nature and parental effort gave him was never wholly lost, for so acute was his sensibility to suffering, and so susceptible the feelings of his heart, that he never could witness the death of the meanest animal without emotion; and happening to kill a bird one day, it struck him with horror. It was not, however till the age of thirteen or fourteen years, that he wholly lost the vicious habits he had borrowed from his companion, and become settled in a moral and religious course of life; nor

was it until, in a state of despair, he had in one instance loaded his gun to take his own life.

There is a reason to believe that his physical frame was never robust, though nothing is said upon this point by himself in his "Journal," till he had arrived at the age of twelve years. At that time he states that a confirmed asthma was fastened upon him by drinking to freely of cold milk and water while greatly heated at labour; from which he never appears to have entirely recovered. From his eighteenth to his twentieth year he was often obliged to sit up whole nights for want of breath. At twenty-three and at thirty years of age his sufferings are again mentioned. In the latter instance (it was while in Europe,) the attacks were accompanied with spasms, which, to use his language "shook his constitution to the centre." As late as the year 1815, he passed many sleepless nights; indeed he was not wholly free from his complaint to the year of his death.

Nor was his constitutional infirmity all. Severe labours and exposure often induced fevers and other acute diseases, which brought him to the borders of the grave. He also suffered constantly, for much of his life, either from scrofulous tumors internal and deep seated abscesses, or hemorrhoidal affections. Yet he almost always called himself "well" and though he underwent enough, one would think, to break down any ordinary constitution, only complained of ill health when he experienced positive pain; and in spite of all his diseases both acute and chronic, he performed an amount of labour, in traveling and preaching, unknown since the days of Whitfield, if not to the world.

Before he had completed his twenty-fifth year, he once rode fifteen hundred miles and held one hundred and eighty-four meetings, of 2 to 3 hours each, in ten weeks and two days. About a year afterwards, he travelled in the southern states four thousand miles, besides constantly preaching, in seven months, and finished his tour without stockings, shoes, or outer garments, and almost without a horse. In 1805, he supposes he travelled about ten thousand miles. For many years, about this period of his life, he states that he travelled from seven to ten thousand miles, and held from six to seven hundred meetings annually. Sometimes, too, he spoke in the field, and addressed many thousands. In England, he once held nine meetings and travelled fifty miles in fifty-two hours; and in another instance, he held two hundred meetings, and traveled one thousand seven hundred miles in sixty-seven days.

He travelled through the United States from New England to the extremities of the Union,—Georgia, Florida, or Missouri,—at least from fifteen to twenty times. Occasionally he went also to Canada, and once to the West Indies. He made three voyages to England and Ireland; twice at least, for the improvement of his health. During three foreign excursions, he travelled over much of England and Ireland, drawing after him, everywhere, thousands of people, and riveting their attention by the peculiarities of his person, manner, language and dress. It is thought, and not without reason, that during the thirty-eight years of his public life, he must have travelled nearly two hundred thousand miles.

It was customary with Dow to send out, sometime before hand, a series of appointments to preach, often in a distant state; and he seldom if ever failed of being present, precisely at the day and hour and place appointed. Often three or four appointments were made for a single day; it is believed sometimes more. Besides, they were not unfrequently so distant from each other, that he had barely time to go through with the exercises, and then fly to the next town. We say fly, for we have known him travel, on these occasions, with such rapidity, that the fleetest horse had enough to do to keep pace with him; and this, too, over the roughest roads, and through marshes and streams. And what may be regarded more astonishing still, notwithstanding incessant toil and the constant exercise of his lungs—weakened by protracted disease—he stated in 1833, that his health, though not very firm, was much better than twenty or twenty-five years before. But for the last twelve years of his life he travelled much less than formerly.

In addition to his labours in travelling and preaching, he wrote several volumes, among which is his "Journal," or life, which, including miscellaneous pieces, amounts to seven hundred pages or more. The titles of his books usually as eccentric as their author. One, for example, as nearly as can be recollected was "How to Lie, Cheat, and Kill, according to law." Another, "The Chain of Reason, with five Links, two Hooks and a Swivel."

Lorenzo Dow was twice married. There are many singular stories in circulation, in regard to his manner of selecting a companion, but they cannot, we think, be fully relied on. His first wife Peggy, (who also wrote a history of her own life) whom he married at Western, in the state of New York, died in Sept. 1819. By this marriage he had one child, but it died early. He was married the second time



in Montville, Conn. This lady survives him. He ended his career at Georgetown, (D. C.) Feb. 2d, 1834, in the 57th year of his age.

[This account of Lorenzo Dow has been collected from his "Journal," written by himself, and from the statements of his intimate friends. During the last fifteen years, we have also known him ourselves but, not intimately.]

We had intended to add a brief account of the character,—public and private—of this eccentric man; but are obliged to defer it to the next number.]

To be continued

For the Christian Luminary.

### A DEFENCE OF THE TRUTH.

"HEAR WITH BOTH EARS, AND THEN JUDGE."

MR. HENDEE.—I noticed in the fifth No. of the present volume of your Paper, (and continued in the sixth and seventh numbers,) an article, entitled "Eudless Punishment established," and signed by "Rationalist;" which I think ought to be noticed coming as it does, from one who believes that, "harsh and over-heated controversy, which has only victory for its object, is dishonourable to the cause of piety and wisdom." And that "a candid and impartial investigation of disputed subjects, at suitable times, with an inflexible regard for truth, may lead the mind from darkness to light, and assist in hastening the period, when the watchmen see eye to eye."

With the above sentiments, I fully agree; and because I agree with him in these; and because he has first taken the field; and because he has advanced some things, which, in my opinion are contrary to the true "literal meaning" of the scriptures, that I presume to take up my pen to examine a little, and say a few words on "the other side."

That none need come "to wrong conclusion from a misapprehension of the precise point in debate;" he first tells us that "the object of the discussion," is, to enquire whether future "punishment will be for a LIMITED or an ENDLESS duration." He then passes over the restoration doctrine, and says he "shall confine himself particularly to the opinion" that "asserts," that the punishment will "bring the existence of the being to a final close."

After thus premising, he says, "I think it is unscriptural." He then goes on to give us a good rule, by which we may read and understand the scriptures, as follows. That "the common and general 'acceptation of the signification of a word,' is 'said to be its literal meaning.' And we have no 'authority to carry the spiritual import any further 'than the true literal signification.' And if this rule 'be violated, by adding or diminishing, we have 'nothing to guide us, but are soon bewildered, and 'lost in the boundless ocean of wild conjecture.'" In giving his reasons for, "thinking it unscriptural," he leaves this simple and excellent rule, and appears himself, to be "lost in the boundless ocean of wild conjecture." For in speaking of the "familiar terms, destruction, ruin, burn up, consume, perish, lost, death &c.," he says, "we shall discover that neither of them imply, literally, non-existence or annihilation."

I am not disposed to argue that ALL the above terms literally imply, in all cases non-existence, but it is evident that some of them do in ALL cases, according to the "common acceptation of the term," non-existence. Indeed every thinking man, and even Rationalist himself on most any other subject would contend that destruction, burn up, consume, perish, death &c., would mean literally, non-existence, according to the "common acceptation of the term." To be sure he has gone on and undertaken to show, by sophistic reasoning and philosophical arguments, that all material substances are composed of four elements, and that neither of these

elements possess power to create; consequently cannot create or annihilate. This position I am not disposed to question. But that THINGS or SUBSTANCES composed or created, by the combination of these elements may be destroyed; come to an end, or non-existence I shall contend. For instance; the figure which himself has brought, will show conclusively, that this is the case according to the "common and general acceptation of the word," DESTROY. The "field of grain trodden down by the beasts, has ceased to exist as a FIELD of GRAIN, though the kernels may still be in existence. But collect and burn up these kernels, and the grain ceases to be though, earth, air, fire and water may remain; but nothing that can be called GRAIN is in existence. Again, a house demolished and the several parts that composed it scattered, may emphatically be said to have NO EXISTENCE. Solomon says, that which is wanting cannot be numbered. So the house cannot be told, it is "wanting and cannot be numbered." The elements that once composed a house may be in existence, but they cannot be named HOUSE, for no such thing as house exists.

When any thing is composed or created, (new-moulded from the several elements, that combination assumes a new form, a new name, acts in a new sphere, and is entirely a new thing. Again, when any substance is decomposed, disorganized and deranged, the elements of which it was composed have a different and distinct existence, having a different name and being, used for different and new purposes. Hence the composition ceases to exist, and the thing formed by the composition, can have no being. Hence it will be seen, that I shall not admit what Rationalist labours so hard to overthrow, that the "familiar terms, destruction, ruin, burn up, consume, perish, lost, death &c., mean the total extinction or annihilation of the elements of which any thing is composed; or that the wicked will be reduced to a "simple nothing," any further than "disorganization and derangement," destruction, death, perish, burn up, ruin, consume &c will make them so. But one thing is evident if these "familiar terms" mean any thing in their literal sense, and "we have no authority to carry spiritual farther," the wicked, subsequent to the day of judgement, must cease to exist as intelligent beings in any form whatever.

[To be continued.]

### COMMUNICATION,

For the Christian Luminary.

Brother Hendee,

Knowing that as cool water is refreshing to a thirsty soul, so is good news from a far country to the thirsty and fainting sons and daughters of Zion; I have therefore penned a few lines relative to the good work of the Lord in this Village, which you are at liberty to publish if you think proper.

When I came into the place about one year ago, it was a very cold dull time as to religion. Some denominations were so filled with sectarianism that they were so engaged in fighting others than they were in preaching Jesus. Weekly prayer and conference meetings which were established at my dwelling-house, were attended by but few; other meetings also fully attended. The interest of the meetings however soon began gradually to increase. The few that met were wonderfully blessed of God—partyism and contention was seen to subside, while bigotry and superstition gave way for the rising spreading glory of God, and for the peaceable empire of our blessed Immanuel.

Elijah's little cloud was discovered at last the bigness of a man's hand, and there

were indeed indications of abundance of rain, months before the showers began to descend, and though unbelief would often suggest that it was imaginary notions of the brain, yet the faith of Elijah was exercised in the God of truth and the praying souls continued with humility to look up to God, and with united feelings besought the Lord, and He truly "came down like rain upon the mown grass; as showers that water the earth," and the wilderness soon budded and blossomed as the rose; the drooping plants were abundantly refreshed, even as with the dew of heaven.

All classes, sexes and ages, are sharers in the good work, from the gray-headed down to children. The tall cedars of Lebanon, and the sturdy Oaks of Bashan have been leveled to the ground before the powerful wind of the holy spirit. Some who have long felt secure in the refuge of lies, have now fled to Christ for a hiding place. Never did I see converts come out stronger nor more resolute than these. They are determined to speak though king should hear. I have had the privilege of baptising eleven, within a few days, the most of whom come out of the water a shouting and praising God with a loud voice. Mr. Hurlburt has also, baptised three, and others are calculating to go forward soon. Notwithstanding the badness of the going, for the space of six weeks we had meetings almost every day or evening or both. Our meetings are generally very full, solemn and powerful. The large and extensive fields in this region are white and ready to harvest, and labours are few. O that the Lord of the harvest would raise up faithful labourers and thrust them into the vineyard.

JOSIAH KNIGHT.

West Randolph, April, 16. 1834.

### CHRISTIAN LUMINARY.

STOWE MAY, 1834.

### THE KINGDOM OR GOVERNMENT OF JESUS CHRIST.

The government of Jesus Christ, is represented by a Stone, cut out of the mountain without hands, which smote the image, and ground it to powder; so that it became like the chaff of the summer thrashing floor, and the wind drove it away, and it was seen no more; and the Stone became a great mountain and filled the whole earth. See Daniel 2nd chap. This is said to be the kingdom which the Most High God should set up. The kingdom of Nimrod was unrighteousness, war, and sorrow. The kingdom of Christ is righteousness, peace, and joy. When Jesus Christ first appeared in public, it was not in the character of a king, but a teacher, preaching righteousness; first teaching the principles of righteousness; these were contrary to the doctrines of the Pharisees, or the kings of the earth. This greatly alarmed the rulers, and comforted the people; for he proclaimed liberty to the people, and woe to the tyrants—and



for which they put him to death [*Q. Modern Ecclesiastical tyrants would do well to look to this subject,*] but the principle lived in the people. He told his disciples that the Father had delivered all things into his hands; that he had committed all judgment to the Son; that he had overcome the world; that the Prince of this world was judged; and he gave them to understand, that he was the one to whom the government belonged. After his resurrection he told his disciples that all power was given him in heaven and earth, and ordered them to go and preach his kingdom or his government in all the world, and declare the glad tidings of the kingdom every where—They obeyed his command, and declared that Christ was "Lord of all,"—Head over all things,"—"King of kings, and Lord of lords,"—"Far above all principality, and power, might and dominion;"—"that his name was "above every name;"—"that he would reign until he puts down all rule, all authority, and power contrary to his kingdom; and that the kingdoms of this world should be all given up to him; and that of his kingdom there should be no end. They declared him the last ADAM, of whom the first, as a king was a figure; and that he died, rose, and received that he might be LORD both of the dead and the living. The principles of his kingdom, are *Liberty, Equality, Unity and Peace.* These things are manifestly right; and the government of this country is founded on these principles; this is the only government of the kind now on the earth.

For many years past things have been ripening in the kingdoms of men for a great change; and at this time more may be seen of the kind, than for many years before. The kingdoms are moved and the thrones of kingdoms are *overthrown*, and all the wars, commotions, and overturns now in the kingdoms of this world, are serving to weaken them, break them in pieces and the event will be, that they will be no more; while he (Christ) whose *right it is*, will finally prevail, and righteousness will again dwell on the earth. There was a time when there were no kings on earth, and then there was no war nor bloodshed—Even since there has been kings in the world, and priests of the same temper, there has been distress and desolation throughout the world. The last ADAM to whom the government belongs, is now putting down these authorities, and will put them all down, and the day is not far off, when he will be *owned King* over all the earth, and then wars will cease; for he shall speak peace to the Heathen—Were all nations under a government like ours and each one as here, allowed to read and believe for himself in things of religion, there would be no war or persecution—All would be free—The present commotions are on account of those things which are contrary to such a government, these things will be taken out of the way, that order, peace and love may be again restored to the earth; and men beat their swords into plowshares, and their spears into pruning hooks, and learn war no more. These things will surely come to pass. The Lord hasten the happy day.

#### TO OUR AGENTS AND PATRONS.

We return our thanks for the interest you have manifested in our prosperity since our commencement. But the present time is one of unusual importance. We hope to be able to meet the demands against us: Such is the pressure of the times, we think it duty to entreat our Agents and Patrons to lend us all the aid they can consistently, by collecting monies due on

the Luminary as soon as possible: it being impossible to borrow money, and the demands due against us, are circumstances which compel us to insert this article. *Q. Our stock must be paid for.*

### MISCELLANEOUS.

#### EARTHLY LOVE.

Earthly love which fastens on perishable terrestrial phantoms which corrupt, while they gratify the vicious resembles the morning shadow which gradually decreases till the noon day hour; whereas that which is divine, is attached to Godliness, and those hallowed objects which tend to enlighten, purify and beautify the soul is like the same shadow of evening which enlarges more and more until the setting sun, and never leaves the eye till that luminary is entirely withdrawn. Thus the love of God never deserts the heart of man, till that sun is suffered to go down in darkness, and then it leaves it involved in a darkness more horrible than Egyptian midnight.—*N. Y. Mess,*

#### RAIL ROAD RIOT.

We understand that a very serious riot occurred on the line of the rail road in Mansfield, on Monday last. The Irish labourers to the number of about four hundred, struck for higher wages and demanded a daily allowance of grog. They armed themselves with clubs, &c. attacked one of the contractors whose life was put in imminent peril. Great alarm was felt by the inhabitants in the vicinity of the road: the high sheriff of Norfolk proceeded to the scene of hostilities, with a company of Militia, and succeeded in arresting nine of the ringleaders, who were lodged in the gaol at Dedham. Mr. L. Swees, a Deputy Sheriff of this County, also called out a company Militia, and arrested six of the rioters, who were brought to the gaol in this town, yesterday morning. The Militia continued under arms all night, and yesterday, we are informed, order was fully restored. *Taunton Whig.*

#### TEMPORIZING CHRISTIANS.

From the beginning, the people of God have been very different from the people of the world. Abraham and his descendants were distinguished from the people and nations by whom they were surrounded, in a great variety of particulars. By looking into the history of the Israelites, we shall at once perceive that they were a "peculiar people;" a people whose sentiments and practices were quite dissimilar to all others. They had the true God for the object of their worship, received His law for the rule of life, and felt

themselves bound not to conform to the wicked customs of pagan idolaters; but to preserve their religion pure, and free from any mixture of error. Those who did this were the approved and distinguished people of God—a chosen generation, and the heirs of exceeding great and precious promises; but those who were disposed to temporize—to accommodate their religion to the views of their wicked neighbours for the sake of worldly gain, or to avoid their persecutions, were visited with the tokens of divine displeasure, and not a few of them were cut down in the midst of their folly, that others might take warning, and shun their example.

The first Christians were equally as unlike to the rest of the world, as were the pious and devoted Israelites. The saviour came not to relax, and lower down the strict requirements of the moral law; but if any thing to the contrary to heighten and sublimiate them, to furnish the means for making our mortality more pure—to make it spiritual and heavenly. He came not to compromise with the world; it was no part of his mission "to cry, peace, peace," to the enemies of God, on any conditions save those of the gospel; and he expressly declares that He came not "to give peace on earth," but rather division: and that in consequence of the great difference between the nature of His religion and the spirit of the world, there would of necessity be an opposition to it; and so it was, those who forsook the company of the wicked were persecuted by them. In those days no person thought of being Christians, that is, the followers of Christ without meeting with opposition. They made up their minds in full view of the sufferings that awaited them. They saw the prison, the scourge, the cross, and the flaming faggots; but still they decided, with their lives in their hands, to follow the Saviour. A temporizing spirit had no place in their hearts, nor influence over their lives; they act independently of the opinions of an opressing world, and embraced religion from principle; and they were willing to give proof of their fidelity to their Saviour by suffering for His sake; yea, they rejoiced that they were counted worthy of this honour. The path to a martyr's crown presented nothing to ascribe for they was not afraid of death; because they had been assured that that if they lost their lives



for the sake of their Master or His gospel, they should find them again.

All true Christians, from that time to the present, have been alike decided and independant, and have maintained these distinctive features in their character and conduct; and have evinced that they are not of the world. For conscience sake they abandon the pleasures and gaities of life that once engrossed so much of their time and attention, and "come out from the world," and separate themselves from all that defiles. They leave their old companions in sin, and unite with those who "have forsaken" to follow Christ. They are willing to be "accounted fools," if they can but win Christ.

But it is a matter of much lamentation among the spiritual and living members of the church, that this is not the case with all their number; for there are some of them so much like the rest of the world, in appearance, conversation and deportment, that it never be known that they were members of the church, if they were not occasionally seen at the Lords Table. Such are not Christians; they are mere temporisers, trimming along between the church and the world. Their religion is only a matter of convenience to them, and they profess it, not because they are, or mean to be governed by its principles, but for some sinister purpose. They may desire the patronage of the church in their Christian name "to take away their reproach, and to save them from being so soon suspected of dishonesty, when prosecuting their plans for obtaining the object of their wishes.

There is some among those who profess religion, who were once apparently deeply devoted to God, but they have by degrees gone back again to the "weak and beggarly elements of the world."—Through "fear of man which bringeth a snare," they have become so enlightened as to make it very difficult to extricate themselves. By going over to the side of the enemy and venturing to walk on his ground, the first they know they are his captives. And all this evil is the consequence of indecision; of yielding to a temporizing spirit: of wishing to accommodate the views of the worldly-minded; and of giving up principles for the sake of security, the friendship of those who are opposed to the self-denying religion of the Bible.

We have seen so much mischief re-

sulting from a disposition in some Christians to seek the favour of the enemies of God and religion that we feel constrained to cry down the evil. Christians should stand apart from the ungodly—not covet their honor, nor unite in their assembly—should not walk in the way of transgressors, nor sit in the seat of the scornful.—They should maintain an independant course, regardless altogether of the threats or flatteries of the secret or avowed enemies of the cause of God. Our duty is plain; we are called to be the followers of Him who was "despised and rejected of men;" therefore let there be no compromising with the world; but let our watchword be, ONWARD!

Zion's Herald

TRAGICAL EVENT.—The following tragical account of a Mormon preacher is given by the editor of the Independant Messenger, on the authority of a gentleman from the western part of New York.

In a town where the delusion had made numerous converts, the disciples were summoned to assemble in a wild place, circumjacent to a pond, on the water of which a gifted elder announced that he should walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the appointed day of miracles, they ascertained by means of a raft, that the pond to be traversed was extremely shallow; a thin sheet of water covering a common swamp mire. This mire was found to be of a consistancy nearly strong, except within a central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. These were so fastened down, and locked together, and so bedaubed with mud as to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle, by sawing the concealed bridge in pieces, just where it crossed the deepest and most dangerous part of the pond. This was done, and every thing left apparently as they found it. The expected day arrived, the congregation placed themselves in an amphitheater on the sur-

rounding slopes, and the preacher appeared at the edge of the water.—Presently he raised his stentorian voice, and as he paced his invisible bridge with a step apparently unearthly, and taught the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, he stepped upon one of the detached pieces of plank, sallied sideways, and plunged floundering and sinking in the watery mire. The mingled shrieks, screams and shouts of the spectators, all in a rush of commotion, were appalling. The scene was indescribable. Even those who had spailed the miracle were filled with horror, when they actually saw the imposter finally disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submersed and afterwards struggling ashore; all along taking it for granted, that his plank would enable him to swim, however it might treacherously fail him to walk. But the tale closes with the close of his life, and the consequent close of Mormonism in that vicinity.

He sunk, and long before the confounded assembly were in a condition to afford him relief, perished a victim to his imposture.

#### PLEASURES OF THE WORLD.

I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, I apprise them at their real worth, which is in truth very low:—those who have only seen their outside overrate them, but I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose.—*Chesterfield.*



## WHO IS TO BLAME?

We frequently hear the complaint, in the mouths of our brethren, that they cannot get preaching, that their congregations are vacant, and no one can be procured to supply them. Now one might suppose, that ministers are extremely scarce, or very indifferent to the concerns of the church. Whatever cause may exist to produce this state of things, may not one cause and the great cause, indeed, be found in the scanty provisions furnished for the support of ministers? How can men who are subject the same wants with others, who have families to support, and children to educate, be expected to give their time and talents to the churches, while such a step, unsupported as they are by the people, would involve their families in want and their children in ignorance? Such men who might be eminently useful in building up the churches and turning many to righteousness, are compelled to withhold their services from the church, and are driven to the cultivation of a farm or some other secular employment, for that provisions which the church might in nine cases out of ten so easily afford. Are there any who complain on account of their destitute condition? May not their sufferings be in consequence of the neglect in question?—When they would invite a minister to labour among them, do they accompany their invitation with the pledge that all necessary provision shall be made for his support?

Would the people have a useful minister, one from whose services they may derive the highest benefit, whose labour may compass the entire necessities of his flock, meeting their wants in his personal and particular visits and interviews, not less than in his public and general exhibitions, then they must give him such support as shall free him from the absorbing influence of worldly cares, so that he may "give himself wholly to the work," as the apostle enjoins. Nothing is further from our intention than to inculcate the notion, that preachers should labour alone for the pecuniary compensation. We say no more than our Lord has said in regard to this subject, when he says—"the labourer is worthy of his hire." "Even so hath ordained that they who preach the Gospel shall live of the Gospel."

Nashville Revivalist.

## WHAT OWEST THOU?

Christian! what owest thou unto the Lord?

When thou wast wandering in the paths of sin; when thou wast poor and needy; when sick unto death—who was it met thee on the road, afforded his assistance, and raised thee to life? Who is it that has granted those soul-inspiring hopes with which you are now blessed? As you travel o'er life's varied scenes, now taste of joy, and then of woe, you hear a voice whisper: All with the shall be well. While the sun shine of prosperity enlivens your path; while happiness smiles, and all nature seems vocal with the praises of your God, you feel that you can praise the Lord of his goodness, and his wonderful kindness. When clouds rise, and seem to surround you; when life's dark side is spread before you, and the frowns of your God are upon you, one line of light still remains where the Christian can read: Though thou walk in the midst of trouble, I will revive thee. An Almighty friend attends you; is with you in your Guardian, and and your Guide. You hope that your sins are forgiven; that you that your Beloved is yours, and you are his. You wish for Christian happiness on earth, and hope for a home in Heaven. There is a store house where all your wants can be supplied; where you can have sweet and delightful communion with your God; where you can enjoy ecstatic bliss, and realize the joys of heaven. Yes, Christian, you can dwell, if you will, in the smiles of God, and ever enjoy his protection.

Such are thy hopes—such are thy enjoyments; such thy privileges—and owest thou nothing unto thy Lord? With a few desires to live as a Christian should live, a few prayers that you may grow in grace, suffice? Is even improvement in your heavenly course and a march onward enough? Will you make no efforts to bring others to the Saviour? Will you not offer the same proportion, the same happiness to the passers by? Christians, can you be ungrateful for all that has been done for you? Why press forward alone? Take others with you, and together anticipate and realize the Christian's hopes.

"What owest thou unto thy Lord?" What says your example? That you find here lasting pleasure, and here alone. What self-denials do you endure for Jesus's sake? Are other duties more important than your Christian ones? Is your life here to long to serve your Saviour with untiring ardor? Can you make too many sacrifices in this cause? Can you bring too many labourers into the vineyard? Will too much good be done if you all awake, and make active exertion? Christian, what owest thou unto thy Lord.

E.

BOSTON RECORDER.

## THE BIBLE.

It has been said, that the more we study the Bible, the greater will be our delight in scanning its sacred pages. It is a mine of inexhaustible treasure; we may dig in it through life, and every day find a richer vein, well re-paying us for the time and labor it costs. Sir Matthew Hale was a great scholar and a diligent student of the oracles of God. He gave it as his testimony, that those who daily search the Scriptures make better judges, better rulers, and better citizens.

A young man, well acquainted with Dr. Johnson, called to see him a short time before he died. During the conversation the Doctor asked him what books he read. "The books which you have given me," was his reply. Dr. Johnson summoning up all his strength, with a piercing eye fixed on the youth, exclaimed with energy, "Sam! Sam! read the Bible, all the books that are worth reading, have their foundation and their merits there."

This was the language of one who has been acquainted with nearly every popular work extant; and yet his dying advice was, that the Bible was the best book to study. This then is a strong proof, that the word of God, and that only, when read and obeyed, will give peace to the dying soul. Dear youth, prize your Bible; read it with careful attention, that you may be made wise unto salvation—that you may be made meet for that mansion which is not made with hands, eternal in the heavens.

S. S. INSTRUCTOR.

## THE TOMB.

It is the place of rest—a quiet neighbourhood, where silence holds her universal reign; the great and the small are there; no jars nor broils disturb the peaceful inhabitants, but all is quiet in the house of death, while the remains of beings once animated and subject to all the hopes and fears of mortal life, are silently, though continually, mouldering back to dust.

The smiling infant, who scarcely had time to bid the world farewell, lies here in sweet repose. The aged person, who has lived to witness the vicissitudes of peace and war, whose heart has often been cheered with hope, and from whose eyes the briny tear has often been extracted, has sunk at last by old age, decrepitude or disease, and found a mansion here. Here the slave is forever free from his cruel master; no more shall he hear the language of tyranny, cruelty and insolence; no more shall he be called from his humble bed of straw, or aroused from his peaceful slumbers, no more to experience the miseries incident to a life of slavery; death has kindly terminated all his sorrows, the tomb is now his home, the tyrant who ruled over him, from whose heart pity had forever flown, and whose practical life carried misery as far as his influence was felt, in spite of all his exertions has now become an inhabitant of the silent grave, perhaps within the distance of his own breath, of the resting place of the humble slave, he has unnoticed and forgotten. The warrior, who has slain his thousands instrumentally, whose life has been scene of hope and fear, of anxiety and disappointment, whose best years have been spent upon the tamed field, and whose only glory has been in human butchery and garricentia rolled in blood, has made his way at length down to the narrow confines of the tomb; no more shall the thunder of his hoarse commands be heard; his warlike ambition, which caused the widow's tears to flow, shall be felt and heard no more, and instead of being surrounded with warriors and courtiers, whose panegyric fostered the pride of his soul, he is surrounded by a few repines who in their turn feed upon him sweetly. How great the change! once the world trembled with his power, now he is a tenant of the grave; once popular applause followed him in every avenue of life, now none weak enough to do him reverence; once his fame was far extended, now he lies forgotten.

The ruler and his subjects, the minister and the people of his charge, the savage and the civilian, with all ranks and grades of men, have found a mansion in the house of death; the storms that lower upon the mountains, or howl through the wilderness, and that fill the moral world with fearful apprehensions, have no effect upon the inhabitants of the tomb, their peaceful dust cannot be disquieted by natural causes.

Envy may pour forth its invective, but no jarring sound will ever be responded, affection may weep and drop her tears of sweetness over the tombs of those we love, but they know it not; their tongues are chained in everlasting silence, their bodies prisoners of the quiet mansions of the dead.

And must I too die? Yes, the harbinger of ruin xanti's no parity; he is already on my track, and like a staunch murderer he pursues his prey, and I, a trembling victim, must sink beneath his mystic power; no age or condition is exempt from his direful grasp, but all must yield to the demands of this traveler; he overtakes all whom he pursues, and deals out death to all he overtakes; he plunges all his victims into the gaping tomb, he carries them to the land of forgetfulness.

And must I to die? Yes, God has made the appointment and it never can be revoked; all other laws may be disregarded, but here is a law that all must obey, and though my soul may revolt at the thought, and like the worm withering upon a bed of embers, may try every expedient to avoid it, yet this truth remains eternal, the decree can never be changed—I too must die, and mingle with the vast congregations who have gone before me, where night and silence reign continually. How gloomy the thought, how cheerless my pilgrimage, were it not that Christ has bid me hope in him, who by his resurrection has given me an earnest of my own, so that when he who is my life shall appear, then shall I also appear with him in glory, and when Gabriel



shall awake up my sleeping dust, O then shall I sing victory over the tomb and all the mansions of silent darkness, and in the energies of immortal youth I shall gaze upon the beauties of my Redeemer. Hell's grim tyrant shall feel the loss, while everlasting anthems shall make heaven ring with jubilees, and loud hosannas fill the eternal regions of blessedness.

North Danville, April 23d, 1834.

LOVE.—What moved God to create the world and people it with a human race?—Love. What disposed him to give man a rational soul, and endowed it with moral faculties? Love. What induced him to render man a moral agent, and expose him to choose with good and evil?—Love. What prompted him to surround man with so many trials, joys, sorrows, blessings and woes? Love. What led him to ordain rewards and punishments according to every man's deeds? Love. What disposed him to send his spirit, his prophets, his Son, and his apostles into the world, to enlighten, reprove, instruct and reform mankind? Love. What prompted him to institute the law, the gospel and all dispensations? Love. What brought down Jesus Christ from heaven to seek and save that which was lost? Love. What makes the angels of heaven rejoice more over one sinner that repenteth, than over ninety and nine just persons who need no repentance? Love. What leads saints to desire and pray for the salvation of all sinners? Love. What is the fulfilling of the law? What is that without which we are nothing? Love. What renders men the true children of God? Love. Who is the purist christian? He who is the nearest perfect in love. What will be the chief glory of heaven? Love. Which will finally prevail in the universe, love or hatred? Love. Let us then strive after the fulness and purity of Love.—

*Ind. Mss*

For the Christian Luminary

To all whom it may concern.

Whereas, a man by the name of Calvin J. Goodwin a native of Stanstead L. C., who recently withdrew himself from the Methodist Episcopal Church, in the above named place, and became a member of the Christian Church in the town of Enosburg Vt.; and from said Church has received a letter of recommendation, as a preacher of the Gospel of Christ. And as Mr. Goodwin's conduct of late has not been such

as becomes his profession, but very derogatory indeed to the character of a gentleman or a christian. If he was within reach of the Church, it would be their duty to proceed in a labour with him, but he has absconded and is not within reach of said Church. We therefore feel it our duty to expose him to public view, and warn our brethren of all orders to beware of his impositions. We have no disposition to send out a communication of slander, but as lovers of God and man we cannot withhold our warning voice, or pen in bringing such enemies of God and man, (although in a profession of piety) to the view of a candid public. The Christian cause in this place has been much reproached in consequence of the hypocrisy of the said Mr. Goodwin who imposed himself upon us as a stranger.

We are of the opinion that in many places we have been too hasty in receiving strangers. And we sincerely hope in future our brethren will be on their guard in receiving strangers into Church fellowship before they learn whether they are deceivers or true.

G. H. SWEET.

G. L. GOULLET.

MARLOW, N. H. May 2d 1834.

The Baptist church in Wethersfield, Ct. is now enjoying a glorious revival of religion. Between twenty and thirty have already indulged hopes and twice as many more perhaps are anxious. Backsliders have been reclaimed; and some who have been doubting for years in regard to the genuineness of their hope, now feel strengthened. The cries of the convicted and the songs of the redeemed are heard at every meeting. It is said, there has not been such a time in town for thirteen years.—*Chr. Watchman.*

For the Christian Luminary.

#### APPOINTMENTS.

The undersigned will meet in annual meetings with Churches, as follows, viz.  
At Calais, Tuesday, August, 5th.  
Marshfield, Wednesday 6.  
Cabot Thursday 7.  
Danville & Peacham, Friday, 8.  
Danville & Barnet, Saturday, 9.  
also Sunday 10.  
Morth Danville, Monday 11.  
Lyndon, Tuesday 12.

|                         |     |
|-------------------------|-----|
| Hardwick, Wednesday     | 14. |
| Lamoile village, Friday | 15. |
| Wolcott, Saturday       | 16. |
| Morristown, Sunday      | 17. |
| Johnson, Monday         | 18. |
| Waterville, Tuesday     | 19. |
| Morristown, Thursday    | 21. |
| Stowe, Friday           | 22. |

Each of the above appointments at 1 o'clock P. M., except the Sabbaths, and those at the usual time of meeting.

A punctual attendance is requested as considerable business will necessarily come before the meetings, and the visiting Elders cannot tarry to attend adjourned appointments.

J. L. GREEN, }  
A. STEVENS. } MESSENGERS.

#### IMMORTALITY.

From the pen of Doctor Channing.

"I have thus endeavoured to show that our nature, the more it is inquired into, discovers more clearly the impress of immortality. I do not mean that this evidence supercedes all other. From its very nature, it can only be understood thoroughly by improved and purified minds. The proof of immortality which is suited to all understandings is found in the gospel sealed by the blood, and confirmed by the resurrection of Christ. But this, I think, is made more expensive by a demonstration of its harmony with the teachings of nature. To me, nature and revelation speak with one voice, on the great theme of man's future being. Let not their joint witness be unheard.

How full, how bright are the evidences of this grand truth. How weak are the common arguments which scepticism arrays against it. To me there is but one objection against immortality, if objection it may be called, and this arise from the very greatness of the truth. My mind sometimes sinks under its weight—is lost in its immensity. I scarcely dare believe that such a good is placed within my reach. When I think of myself as existing through all future ages, as surviving this earth and that sky, as exempted from every imperfection and error of my present being, as clothed with an angel's glory, as comprehending with my intellect and embracing with my affections an extent of creation compaied with which the earth is a point; when I think of myself as forming friendships with innumerable beings of rich and various intellect, and of the noblest virtuous, as introduced to the society of heaven, as meeting there the great and excellent of whom I have read in history, as joining with the 'just made perfect,' in an everlasting ministry of benevolence, as conversing with Jesus Christ, with the familiarity of friendship, and especially as having an immediate intercourse with God, such as the closet intimacies of earth clearly shadow forth; when this thought of my future being



comes to me, while I hope, I also fear; the blessedness seems too great; the consciousness of present weakness and unworthiness is almost too strong for hope. But when in this frame of mind, I look around on the creation, and see the marks of omnipotent godness, to which nothing is impossible, and from which every thing may be hoped, when I see around me the proofs of an infinit Father, who must desire the perpetual progress of his intellectual offspring—when I look next at the human mind, and see what powers a few years have unfolded, and discern in it the capacity of everlasting improvement—and especially when I look at Jesus, the conqueror of death, the heir of immortality, who has gone as the preserver of mankind, into the mansions of light and purity, I can and do admit that almost overpowering thought of the everlasting life, growth, and felicity of the human soul.

## ROBBERY AND ATTEMPT AT MURDER.

To the Editor of the National Banner.

COLUMBIA, (Tenn.) April 12.

A daring and horrid outrage was perpetrated here last night. A few minutes after 10 o'clock, the groans and vomiting of some person, who seemed to be in deep distress and agony, arrested the attention of one of our citizens. It was raining and excessively dark.—To the inquiry 'what's the matter,' he answered 'I am sick.' The voice of Parry W. Porter, the Cashier of the union Bank, was recognized. He was wet and covered with blood, having received a violent blow on the head, and a stab on the left side. These wounds had been inflicted about seventy or eighty feet from the door of the bank, where his hat and pocket knife, &c. were found. How long he had remained insensible is unknown. He scrambled about half the way back, marking his path with blood.

The keys of the bank had been taken from his pocket, the vault entered, and \$19,600 taken. Energetic measures were instantly adopted to detect the perpetrators of the bold and cruel piece of villany, but no circumstances has yet transpired to direct suspicions to any body. We only know that murder has been attempted and robbery effected. Mr Porter only remembers that he stepped out on business and knows nothing of having been knocked down. He thought he was only sick and never knew he was hurt till he was brought to the light and see

blood. Mr. P. is badly injured, but it is hoped not dangerously. No sort of blame is imputable to him. No man in this orderly community could have feared such an outrage. The bank has no where a more careful, a more faithful, or a more competent officer. He is not only a man of business habits, but he is a gentleman. I need not tell, you there is excitement here. Never before did I see so much concern felt for anyman, or so much indignation against any crime.

TRRY H. CAHAL.

It is desired by Mr. Porter's friends that you publish this, as I am the only man who knows in what condition and where he was found, &c.

**HIGHWAY ROBBERY.** A Western Reserve (Ohio) paper mentions that a highway robbery was committed in Dover township, in that State, on the 11th inst. on a farmer from the neighborhood of Baltimore, who, it appears, was on his way to Michigan with a view to the purchase of land. He is stated to have had a considerable sum of money with him, which fact by some imprudence became known, and he was waylaid and stopped by two ruffians, and after being blindfolded, gagged and pinioned, was robbed of the sum of 1678 dollars consisting chiefly of 50 dollar notes on the Bank of the United States. A reward of 200 dollars was offered for the apprehension of the robbers.

**FOREIGN NEWS.**—By a late arrival at N. Y. important intelligence is received from France. The ministers have procured the passage of a law, said to be extremely tyrannical against all associations of the people, even for religious, economical, scientific, literary, charitable, or political purposes. We presume societies heretofore specially authorized must be expected. We have seen no copy of the law; but it is said to have caused great excitement; and will, in all probability produce violent resistance. We hope it will lead to a dethronement of the king, and the abolition of royalty, being persuaded, that 'beautiful France' will never have five years together of peace again, till her form of government is adjusted to the free principles of a majority of her population. *Free Elector.*

**The Moon.**—The best telescopes show the surface of the moon to be broken, and thrown into vast elevations, over the sides of which and the surrounding country, lava has been thrown, several hundred miles in extent. The largest mountain on the southern limit of the Moon, called Tycho by some, by others Mount Sinai, has only the outlines of a crater on its summits, but lava has flown from it in different directions to the distance of six hundred miles. When we consider that the largest known current of modern lava on our own planet, we may form some idea of the tremendous convulsions, which must in times past, have agitated our "silver-horn'd satellites," in its "unwearied course."

**Telescopic Discoveries.**—Every new improvement of the telescope brings within the range of vision countless multitudes which human eye had never seen before. Some stars are double and even triple; that is to say, they appear to us within a hardly distinguishable distance of each other. Upwards of three thousand double stars have been already discovered, and it is justly supposed that even this number by no means exhausts the fertility of the harvest in these twin productions, some of which have been actually observed to move round each other in orbits requiring for their entire completion 1,200 of our years. Such systems as these give the mind a faint glimmer of eternity.

## LAMENTABLE DEATH.

Mr. Cohen, chemist, of N York, was killed in his laboratory, on Saturday last by the explosion of a quantity of fulminating mercury he was preparing. He had just thrown additional fuel into the furnace of a water bath, and was in the act of lifting a pan containing some of the undried article, when a spark from the fire is supposed to have ignited the mass, and the explosion was terrific. His right arm was blown off below his elbow, and a portion projected through the roof of the adjoining coal yard. His left eye was blown from the socket, his brain materially injured, and his body fearfully mutilated. His arm was amputated, but he died about 4 o'clock in the afternoon, leaving a wife and three young children in utter destitution.

## STOW DEBATING SOCIETY.

Meeting on Saturday the 31st inst. at 1 o'clock P. M.—Question; "Does the interest of community require that females receive as an accomplished an education as males?"

N. H. THOMAS, Sec.





## Poetry.

*Lines composed by Reuben Buttolph on the Death of Chauncey Merton Barnes, who departed this life Feb. 13th 1834, Aged Six years one month and fourteen days.*

ST. ARMAND. L. C.

Published by the Author's request.

Ye Cherubs smile, though death assails,  
Your state from tears are free,  
Ye saints who've passed the chilly vale,  
Come sympathise with me.

'Tis Chauncey whom we're call'd to mourn,  
Whose death we now deplore;  
This blooming youth from us is torn,  
He's to return no more.

His graceful mien although 'tis fled  
Still speaks his former worth;  
His corse though mingled with the dead,  
Still points us to his birth.

There we behold his lovely face,  
His rosy cheeks we view;  
The smile upon his lips we trace,  
And bid a long adieu,

On New-years festive joyful lay,  
This youth first drew his breath,  
On February's thirteenth day,  
He closed his eyes in death.

A month and thirteen days were lent,  
And six years space was given;  
Ye smiling hours our hearts were rent,  
When the last wave had risen.

Four days the Canker did corrode,  
And blight this blooming flower;  
Then life gave up her last abode,  
To death's resistless power.

Two Sisters he has left behind,  
Their little hearts to bleed;  
He lov'd them and was ever kind,  
And with them well agreed.

May they appreciate his charms;  
Transcribe his life in theirs,  
Till safely in each other's arms,  
They're free'd from mortal cares.

When you unto his grave repair,  
While bending over his urn,  
Your flowing tears will then declare,  
To you he'll ne'er return.

Come doting parents now behold  
Your earthly Comforts fled;  
See where beneath you rising mould,  
He sleeps among the dead.

Come Parents who with poignant grief,  
And sorrows piercing darts,  
Now look to Jesus for relief,  
To heal your broken hearts.

The monster death though for awhile,  
Confines him to the Tomb,  
Yet Jesus o're his grave will smile,  
And chase the darksome gloom.

His kindred dust will then arise,  
And hail the sinless plain,  
And gaze with unobscured eyes,  
Upon the countless train.

O may the balm of Jesus love,  
Your gloomy hearts expand,  
I'll fill'd with nobler strains above,  
On Zions peaceful Strand.

Ye blooming youth, ye fair and gay,  
Who run lit's giddy race,  
Your young companion's call'd away,  
And left your fond embrace.

He was his parents only son,  
How striking to relate,  
The flower was nipt before 'twas blown,  
And his, may be your fate.

Behold how soon your hopes decay  
Ere you their flight mistrust;  
Your brightest prospects fade away,  
And leave you in the dust.

Now Chauncey who to you was kind,  
And gained your purest love,  
In death's dark mansion is confined,  
'Til raised to joys above.

May you his bright example show,  
His greatful heart admire;  
His patient mind aspire to know,  
His worth and fame acquire.

And when life's fleeting years are o're  
And Death's dark night is pass'd  
Oh may you hail him on that shore  
Where joys unceasing last.

His transient breath will pant no more,  
In Britians hostile clime.  
He's reach'd fair Canaan's blissful shore,  
In youths immortal prime.

There with seraphic shouts above,  
Mid the admiring throng,  
On Golden harps of heavenly love,  
Begins the immortal song.

There in those realms of sacred joy,  
Where endless pleasures roll,  
Sweet raptures flow without alloy,  
Unceasing to his soul.

O may we all prepare to meet,  
This youth in worlds of light,  
On golden streets each other greet,  
In oceans of delight.

## Items.

Seventeen Merchants in Batavia, N. Y. (the entire number in the place,) have come into an agreement not to purchase any more ardent spirits. In the last 12 months, the sales in that town have amounted to 32,284 gallons. *Mer. Jour.*

*Agrarians.* It is with surprize, that we have seen in some of the papers within a few weeks, severe animadversions on the course lately adopted by a branch of the Judiciary in this State, in relation to the notorious Abner Kneeland. We think his case cannot be generally understood, otherwis attempts would not be made by editors of reputable characters, to awaken sympathy in his behalf. Well con periodicals must necessarily be exercised in support of the laws, and in defence of decency and sound morality. *ib.*

*Famine in the East.*—A famine prevails in Cashmere, and is raging with severity. The wretched inhabitants are fleeing, in all directions, daily. The rains have to-

tality failed in that and other Provinces of the East, particularly in Lahore.

London has 194,000 houses, and 1,474,000 inhabitants; Paris 45,000 houses and 774,000 inhabitants; Petersburg, 9,500 houses, and 449,000 inhabitants; Naples, 40,000 houses, and 360,000 inhabitants; & Vienna, 7,000 houses, and 300,000 inhabitants.

*A 'Judicious vender.'*—Mr. Azor B. Lewis, Pleasant Valley, Dutchess Co. N. Y. very recently set apart a day for casting alcohol from his premises. The day came, and barrels and casks were rolled into the street, and their contents poured upon the earth, amid the loud huzzas of the village boys. What a load Mr. L. has taken from his conscience!—*Ald. Intell.*

Said Socrates, "What evil have I done, that this bad man commends me? Temperance Societies that advocate the use of into vicating drinks, under whatever name, have been and will be commended by the spirit dealers."—*Albany Beacon.*

## NOTICE.

I hereby certify, that I have sold to my son Daniel his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOSEPH DARLING.

Waterbury, Sept. 15, 1833.

I hereby give to my Sons Orramell and Denizen their time to trade and act for themselves. I shall pay no debts of their contracting, nor claim any of their earnings after this date.

HUBBARD CALKINS.

Stow, March 15, 1834.

I hereby certify that I have sold to my Son Jason his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOHN PLASTRIDGE.

Waterbury, March. 10, 1834.

*Subscriptions will be received by the following Agents.*

|                      |                          |
|----------------------|--------------------------|
| Marshfield, Vt.      | Eld. John Capron.        |
| Danville,            | " Eld E. Thompson.       |
| Pomfret.             | " Eld. A. Brailey.       |
| do.                  | Eld. I. Dexter.          |
| Lyndon,              | " Eld. I. R. Pettingill. |
| Johnson,             | " Eld. J. Moffit.        |
| Cabbot,              | " Eld. I. Kieth.         |
| Stow,                | " Eld. A. Stevens.       |
| Calais,              | " Eld. J. L. Green.      |
| Danville,            | " Eld. Jera Haskell.     |
| Fairfax,             | " Eld. A. Hartshorn.     |
| Hardwick,            | " B. Wells.              |
| Waterville,          | " B. R. Carpenter.       |
| Wolcott,             | " Galen Palmer.          |
| Gilsum, N. H.        | Eld. L. Hemenway.        |
| Candia,              | " Eld. E. B. Rollins,    |
| Gilsum,              | " Eld. B. Palmer.        |
| Piermont,            | " Eld. R. Allen.         |
| Stanstead,           | L. C. Eld. R. Haskell.   |
| Granby do.           | Eld. D. Ide.             |
| Shefford, do.        | Eld. T. Harvey.          |
| John Spalding,       | Itinerant.               |
| Gardner H. Sweet,    | do.                      |
| William Sweet,       | do.                      |
| Moses Sweet,         | do.                      |
| Reuben Buttolph,     | do.                      |
| Davis B. Wyatt,      | do.                      |
| George W. Tabour,    | do.                      |
| J. M. Stearns,       | do.                      |
| George L. Goulet,    | do.                      |
| Eli Mower,           | Stow Vt.                 |
| Richard Aldrich Esq. | Bradford Vt.             |



## THE CHRISTIAN LUMINARY.

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters to the Editor must be Post paid, unless containing the names of subscribers.

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## HISTORICAL & DOCTRINAL.

From the People's Magazine.

LORENZO DOW.

(Concluded.)

His character;—as a preacher—a writer—a relative—a citizen. His disinterestedness—Quackery—Reflections.

Dow believed himself called to preach the Gospel, at a very early age. Some of his friends opposed his wishes; but this, as usually happens in such cases, only confirmed him in his purpose.

At first he was connected with the Methodists, but he was excluded from the New York conference, about the year 1804. Through life, however, he retained many of the views and peculiarities of that highly respectable sect of Christians.

One prominent object, in all his preaching, was to oppose certain religious doctrines which he believed to be fundamentally erroneous, and tending indirectly to skepticism. It was probably his feeling on these points, in no small degree, that impelled him onward, and carried him through much toil, sacrifice, and suffering.

His style of preaching, manner, gesture, &c. were peculiarly his own. His long hair, flowing beard, singular dress, and shrugs of the shoulders, presented altogether a most singular appearance. His witty, coarse, and sometimes offensive expressions, while they procured him hearers, and sometimes friends, did not fail to create many enemies. Towards those who had, as he supposed, wantonly injured him or the cause of truth, his language was sometimes very severe. He was once prosecuted in Charleston, S. C. for a libel; and convicted.

Dow was a close thinker, and a shrewd observer of man and manners. Before

he was five years old, he says he pressed his parents with questions which they found it difficult to answer. His shrewdness, his thorough knowledge of human nature, joined to much native wit, not only enabled him to take the moral and intellectual dimensions of an audience, while preaching; but to preserve the most silent and respectful attention. Even those witticisms and vulgarities, which from the mouths of most men would have provoked disgust or opposition, were rarely, if ever, so timed as to turn the current of the public feeling against him.

There was much that was excellent, in his preaching, especially to the young; but we believe, too, that not a few of his remarks were so calculated as to produce mischief. His censures, both in his discourses and writings, were far from manifesting a proper spirit; and, viewed as isolated actions, might lead to doubts of his piety. Yet we confidently believe that his general intentions were excellent. We feel strongly inclined to impute to error of judgment, strong feeling, and a degree of hallucination, what seems to accord so ill with the temper and character of a Christian ambassador.

That he was really hallucinated, those who have seen and heard him, and read his writings, will not probably entertain a doubt. The character of the latter, though, in some respects excellent, at least portions of them, is such that it is difficult to conceive how a follower of Christ, in the possession of a sound mind, could suffer them to pass through several editions without explanation or apology.

Except to those who persecuted him or maintained religious sentiments which were abhorrent to his feelings, his language and deportment were mild and decorous. In all the relations of life, and among his neighbours and acquaintance, he was affectionate and friendly. As a citizen, he was never wanting in public spirit, patriotism or philanthropy. In conversation he was agreeable, and social. In some respects, he seemed a little credulous; and he had great confidence in dreams. In early life he dreamed that he must preach,—must go to Europe, &c. If absent friends were sick, he was very apt to think himself warned of it in dreams.—In his habits of eating and drinking, he was like other men, though always remarkably temperate.

We have already more than intimated that his motives to action were pure and disinterested. No man seems to have had a more thorough contempt than he, of two of the world's three idols, *wealth* and *pleasure*. In regard to his love of

*fame*, we cannot speak. As an evidence that he was free from the love of money, we may mention the fact that he always refused donations and contributions, when not dispensable for the supply of immediate wants. It is believed that during the first eighteen years of his public life, he did not receive enough for his labours and for his books, to defray more than half his travelling expenses; except, as he says, that when impelled by hunger, he was in the habit of "riding up to a house now and then, and asking for a bit of bread." Previous to his last journey to Europe, in 1818, he seems to have been peculiarly unfortunate with his books. In one instance he says, he "sunk on them 1000 dollars." But for the last fifteen years, he is believed to have derived some benefit from them. During much of his life he was in the practice of carrying his various books for sale along with him; and within a few years—we regret to say it,—he has been a maker and vender of patent medicine, and it is said he has found it a source of profit. Almost every one has heard of Lorenzo Dow's Family medicine.

But we must close the account of this eccentric, erring, but interesting man. His life, though short, was eventful, and may be made instructive. So great an amount of effort, by a single individual, is not made once in an age. How much might the friends of human improvement and happiness accomplish, in behalf of their race, if each in his calling and sphere, would manifest, through life, the zeal, the activity, the self denial, and the perseverance of LORENZO DOW!

For the Christian Luminary.

## THE WEAKNESS OF THE LAW THROUGH THE FLESH.

Rom. vii. chap. from the 14 verse, to the end of the chapter. "For we know that the Law is spiritual; but I am carnal, sold under sin &c."

I am well aware that the subject proposed for consideration, has been a subject of much controversy in the learned world. And after hearing and thinking much on the subject, I said, "I will also shew mine opinion." And though I should differ with many, I would humbly ask the candid attention of every lover of truth.

I shall not attempt, in discussing this subject, to consider all the various opinions relative to it, but design simply to shew my opinion. In discussing this subject, it may be well to consider,

First, the peculiar errors to which the persons addressed by the apostle, were inclined. It appears from the instructions given them elsewhere, that they were much attached to the law, and were disposed to lean to it for justification. The apostle therefore, after giving them his reasons plainly tells them that "by the deeds of the law, no flesh shall be justified." He informs them also, that Israel who followed after the law of righteousness,



did not attain to the law of righteousness because they sought it as it were by the works of the law. If we duly consider the apostles doctrine, we shall easily discover how vain it is to expect that we shall be justified in the sight of God, by barely attending to external performances of righteousness. The law of God requires truth in the inward parts. It is spiritual and requires purity of motives. However much it may be harped upon by some concerning the dignity of human nature and a natural ability to do things acceptable to God, they will have the apostle to contradict them. He informs them that the law is "spiritual," and that we are "carnal sold under sin." It is a self-evident fact, that there can be no natural ability to obey a spiritual law. It is also evident, that our fallen nature in which dwells no good thing, cannot produce that which is good. Leave us destitute of the assisting grace of God to do those things that he requires;—leave us to our natural ability, and furnish us with all the strength of the law, and the best christian thus left, would be no better than is represented in the 15th verse. They would do that, that they allowed not, and that, that they would, they would not do. They consent unto the law that it is good, and confess that it was their fallen nature, or sin that dwelt in them, that necessitated them to do those things they would not, and leave undone those things they would do. Yea a Paul might labour in vain, with all the advantages of the law to keep his body under, because the law is weak through the flesh, and I know, saith the apostle, that in me, that is, in my flesh dwelleth no good thing." "For to will, is present with me, but how to perform that which is good, I find not." [ie. I find not in my flesh, with all the assistance of the law.] "For the good that I would, I do not, but the evil that I would not that I do." Notwithstanding the law is holy, just and good, yet it is so weak through the flesh that our fallen natures, [which includes the flesh, with the affections and lusts thereof.] with all the law can do, necessitates me to do those things I would not, and hinders me from doing that I would. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

From this we may learn, that the flesh with the affections and lusts thereof, possess a more powerful influence than the law, while destitute of that grace and truth which came by Jesus Christ. Those who are the best disposed would as necessarily run into iniquity, as the water runs down hill. Destitute also of the aid and work of Christ, mankind would have a cloak of necessity for their sins. "For had I not come and done the work that none other man did, they had not had sin: but now, (since I have given my assisting grace, and have destroyed all necessity to do evil,) "they have no cloak for their sins." "I find then a law, that when I would do good, evil is present with me." Show me a man that has not this law, and I will shew you a man that is not under the necessity to labour as the apostle, to keep his body under, and who does not, like him, look forward to have his vile body changed.

A law is a rule of action, whether it be good or evil. And the flesh with the affections and lusts thereof, constitute a rule of action, after which, if we follow, we shall die: for saith the scripture, "if ye live after the flesh ye shall die:" and it is only through Christ that we can crucify the flesh, with the affections and lusts thereof: it is only by his spirit, that we can mortify the deeds of the body, and live.

"For I delight in the law of God, after the inward man." None but those who have been renewed in the spirit of their minds, can delight in the law of God. Others may view the law to be holy, just and good; and by the assisting grace of God, may desire to be conformed to this law; but no one but a christian, can say I delight in the law of God. The height of a sinners delight in the law of God, if I may so express myself, is the deepest sense of guilt and condemnation, with sorrow of heart, and anguish of spirit.

It appears that the apostle was aware, that, notwithstanding his Roman brethren had been renewed in the spirit of their minds, yet they were still inclined to lean to the law for justification, and were expecting in some measure, to obtain life and

salvation by the works of the law; he therefore to correct their errors, and show them the insufficiency and weakness of the law, to accomplish their salvation, is disposed to show them the helpless and desperate condition that even a christian must be in, in the present tense, should he be deprived of the assisting grace of God, which is not given by the law, but through Jesus Christ our Lord, and through him alone.

But I set another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. Bringing me into captivity, and that necessarily, to separate from that grace and truth, that came by Jesus Christ; but the grace of God through Jesus Christ our Lord, is sufficient to so help our infirmities that we may come off more than conquerors through him that hath loved us—and not through the law.

"O wretched man that I am, who shall deliver me from the body of this death." Wretched must we be in the extreme with all the assistance of the law, destitute of that grace and truth that came by Jesus Christ, because the flesh is in such a sold condition or fallen situation, that it is able to work in us all manner of concupiscence, and bring us necessarily into captivity? Who shall deliver one from the body of this death? Who shall deliver me from the powerful influence of the flesh? If I look to the law, I find that it is only sufficient to show me my wretched condition (for by the law is the knowledge of sin.) If I look to the flesh, I find no good thing, but a variety of propensities leading me into captivity to its cruel power; it is so powerful indeed, that the law that is spiritual and holy, just and good, is comparatively weak so that the good that I would do I do not, but the evil that I would not, that I do. Who shall deliver me from this wretched condition?

I thank God through Jesus Christ our Lord. Through him alone we have deliverance; through him alone we are enabled to crucify the flesh with the affections and lusts thereof: through him alone we are enabled to accomplish that which the law could not do in that it was weak through the flesh, his grace is given to every man to profit withall; it is because of his grace that sinners are no worse than they are, for they being corrupted in both mind and flesh, are destitute of restraining grace, run greedily into all manner of iniquity. And it is through his grace that the best of christians are enabled to keep their bodies under; it is through his spirit or by his spirit that their infirmities are so helped that they can do the things they would, and avoid doing the things they would not. Hence we conclude that, through the grace of God which is given through Jesus Christ to every man, we have no cloak either of natural or moral necessity for our sins.

So then with the MIND, I myself serve the law of God, but with the FLESH, the law of sin.

Thus the apostle, after shewing his Roman brethren the wretched condition that even the best of christians would be in, with only the help of the law, and just citing their minds to the only source of deliverance, comes to a conclusion of the subject. So then, notwithstanding I delight in the law of God, and possess in my mind every christian grace, yet destitute of the law of the spirit of life in Christ Jesus, or the assisting grace of God through Jesus Christ our Lord to help our infirmities, I can only on my mind, serve the law of God; while I must necessarily with the flesh, serve the law of sin.

That the apostle was here considering himself as left without the aid of the law of the spirit of life in Christ Jesus, is plainly seen from the second verse of the next Chap. where he saith, "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. Now he could not be free from the law of sin and death, and be under the necessity bound to serve the law of sin at the same time: and if we duly consider the apostle's doctrine, we shall see that mankind in general, are not in the condition that the apostle here represents himself; for who can say that he does evil, without the consent of his will; or who can say that I would do good and faithfully endeavour to perform, but cannot find the grace of God sufficient

to enable me to perform the good I would. From these considerations also, we may rationally conclude, that the apostle designed to shew his brethren the wretched and helpless condition they would be in, with only the help of the law separate from the spirit of God, through Jesus Christ, to help their infirmities.

The third verse of the next Chapter, seems directly calculated to give us a clue at our subject, and explain the apostles' meaning in the Chapter we have been considering. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Thus the apostle, after shewing his brethren what the law could not do, and directing them to the law of the spirit of life in Christ Jesus, for freedom brings to view the efficacy of God's sending his Son into the world. Sin never could have been condemned in the flesh separate from what Christ has done; for our Saviour informs us that if he had not come, and done among them the work that none other man did, they had not had sin." The law of sin would have necessarily reigned, and like a strong man armed, could have kept his palace and his goods been in peace; but now a stronger than he is come, the strong man is bound, the palace is taken, the goods which are the works of the flesh, are spoiled, and the palace made a temple for the Holy Ghost to dwell in—the armour of necessity is taken from the strong man, and though he may have an existence, still he is a conquered foe, and may continually be kept under. Christ hath led captivity captive, and received gifts for men. There is therefore now, no cloak of necessity for sin: we cannot say I would do good, but cannot, because we are directed to work out our salvation with fear and trembling, knowing that it is God that worketh in us, to will and to do of his own good pleasure; we can will because God works in us to will; ie. he enables us to will; we can do, because God works in us to do, or gives us ability to do those things he requires of us. Considering what Christ has done, let the doctrine of necessity be swept to the regions of darkness, and let the justice and goodness of God in commanding, and a consciousness of guilt in disobedience, ever stand as positive evidences of the freedom and ability of man, through grace, to do all the commands of God. There is no justice, goodness nor wisdom, in commanding where there is no ability to perform; and there is no consciousness of guilt, where there is a consciousness of necessity. These considerations therefore, banish necessity from a day of probation, and confine it to those who have passed their day of probation, and to those who have never entered upon that day; and so long as disobedience can be marked with consciousness of guilt, so long we never ought to flee to necessity to cloak our sins; for the covering is too short to cover us, and the shame of our nakedness will surely appear; for every mouth must be stopped, and all the world become guilty before God.

Should it still be insisted by some, that the apostle in the Chapter we have been considering, was personating a christian with all the strength of that grace and truth that came by Jesus Christ; we will proceed to compare the apostles' doctrine in the subject, with what he says else where. In one place he says, "I can do all things through Christ which strengtheneth me." In the Chapter we have been considering, he says, "But how to perform that which is good, I find not. We will connect these two passages, and see how they will read. "I can do all things through Christ, which strengtheneth me; but how to perform that which is good, I find not." As a christian made free by the law of life in Christ Jesus, the apostle could say "I can do all things through Christ that strengtheneth me; while as a christian with only the help of the law, he could say, "for to will, is present with me, but how to perform that which is good, I find not in my flesh, with all the assistance of the law. The christian possessed with every christian grace, needs to be strengthened continually by that grace and truth that came by Jesus Christ, to perform the good he would.

[To be continued.]



## CHRISTIAN LUMINARY.

STOWE JUNE, 1834.

## QUARTERLY MEETING.

On the 9th and 10th Inst., a quarterly meeting was held in this village by the Protestant Methodist. Sabbath, at the usual time, a respectable number assembled in love-feast—the season was one of interest and satisfaction; many spake of the things of the kingdom, and the blessedness of the Christian religion. We were much pleased with the spirit that pervaded the meeting. The different denominations appeared to be well united, in the worship of God. The spirit of liberal christianity seemed to prevail—no closed doors, nor door keepers, to keep out all humble christians that were anxious to unite with them in the worship of God, because they were not called by the same name. This is not the case in Episcopal Methodist Love-feasts. We have made several applications for admittance into their Love-feasts, but have been rejected with impunity. We hope ever to be delivered from a religion so bigoted and superstitious. These closed doors and door keepers, make us think of the “dog in the manger.”

At the usual time for the commencement of public worship, a large concourse of people assembled to hear the word of the Lord. An interesting discourse was delivered by Elder Reuben Buttolph, from the following words. “But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.” At the close of the forenoon exercise, the ordinance of the Lord’s Supper was administered. The invitation was general. We will endeavour to give it in their own words. “We cordially and heartily invite all of every name and denomination, who love our Lord Jesus Christ; who are in regular standing in their respective denominations,” &c. The question was not asked, whether they believed in the doctrine of the Trinity; or this, that, or the other thing; but draw near all ye that love the Lord Jesus. It was also announced at the close of the forenoon exercise, that an address would be delivered “on Church government,” to commence at two o’clock. At the time appointed, the people were all assembled to hear. Much interest was excited through the congregation. Every eye was directed to the speaker, and every ear open to hear. The speaker arose and read the following scripture, as a motto of the discourse. Job xxxii chap. 5, 7, 8, 9, & 10 verses “I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I said, harken to me; I also will shew mine opinion.” The address was founded upon the following propositions.

1st. “That the rulers of the Methodist Episcopal Church, have obtruded upon the people of that communion, a form of Church Government, which is contrary to the original plan of Methodism, as we received it from ‘our Fathers.’”

2nd. That it is at variance with the Charter of American freedom, and

3rd. That it is above all, an unjustifiable departure from the written word, and the example of the primitive Church.”

The address occupied nearly or quite two hours.

The arguments used, were pithy, and to the point. The spirit and manner in which it was delivered was sufficient to convince every rational person present, that the design of the speaker was not mastery, neither a burlesque upon the Episcopal Methodist. He treated them with candour, and exercised towards them a great share of brotherly love, and endeavoured to convince them of their error. Each of the above propositions were proved to a demonstration, by scripture, reason and sound judgment. No point taken up, can be successfully contradicted.

Mr. Croker is a man of extensive learning, piety and sound judgment; and is well versed in many of the Ecclesiastical histories, now extant in the world. And we consider him abundantly able to confound the ablest champion of the Methodist Episcopal Church, on this subject.

Mr. Croker was born, and we expect educated in Ireland. He is a warm advocate of equal rights, and christian liberty; and we trust will be the means of doing much good in this country. ED.

We have received a letter dated, Walpole, June 5th 1834, stating to us, that the charges brought against C. J. Goodwin, [as will be seen in our last,] are false. If some one at the south, will take the trouble to ascertain the facts relative to his case, and inform us, we will act accordingly.

## COMMUNICATIONS,

For the Christian Luminary.

Br. Hendee,---I have just returned from my tour to the East, which was so interesting that I resume my pen, to give you a short journal, which is at your disposal.

I left home on the 17th Inst., but with some reluctance, on the account of the prospect in this place. But Br. Sweet was then, and still is laboring with good success. My first meeting, after I left home, was at Washington village, N. H. where I met a large and attentive congregation, who were thirsting for the water of life. My meeting was at the meeting house. At the close of the after-noon’s exercise, we repaired to the water, where one young man followed Christ down the banks of Jordan, and was BURIED with Him in baptism. The scene was very solemn, and the only time the ordinance had been administered in that place, with one exception, for 12 years: this was on the Sabbath, May 18th. Monday and Tuesday I held meetings in different parts of the town, and visited about twelve families, many of whom appeared to feel the need of a Saviour. Wednesday I left Washington and travelled to Bradford N. H.; put up with Elder John Gillingham. Thursday, visited a few families: at evening heard Elder J. B. Burnham. Friday travelled in company with Br. Gillingham to Boscowen. Saturday, met with a large number of preachers and brethren in general meeting: the season was refreshing to my soul, while hearing

from a number of the humble disciples of Christ, and faithful servants of God. Sabbath, four discourses were delivered by Elders, O. E. Morrill T. Cole, J. B. Burnham and Mark Fernald. The discourse of the last mentioned preacher, was powerful and affecting. Sinners wept aloud, and saints rejoiced. The aged speaker faithfully warned to ‘harden not their hearts. During the whole process of the meeting, both preachers and brethren appeared to feel for sinners and faithfully warned them. The saints were raised “up to sit together in heavenly places in Christ.”

On my return, I preached at Windsor, where I found a few humble followers of Christ. Here my soul was rejoiced to witness some of the first fruits of the labours of Br. Seth Allen, who now slumbers with the dead. I also, on my return preached at Washington, and baptized one more; this was in the South part of the town. I left this place with sorrow of heart, feeling that the cause of Zion and the state of the people demanded more of my labours than I could administer and do justice to my former engagements. O when will the gospel field be furnished with faithful labourers; not idle preachers who stay at home, but those that are willing to suffer for Christ and his cause. “Pray ye therefore the Lord of the harvest, that he would send forth faithful labourers into his vineyard.

BENNETT PALMER.

Gilsum, May 29, 1834.

For the Christian Luminary

Dear Brother,—Believing good news from a far country, is like cool water to a thirsty soul, with pleasure I would inform you of things in this place. While residing in Royalton, I heard the Macedonian cry, “come over and help us.” On the ninth of May I left home, and crossed the Green Mountains, and after travelling the distance of fifty miles, I put up in a little village in Weybridge, on Otter Creek. Here I found a company of the Lord’s children, who were struggling for liberty. Here I commenced holding meetings; the Lord was in the midst; his saints rejoiced, whilst sinners wept. The good work of the Lord has commenced, and some few mercy drops have fallen. On Monday the nineteenth, by request, I embodied a little company of eight members, to walk together in love and union; and on Saturday thirty first, met in monthly meeting. At the close, four came forward and related the dealings of God with them, and united with the little band. This was a good time to my soul; the Lord was in our midst, and his saints rejoiced. On the Sabbath Br. Knight met with me, and spoke to the people in the name of the Lord, the spirit of the Lord was manifest; the people of God were comforted,



while gainsayers were confounded. At the close of the exercise, the people repaired to the water side, where prayer was wont to be made. There seven manifested their faith in Christ, by being buried with him in baptism. This was a rejoicing time to many souls. O may the Lord still carry on his work.

JOHN SPAULDING JR.

Weybridge, June 4th, 1834.

### MISCELLANEOUS.

From the Christian Palladium.

From "Another Poor Man."

Brother Badger :—I have the pleasure of perusing the ninth No. of the Palladium, from which I derive much satisfaction. I was not a little surprised, when reading the "Loud Call," to find my own case so nearly portrayed.

About ten years ago, feeling "*wo is me if I preach not the gospel*," I commenced, travelled some hundred miles on foot, and preached a free gospel to many respectable congregations, that requested me to come again. But after suffering much for preaching Christ as the Son of God, questioning the utility of human creeds, and recommending the propriety of searching the scriptures, as the "man of counsel," which alone is able to guide them in the way they should go, I was obliged to desist from my course, to supply the wants of a needy family. Although many would say, "*come again*;" and "*you ought to do nothing but preach*;" &c., yet I received not much encouragement so to do, by being supplied with "temporal things," and when I engaged in labour at home, to procure a sustenance, was often reproved for remissness of duty. I was almost disposed to conclude sometimes, that my preaching was unprofitable, else benevolence would be more perceptible. But still I feel an increased anxiety to proclaim the word of life; especially when I see such an anxiety manifested by the multitude, to hear. When I think again on the past, and contemplate the future, my heart recoils, my thoughts rush back for a hiding place, and I almost despair of ever being useful again, to society. Thus I have lived for years, almost unknown and useless in society. The result is a declination of christian graces, and spiritual enjoyment.

ANOTHER POOR MAN.

From the Christian Palladium.

### DIABOLOS.

His Satanic Majesty, none of the blackest of characters.

MR. EDITOR:—I am informed that a Clergyman, not fifty miles from this place, asserted last Sabbath, in his

pulpit, that "those people, who denied the divinity of our blessed Lord were worse than the devil, 'for the devils believed and tremble.'" By the "divinity of Jesus Christ," in the orthodox sense of these words, is meant the deity of Christ. They contend that Jesus Christ is God as well as man; that he is the Supreme God, the true God the only Lord God. Whosoever denies this doctrine, according to this orthodox divine, "is worse than the devil." Now I believe it is admitted by all Protestants, that our doctrine, our works, and words, must be tried by the unerring rule that God has given unto us, the Holy Scriptures. We are informed by this blessed Book that we are to be judged by our words. "By your words ye shall be justified, and by your words ye shall be condemned."—The sense of this passage seems to be this, that a man's words are the index of his thoughts and heart, "For out of the abundance of the heart the mouth speaketh." A man's character is to be known by his words, as the character of a tree is known by the quality of the fruit. I presume that this minister of the sanctuary will not object to pass through this fiery ordeal, and to have his character tested by "his words." I am not about to prove that this gentleman is worse than the devil, but merely to show that he is like him.—The resemblance will appear very strong, if he is judged by "his words," in several striking points.

1. The original word, which is rendered into the English language, *devil*, is, in the Greek, *diabolos*, and signifies a calumniator, a false accuser. It is derived from the verb *diaballein*, to calumniate. Hence he is called "the accuser," that is, the calumniator, "of the brethren." He brings charges against the brethren that are false charges that cannot be supported by evidence. So it is with this Reverend Divine. If we judge him by "his words" it will appear that he has turned calumniator. We confess that we are very bad, but deny that we are worse than the devil. We maintain that his satanic majesty is the king of darkness, the father of lies, and the prince of the power of the air, and that he is no rival. Others may be so far under his influence and imbued with his spirit, so as to resemble him, to be called his sons, and receive his name; but this by no means proves that they have be-

come his rivals, and that they are outstripping him in sin and folly. We then contend that the charge is false, incapable of proof; and that he who preferred it is a calumniator, a false accuser; and that in this respect he resembles his satanic majesty.

Satan is sometimes transformed into an angel of light, and turns preacher. And when he does this, he makes partial quotations and false applications of the word, to serve his own particular purposes. Hence in the temptation of our Saviour, we find him pursuing this very course. He was very fluent in quoting scripture, and applying it to his particular purpose, when he was endeavouring to induce Jesus to cast himself down from the pinnacle of the temple. But in all this he perverted and mis-applied the word of God. And in this respect, the Reverend gentleman resembles him; for he misapplies the very passage which he professes to quote. Yes, this sagacious divine had better put on his glasses, and look at James once more; by close examination he will find the devil is no believer of his doctrine. He need not, therefore, turn his apologist, supposing that he is orthodox in sentiment. I say, turn his apologist, for what does his language imply, but an apology for his satanic majesty, to represent others as his rivals in wickedness, or in error, is certainly an apology for honour. But what does James say? he says, speaking of a man who has faith without works, "Thou believest that there is one God;—the devils also also believe, and tremble." We find nothing here respecting the deity of Christ. Neither do we in the Gospels where this same subject is introduced. Matthew represents them as saying; "And behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Here we find nothing to justify the idea, that the devils were believers in the orthodox view of the person of Christ. Neither is there any intimation of any such belief in any part of the scriptures. If we then judge this Reverend gentleman in black by "his words," it appears that he very much, in this particular, resembles his satanic majesty.

3. The devil hates and opposes the truth.—This is a prominent feature in the character of satan. And it is to be feared that the resemblance in this



respect is too strong. It is to be feared that his Reverend divine, hates and opposes some of the truths of the Gospel. For instance, the Scriptures uniformly teach, that there is but one living and true God, and that this one God, is one spiritual intelligence, one infinite mind; who is unorigiated, independent, and eternal; and that this one God is the Jehovah, the God of Abraham, the God of Isaac, and the God of Jacob, of the Old Testament, and the God and Father of our Lord Jesus Christ of the New Testament. This doctrine is the first article of all natural and revealed religion. It may be demonstrated by the harmony of plan, and unity of design, manifested in the whole course of nature. And it is clearly taught in revelation. It is written as with a sunbeam upon the imperishable folds of truth; it is inscribed upon the tables of stone by the finger of God. It was proclaimed by Jesus with an audible and distinct voice, and he repeated and reiterated it, during the whole of his public ministry. The apostles of Jesus, also, asserted the same heavenly and divine truth. And there is reason to fear that this gentleman hates and opposes this truth; for he maintains that there is two other Gods beside God the Father, whom he calls God the Son, and God the Holy Ghost.—Hence, he is a believer in a “family of Gods,” a generation of Gods, a Trinity of Gods.

I would remark, once more, that the Bible no where says any thing respecting God the Son, or God the Holy Ghost. The Bible teaches the doctrine of one God, and it also teaches that Jesus Christ is the Son of this one God, and that the Holy Ghost is the Spirit of God. It is self-evident that the Son of God, cannot be that God whose Son he is. The Bible is a very plain Book, and we are to understand its language in the most plain and obvious sense. This blessed Book declares that Jesus Christ is the Son of God, and we believe it, we fully believe it, we firmly believe it, and we intend to believe it and to maintain it. But there is strong grounds to fear, that this Minister of the Sanctuary, hates and opposes this truth.

Finally, The devil is an arch, cunning adversary, and practices many deceptions in order to catch people in his snare. And if we judge this Reverend divine by his words, we shall

find a strong resemblance here also. We contend that the doctrine of the Trinity is no where taught in the Bible and call for the proof. Now observe what subtlety is practiced in hunting up evidence to prove the doctrine. As no direct evidence can be produced, inferences and deductions are resorted to. A passage is found in Genesis and another in Revelations, one is produced from Isaiah and another from one of the Evangelists; although the doctrine is not taught in any of the passages as they stand in their connexion, yet when they are separated and brought together, it is supposed that it is pretty fairly made out.—But what is lacking in evidence is made up in vehemence, denouncing all to be “worse than the devil” who do not believe it. By this wily means some are taken in the trinitarian net. We aver the doctrine to be a contradiction. But this objection is soon disposed of. The *mysterious wrapper* is forthwith produced, and the doctrine is enveloped in an Egyptian darkness, a darkness that may be felt. So that what was before proved as clear as a sunbeam, is now altogether beyond the grasp of human conception. Hence absurdity and contradiction are altogether out of the question, for how can it be shown that there is any contradiction in a doctrine that is above the grasp of the human intellect, of which it is impossible to have any clear conceptions. When the truth of the doctrine is called in question it is plain as day; but when its absurdities are pointed out, the sky immediately becomes overcast, and it is dark as Egypt, you cannot see to take a step. I have frequently seen those tricks played off with a masterly hand by men, who, in many respects, were amiable and estimable; and such I believe to be the character of this Minister of the sanctuary, who, because he cannot induce us to lay down upon his iron bedstead, to be stretched or docked, as the case may be, denounces us all to be worse than the devil.” S.

Fall River, Mass. 1834.

#### ON THE SUPPORT OF THE MINISTRY.

“No man goeth a warfare at his own charge.”

Is this true? or does it mean that it is unjust that the servant of Jesus

should labour continually for others, and support himself? Think of this my brethren. There is a deficiency among us and our cause must languish, unless *individual* members of the different churches awake to the duty, which they owe their God, their fellow men, and the preachers who labour among them. My very soul has been pained within me, while I have beheld the languishing state of some of our churches. Go among them and the general cry is, cannot you help us—will you preach for us—do come and live with us, that we may once more be revived in the cause of Christ. The cause must sink unless we can have help soon. But where is the man who has formerly preached for you? Ah! He is buried up in the world. He don't preach much of late, and what little he does preach, is an empty sound, there is *no life* in it. We want some body who will give himself wholly to the work.

But my brethren, did not your former minister preach well when he first came among you? Oh yes and his congregations used to be crowded, and the cause was prospering, and had he continued as he first commenced, we should now have been in a flourishing condition. But oh! he is no longer the man he once was. But was there not a *cause* for his leaving the field, and for his coldness? Did you administer to him in carnal things as you ought? Did not *poverty* drive him to his farm or to his shop? How much assistance did you render to your preacher, of whom you complain? A God bless you, come again, a few days work now and then, and a few articles of provision, will not feed and clothe a preacher and his family, and furnish them with those articles of *Dry Goods* and *Groceries* which are necessary for their support.

If you wish to prosper in divine things, support your preacher, this is your duty, then if he does not preach well, you will be justifiable in dismissing him. Time is worth as much to a preacher as it is to any other person, and he should have pay for it, from those for whom he labours. And there is no just principle that will justify any one who withholds it from him.

But we are poor, times are hard, and many of us are in debt. Are times hard? the preacher should not be made to bear the burthen of his whole congregations, But have the hard times caused you to curtail the expenses of your families;



No, then you make the cause of Christ and his servants, the only sufferers for hard times. This ought not to be so my brethren.

I say again, if you wish to see the cause prosper, *liberate* the servants of Jesus, and support them in the great work of the ministry. Do not be covetous, remember that five, ten, fifteen or twenty dollars, a year for the mechanic or farmer to spend for the support of the ministry, is but a *little* in comparison to a man's *whole time* in the great work.

As poor as I am, willingly would I give either of the above named sums to a faithful servant of Christ, who would devote his *whole time* to the ministry, if in so doing I could employ my mind, and be permitted to engage, like others, in some pleasing and laudable pursuit, for the support of those placed under my care. But this I cannot do; *for necessity is laid upon me, and wo is me, if I preach not the gospel.*

Much might be said on this subject, but I will leave it for the present, with a desire that all may be active in the discharge of every religious duty, that we may reap the fruit of our doings when time shall be no more.

FERNANDO.

From the Independent Messenger.

PROVERBS XI, 31.

Ultra would thank us to explain this passage in harmony with the doctrine of future punishment, or if we cannot, to confess that it supports the doctrine no retribution. We undertake to explain it in harmony with the former, and consequently to show conclusively, that it gives no support whatever to that of no future retribution.

The passage stands thus—*Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.*—This text is in the mouth of every Universalist, and as often as he finds his favourite notion called in question, the ears of his opponent are saluted with the repetition of these words. From the most celebrated of their clergy, down to the most uninformed layman, all appear to regard this passage as one of the most important in the Bible. If we have heard it quoted once, we presume we have one thousand times. We have several times heard it credited to Christ, or some one of the apostles, by those who could not exactly remember in what part of the scriptures it belonged. But in all cases we observe, that those people quote it, as very strong proof that the scriptures teach the doctrine of complete PRES-

ENT recompense for all righteousness and sin.

When, therefore, we consider how important this text is to the no punishment scheme, and how much comfort it has afforded those who wish to flatter themselves that God will not *HEREAFTER* call them into judgment for their transgressions, perhaps it may seem cruel to take it out of their possession. Yet TRUTH forbids that it should any longer be allowed to give undisturbed countenance to such an unreasonable and unscriptural doctrine.

It will, no doubt be thought very strange by many, when we inform them that this very passage, as it stands in the Greek of the Septuagint, was quoted by the apostle Peter (*VERBATIM*) into his first Epistle iv. 18.—This in our common version reads thus—“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear.” Consequently our no future punishment Universalists may as well quote the text from 1 Peter iv. 18, as from Proverbs xi. 31. The only difference between them is, that Prov. xi. 31, in our common version, is a translation of the original Hebrew into English, whilst 1 Pet. iv. 18, is a translation of the original Hebrew, first into Greek, then from that into our language.

But this is not all:—The common version of Prov. xi. 31, does not give the Hebrew sentiment, in the original order of expression. This will be distinctly perceived by the following quotation of the Hebrew Text, (of which also we give a literal translation.)

|             |                          |
|-------------|--------------------------|
| “Haan,      | Behold,                  |
| tsaudeyk    | the righteous            |
| Bauauraats, | in the earth,            |
| yashoolaum: | he shall be recompensed: |

|          |              |
|----------|--------------|
| auf      | and          |
| key      | surely       |
| rashaung | the wicked   |
| vakhota. | and sinner.” |

This, then, after all, is the original sentiment of the passage—“Behold the righteous in the earth, he shall be recompensed: and surely the wicked and sinner.” If such is the true and literal rendering of the ORIGINAL, (and we give it on what we consider unquestionable authority,) what becomes of the wonderful confidence with which it has been so often adduced in proof of no future retribution? It vanishes

at once. That all the righteous and wicked in the earth will be recompensed, either *HERE* or *HEREAFTER*, is a solemn truth, which good men in all ages have most heartily believed. But that all the righteous and wicked are fully recompensed in the earth, is manifestly contrary, not only to scripture, but to the reason and common sense of mankind.

From the Vermont Chronicle.

GAL. ii. 11. But when Peter was come to Antioch, I withstood him in the face, because he was to be blamed.

Several things are to be noticed in this passage,—such as,

1. That the apostles could blame each other without any breach of fellowship.

2. That Paul did not think it worth the while to tolerate what was wrong in Peter, either for fear of any interruption of mutual good feeling, or from any apprehension that others, whether in the church or out of it, would be scandalized thereby.

3. Paul seems to have thought that Peter's usefulness would be better promoted by setting him right, than by endeavouring to conceal his fault, or by silence respecting it.

4. Paul did not think that, in saying that Peter was wrong in one particular, he was proving himself an enemy of the cause to which Peter was devoted.

5. This affair was not only publick at the time, but has been, by the Holy Ghost, made known to the church in all ages, *for their edification.*

From which we may infer,

1. That it is lawful to point out publickly the faults that we may see in the publick doings of Christians.

2. That those who are thus blamed should not go about immediately to denounce the man who blames them, as an enemy either to religion or to the particular religious enterprize in the prosecution of which the alleged blameworthy acts were done.

3. That when we see any thing wrong in efforts made professedly to do good, we must limit our faultfinding strictly to the *wrong*, and not suffer it, either in language or in feeling, to reach either the cause or the agents.



## SUMMARY.

## CAMP-MEETING.

We have just returned from the Camp-meeting held in Hardwick, which closed Monday the 16th Inst. The season was one of interest; though the weather some part of the time was unfavorable. The preaching and exhortation, both by male and female, was attended with the spirit of God, to the hearts of those that heard. A number of preachers of other denominations met with us, and added much in the labours of the meeting. Eld. Joseph Wallen, one of the Christian preachers, from Upton, Mass., was present, and delivered a very interesting discourse relative to the duty of christians, from the following passage of scripture. "He that is in Christ is a new creature" &c. Also a discourse from two others, one a Methodist and the other, we think is a Congregationalist, to whom we are indebted for two able discourses. Union and harmony seemed to prevail during the meeting, and we believe much good done, in the name of the Lord Jesus Christ. Many of the saints were much revived in the spirit of their minds—backsliders reclaimed, and sinners converted to God. The meeting was fully attended both by preachers and brethren; and the congregation was large especially on the Sabbath; all seemed to manifest a great interest in the blessed cause, for which they had assembled to vindicate. It is to be hoped that the final result will be glorious. *Ed.*

For the Christian Laminary.

## APPOINTMENTS.

For annual Church Conferences.  
In Piermont, N. H. Thursday, August 21st, 1834.

|                                                  |          |
|--------------------------------------------------|----------|
| Bradford, Vt. Friday                             | 22nd do. |
| Braintree, Sunday                                | 24th do. |
| Also Monday,                                     | 25.      |
| Randolph, Tuesday,                               | 26.      |
| Royalton, Wednesday,                             | 27.      |
| Sharon, Thursday,                                | 28.      |
| Marlow, N. H. Sunday,                            | 31.      |
| Also Monday,                                     | 1. Sept. |
| Gilsum, Tuesday,                                 | 2.       |
| Walpole, Wednesday,                              | 3.       |
| Pomfret, Vt. Saturday, 6th, at 10 o'clock, A. M. |          |

All the above appointments except the last, and the sabbath appointments, will commence at 1 o'clock, P. M. The sabbaths at half past 10, A. M.

A punctual attendance is requested, as considerable business will necessarily come before the meetings, and the visiting Elders cannot tarry to attend adjourned appointments.

E. B. ROLLINS.

J. KNIGHT.

} MESSENGERS.

A General meeting will be holden in Pomfret Vt., to commence Saturday, Sept. 6th, 1834, and continue over Sunday.

The annual meeting of the Presbytery, will be held in Pomfret, Vt., to commence Monday, the 8th of Sept. next, at 10 o'clock, A. M.

*Josiah Knight, Clerk.**Randolph, June 16, 1834.*

A three days meeting is appointed to be holden in Marlow N. H., on the 29, 30, & 31 of August next; to commence at 1 o'clock P. M., on the 29th.

For the Christian Luminary.

## TO THE PUBLIC.

We the undersigned, hearing that the piece written by brother G. H. Sweet, and G. L. Goulet, (as will be seen in the 8th No. of the Luminary) is contradicted, do hereby certify that what has been written, is truth; and do further testify, that we have taken pains to ascertain the fact relative to his moral conduct; and find it sufficiently vile to exclude him from all society, both religious and moral. He has even degraded himself below the beasts of the field. We should consider ourselves guilty of a base crime, not to publish him to the world, as an immoral and ungodly character. It is not out of any ill will, that we make public his character; but for Zions sake, we will not hold our peace. We hold ourselves amenable for what has been written, and if called upon, to name circumstances and places.

ABRAHAM HARTSHORN.

JOHN MOFFIT.

WILLIAM SWEET.

*Hardwick, June, 1834.*

For the Christian Luminary.

*Br. Hendee:* The Lord appears in some degree, to be moving upon the minds of the people in this place. In this place a number of good humble children, are striving to fight the good fight of faith; but they are mostly females. Tradition, bigotry, superstition and sectarianism, rages to a high degree. In one of our meetings in this village, as I arose to address the people, infidels began to scatter. As soon as I had commenced speaking the bass viols, Fiddles, and Flutes, were in motion, and such other instruments as please many who hate and despise God's people. I thought of Belshazzar with his music; and gave the people some hints respecting Paul's worthy discourse, delivered on Mars hill, where he so emphatically informed the people, God was not worshipped with men's hands, neither with their inventions. From that evening, until the present, there has been a rising among the brethren in this place. The hand of persecution has been considerably felt.

Some of our evening meetings, have been surrounded by opposers, to the number of twenty or thirty. Some who profess to be gentlemen, and even some of the females turned out, who probably consider themselves the first characters in the place. Oh how mean; how despicable, to see females engaged in such degrading and beastly pursuits. But "without are Dogs, Sorcerers, Idoliters, and whosoever loveth and maketh a lie." Some have already found a Saviour to be precious; others are getting revived from a back-slidden state.

In the town of Deering, the Lord is visiting the people: some few have embraced the Lord Jesus Christ; others are seeking the "pearl of great price." Opposition rages very high in that place. One of our meetings there, was surrounded with sixty or seventy rioters, with Drums, Fifes, Bugles, Clubs and Stones &c. But the Lord reigned and the people rejoiced.

G. H. SWEET.

*Gilsum, June 2, 1834*

## THE SIN OF PETER.

The sin of Peter is, in all its essential characteristics, very often committed by those who profess to abhor it. Brought as we are, in such a world as this, into perpetual connexion with the influences of sin, we are very often thrown into circumstances where we think it most prudent, for a time, to conceal the flag under which we profess to sail. There is no greater danger which we dread; but when we come into the scenes where Jesus Christ is not honoured, and where his principles are in disrepute, we quietly conceal our attachment to him, and while we perhaps say nothing that is false, we allow ourselves to pass for worldly men, by speaking in their tone, and displaying, so far as we can their spirit. We are ashamed or afraid to avow our principles, and, consequently we stand substantially where Peter did. There is in fact no essential difference between his case and ours. The circumstances are altered, but the spirit is the same.—*Abbott.*

It is said that Charles the second once asked Dr. Owen how he, being so learned, could sit and hear an *illiterate tinker prate!* to which he replied, "May it please your majesty, could I possess the tinker's abilities for preaching, I would gladly relinquish all my learning." The wisdom of the world, is foolishness with God.

*Bunyan*





## Poetry.

Life to the fair and undefiled;  
The young whose spirits know no shade;  
Is as a green and flowery wild,  
That seems alone for pleasure made.

Then would the glad and bounding heart,  
The hopes of youth and rapture cling;  
We know not of the wiles of art,  
And dream but of perpetual spring.

Time fleets along and hopes decay;  
Some one we love, sinks down in death;  
Our brightest visions fade away,  
Like flowers that die at autumn's breath.

On memory's wing our souls return,  
To weep above life's earlier years;  
To linger o'er hopes shaded urn,  
And pour joys requiem forth in tears.

We mourn the past, and yet we cling  
To some fair spirit of our dreams;  
Who in his first delicious spring,  
Called forth affection's deepest streams,

We cling to one who, when the light  
Of youth, and fame, and pride have set,  
With lips of love, and eye so bright,  
Still fondles round, and loves us yet.

Oh when life's latest hours decline,  
May some such comforter be mine,  
To cheer me o'er death's gloomy plain,  
And bring me safe in heaven to reign.

For the Christian Luminary.

### APPOINTMENTS.

The undersigned will meet in annual meetings with Churches, as follows, viz.

|                              |      |
|------------------------------|------|
| At Calais, Tuesday, August,  | 5th. |
| Marshfield, Wednesday,       | 6.   |
| Cabot Thursday,              | 7.   |
| Danville & Peacham, Friday,  | 8.   |
| Danville & Barnet, Saturday, | 9.   |
| also Sunday,                 | 10.  |
| Morth Danville, Monday,      | 11.  |
| Lyndon, Tuesday,             | 12.  |
| Hardwick, Thursday,          | 14.  |
| Lamoille village, Friday,    | 15.  |
| Wolcott, Saturday,           | 16.  |
| Morristown, Sunday,          | 17.  |
| Johnson, Monday,             | 18.  |
| Waterville, Tuesday,         | 19.  |
| Morristown, Thursday,        | 21.  |
| Stow, Friday,                | 22.  |

Each of the above appointments at 1 o'clock P. M., except the Sabbaths, and those at the usual time of meeting.

A punctual attendance is requested as considerable business will necessarily come before the meetings, and the visiting Elders cannot tarry to attend adjourned appointments.

J. L. GREEN, }  
A. STEVENS. } MESSENGERS.

From the Christian Palladium.

### THE CATHOLIC QUESTION.

This subject is exciting great interest and some alarm in our country. The following we present from a gentleman in whom we have much confidence, hoping his favours will be continued:

Rochester N. Y. 5th April, 1834.

ELDER JOSEPH BADGER, Sir—I have received of Mr. Marshall your return of three of the four books I lent you, leaving Anthony Gavin's Masterkey to Popery yet unreturned. You will recollect the value I set on this book, (ten dollars) in consequence of its being out of print and scarce. As we are approaching a GREAT QUESTION, this work will increase in value, until we get a new edition of it.

By the GREAT QUESTION, I mean, that owing to the political course which the catholics in the United States have most presumptuously taken, in voting all on one side of political parties—a course in politics which no one, of the numerous sects of the protestant religion among us, have yet ever had the audacity to undertake, in all our political party strifes for forty years past; and because a free people will not long endure a POLITICAL RELIGION, therefore there is coming the GREAT QUESTION of CATHOLIC AND PROTESTANT PARTIES to go into our party politics, and to be contended for at the polls of our elections!!! And it will necessarily unite all the protestant denominations on one ticket of candidates at our general elections for public officers, to be called the Anti-Catholic or Protestant Ticket. Therefore, let you, and all the protestant clergy, stand on your watch-towers, wide awake, looking at the signs of the times!

In this conflict, the civil authority of our State governments will more clearly define their supremacy over ecclesiastical as well as over military authorities—for both ecclesiastical and military governments are always despotism; and civil governments, only afford to man his freedom, both his civil and religious liberties.

Then the civil authorities will take from Popes and Prelates their pretended "right to appoint to all vacant churches," and give it to the people in their respective congregations, to choose, ordain and settle, each society their own minister, and prohibit all popes and bishops from interfering with the freedom of the people in these parochial elections; and require all ministers of the gospel, on entering upon their duties, to take an oath of abjuration and allegiance, renouncing all foreign authorities whatever, both ecclesiastical, civil, spiritual and temporal.

But I have written more than what I had at first thought of, for I only meant to say—If you want the Masterkey to Popery yet longer, keep it; keep it safely, but return it in due time, unless you are disposed to go into the printing of a new edition; then return me a new copy for the old one.

I am, very respectfully,

A POLITICIAN.

Locusts.—A gentleman writing from Cumming, Forseyth Co. Geo. to the Editor of the Milliedgeville Times, says, "the Locusts in countless millions cover the land, though at this village there are none; within one mile and throughout the north and west sections of the country, there deafening notes remind one of the plagues of Egypt. So numerous are they, the swine have become fat upon them; the native Indian gathers them by the quart, and pronounces them the richest dainties." Tradition asserts that they frequent

this Territory every ninth year. I have witnessed no serious injury arising from their ill boding visit, but should I not be mistaken, the corn-fields of the citizens are liable to their overwhelming numbers. I am at a loss for a simile for the noisy visitors. Let it suffice to remark that they are well calculated to stun and deafen, and irritate, as the clacking of a gristmill."

Frozen to death on the 15th May.

The following is from the United States Gazette, May 22nd. "A friend who came into Albany last week from Schoharie County, mentions to us that the passengers were frequently invited to turn out and help the driver get the stage through the snow drifts; and it was added, that a woman on Thursday, the 15th May, in attempting to go from one dwelling to another, on the Haelden barracks, became chilled, stopped on the road and was frozen to death."

the recent Snow Storm, we learn by our exchange papers, extended as far south as Philadelphia; considerable fell in Boston, attended with a frost; in Newbury, it was full two feet deep; in Burlington, 18 inches; here, about 14 inches,

### NOTICE.

I hereby certify, that I have sold to my son Daniel his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

JOSEPH DARLING.

Waterbury, Sept. 15, 1833.

Subscriptions will be received by the following Agents.

|                      |                          |
|----------------------|--------------------------|
| Marshfield, Vt.      | Eld. John Capron.        |
| Danville,            | " Eld. E. Thompson.      |
| Pomfret,             | " Eld. A. Brailey.       |
| do.                  | Eld. I. Dexter.          |
| Lyndon,              | " Eld. I. R. Pettingill. |
| Johnson,             | " Eld. J. Moffit.        |
| Cabot,               | " Eld. I. Kieth.         |
| Stow,                | " Eld. A. Stevens.       |
| Calais,              | " Eld. J. L. Green.      |
| Danville,            | " Eld. Jera Haskell.     |
| Fairfax,             | " Eld. A. Hartshorn.     |
| Hardwick,            | " B. Wells.              |
| Waterville,          | " B. R. Carpenter.       |
| Wolcott,             | " Galen Palmer.          |
| Gilsum, N. H.        | Eld. L. Hemenway.        |
| Candia,              | " Eld. E. B. Rollins.    |
| Gilsum,              | " Eld. B. Palmer.        |
| Piermont,            | " Eld. R. Allen.         |
| Stanstead,           | L. C. Eld. R. Haskell.   |
| Granby,              | do. Eld. D. Ide.         |
| Shefford,            | do. Eld. T. Harvey.      |
| John Spalding,       | Itinerant.               |
| Gardner H. Sweet,    | do.                      |
| William Sweet,       | do.                      |
| Moses Sweet,         | do.                      |
| Reuben Buttolph,     | do.                      |
| Davis B. Wyatt,      | do.                      |
| George W. Tabour,    | do.                      |
| J. M. Stearns,       | do.                      |
| George L. Goulet,    | do.                      |
| Eli Mower,           | Stow Vt.                 |
| Richard Aldrich Esq. | Bradford Vt.             |



# CHRISTIAN LUMINARY.

PUBLISHED MONTHLY, BY J. P. HENDEE. . . . STOW, Vt. JULY, 1834.

VOL. III. No. 10.

"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say Babylon is taken, Bel is confounded."

## THE CHRISTIAN LUMINARY.

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters to the Editor must be Post paid, unless containing the names of subscribers.

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

Mr. Beman's discourse at the opening of the Presbyterian General Assembly, in Philadelphia, May 17.

### HOW DID THE APOSTLES PREACH.

The early preachers were remarkable for their appeals to the heart and conscience; and to this mode of addressing men, they were indebted in no small degree for their success.

Whenever they stated facts, it was with a view to their practical application; whenever they reasoned, it was for the purpose of fixing, through the understanding, a stronger grasp upon the moral powers and sensibilities. In preaching the gospel they had nothing to do with mere abstractions. Their very doctrines were divested of the forms of speculation, and were experimentally and practically stated and enforced. Even truth was deemed valuable only as it stood connected with the character of God and his creatures, and as its exhibition and defence might promote the glory of the former, and the happiness of the latter. Hence they preached to men, and not about them; and whatever truth they wielded, their object was to make a deep and saving impression upon their hearers. In addressing the impenitent, their purpose was to make them dissatisfied with their existing character and situation; to alarm them by holding up before their eyes a picture of their own hearts; by exhibiting the claims of the divine law; by throwing around them the scenes of the judgment bar; by pointing to heaven, whose inheritance may be lost; and to hell whose worm shall never die, and fires shall never be quenched. They appealed to the hopes and fears of man; they derived arguments from life and death; they climbed to the summit of

Sinai, and plucked its thunders from the clouds; they ascended Calvary, and lingered around the cross, and drew their pleas from its blood and shame and agony; they stood before the sepulchre where the mighty victim slept, and whence the mighty conqueror arose, and inferred from its silence and desertion, the resurrection of the Saviour; they explored the earth, and emptied heaven, and drained hell, in order to find motives by which they might load down the conscience of the sinner, and persuade him to become "reconciled to God." Their object in all these expostulations, they never concealed. Nothing was covered up—nothing modified. They held up the human heart in sunbeams of truth, and called upon the dying sinner to look and be instructed.

Much of their power and success, as preachers depended on this mode of address, and much of ministerial success at the present day, is to be attributed to the same cause. And when the essential truths of the gospel are exhibited with little or no effect, the cause, no doubt, in many instances, may be found in the fact, that these truths are presented in the form of abstract and dry speculations. Or, in other words, God grants his signal blessings on that preaching which brings home the truth to the conscience and the heart.

The apostles and their associates in labour, depended entirely on God for the success of their mission.

This sentiment they distinctly acknowledged and taught. "I have planted, Apollos watered; but God gave the increase."—So then neither is he that planteth any thing, neither is he that watereth; but God that giveth the increase." It is true, that these men had been personally instructed by Jesus Christ; they had received the gift of inspiration and the power of working miracles; but their confidence was in the arm of God, and not in these qualifications. They hung their last hope on the cross. They well knew that all ministerial gifts and exertions, would never convert one sinner without "the Holy Ghost sent down from heaven." While they thus felt their dependence, they made a practical use of this doctrine. They tore themselves away from every earthly hope and promise, and laid themselves and the interests of their Master's kingdom, at the feet of a sovereign God. They had confidence that he would bless. They seized the promise, and carried it up to the throne, and there succeeded. They were men of great prayer. They put their hearts in heaven, and God heard them.

They believed the recorded declarations of eternal truth, on this point, and while they urged them at the mercy seat, the broad windows of heaven were opened, and a blessing came down till there was hardly room to receive it. These men lived on their knees, and in this fact we find the secret of their power. No wonder they prevailed with men, for they had already prevailed with God. No wonder they moved the earth, for they conducted a co-agency with the Eternal, and they had already moved heaven. The minister that does not pray, cannot preach; and if he would have a large blessing, he must pray much. This the apostles did, and the world bowed before the truth. Read the brief record of their doings, and you will find that they carried every thing to God in prayer. And their hearts were in it. They had "the spirit of grace and supplications." The same may be said of the church. The whole household of faith were on their faces before the mercy seat. It was emphatically a day of intercessions with God. Read the history of the church for a few days previous to the memorable Pentecost. Review the scenes of that blessed morning. Look into the prayer meeting which was at the house of Mary, when Peter was in prison, and the prevailing power of, which caused the chains to fall from his hands, and "the iron gate" to open before him. Listen to the supplications that went up from the dungeon in Philippi. Prison doors and the stocks confined the body. But the passage to heaven was wide open, and prayer could not be fettered. But examples would be needless. Let any one read with attention the history of the apostolic age, and he will rise up from the perusal, deeply impressed with this consideration, that the spirit of prayer in the ministry and in the church, was one of the powerful elements of the early triumphs of Christian truth. And when this spirit returns in full power to the earth, these scenes will be repeated.

For the Christian Luminary.

### THE WEAKNESS OF THE LAW THROUGH THE FLESH.

Concluded from page 66.

Again, should it be said that the apostle is not personating a christian without the help of that grace and truth that came by Jesus Christ, but is describing the feelings of the convicted sinner that has not received the forgiveness of his sins, let me appeal to the experience of every converted person, and ask, could you in truth say, previous to your conversion, I delight in the law of God; and should you not consider it presumption to a high degree, for an unconverted person to say, I delight in the law of God. The term inward man, is thought by



some, to mean the understanding and judgment, of the convicted sinner. Let us look at the term in this light, and see where it will land us. Hear the convicted sinner say, I delight in the law of God in my understanding and judgment, I understand the law to be holy, just and good, and my judgment affirms that it is so, and I am unholy, unjust and vile. I am wicked in the extreme. "The wicked shall be turned into hell, with all the nations that forget God." This is the just sentence of that law in which I delight.

And should my soul be sent to hell,  
God's holy law approves it well;  
My inward mind delight would share,  
In holiness and justice there.

Yea in my misery I'd delight,  
For I should understand it right;  
My judgment would this truth reverse,  
God's holy law hath placed me here.

If the consideration that the law is holy, just and good, can be a source of delight to the understanding and judgment of the sinner, I can see no reason why there cannot be delight in hell, for I am persuaded that their understanding and judgment will remain, and remain much the same too, as a medium of their punishment, which punishment, I think, will be in proportion to the understanding and judgment with which they have sinned.

Again, under a view of our subject, can a sinner say, but how to perform that which is good, I find not in the assisting grace of God. When it is said, "Work out your own salvation with fear and trembling," knowing that it is God that worketh in you to will and to do, has the sinner a right to say, but how to perform that which is good, I find not? Would it not be very inconsistent indeed, to say that God worked in us to will and to do, but that we could not will and do those things he requires of us, or perform that which is good.

Having thus considered the difficulties attending certain opinions on the subject, we will proceed to consider the expression "carnal, sold under sin." The word carnal in scripture, invariably means, that which is not spiritual: for example, the apostle informs his gentile brethren, that seeing they had been made partakers of the Jews spiritual things, they ought to administer to their Jewish brethren in carnal things, i.e. temporal. To be carnally minded is death, i.e. to be worldly, or temporally minded is death. To have temporal things occupy the uppermost seat in our affections, is death to the worship of God, who requires the whole heart, and the supreme affections of the soul and therefore, however necessary carnal or temporal things may be for the body, they cannot, without corrupting our minds, be the supreme objects of our affections. There is a vast difference between being carnally minded, and being carnal, sold under sin. To say I am carnal, is merely to say, I am temporal, or I have a temporal body. I am sold under sin, is merely to say, I am sold through or by the transgression of Adam, to all the natural corruptions and infirmities of the flesh. For I know that in me, i.e. in my flesh, dwelleth no good thing. And where he says it is no more I that do it, but sin that dwelleth in me, he must mean by sin, the natural corruptions and infirmities of the flesh. For if his mind had been possessed of sin, he could not say, "it is no more I that do it."

For mind and flesh corrupted, would agree  
To run all lengths into iniquity;  
Nor could the mind exclaim without a lie,  
I am corrupted, yet 'tis no more I.

The carnal mind is at enmity with God: it is not subject to the law of God, neither indeed can be, therefore, if the expression, I am carnal, sold under sin, mean the same as to be carnally minded, the apostle could not without an entire change, say, "So then with the mind, I myself serve the law of God." The law is spiritual, and cannot be served without a spiritual mind. The apostle in the 23d verse says, "the law of my mind;" here it appears that he must allude to the law of the new

covenant, which was to be written on the mind. And I am much inclined to think, that where he says, "for we know that the law is spiritual," that by law, he means the whole duty of man to his Creator, which is all spiritual in its nature, though it may in many respects be ceremonial, and outward in its performance. To obey God, is to worship him, and no worship is acceptable to him, but that which is performed in spirit, and in truth. It may therefore, in truth be said that the law of God has always, in all ages of the world, been spiritual in its nature, and the great and important lesson here taught by the apostle is, that we have no power either natural or spiritual, to obey his law, separate from the assisting grace of God, through Jesus Christ our Lord.

In reviewing our subject, we discover how vain it is to talk of a natural or physical power, to obey a spiritual law. To talk thus, would look like requiring the body to do the work of the soul. But admitting there could be a natural or physical power to obey a spiritual law, it would still be impossible for the flesh, in its present state, while in it, dwells no good thing to perform of itself that which is good, in as much as a corrupt tree cannot bring forth good fruit.

We discover also from our subject, how vain it is to look to the law for assistance, to render ourselves justifiable in the sight of God, or render that obedience that shall be acceptable to Him. For the law with all its strength is rendered weak through the flesh, so that we cannot do the things that we would.

We are further led from our subject to search for that strength, by which the strong man may be bound and his goods spoiled. We are led to thank God through Jesus Christ our Lord, for deliverance from the captivating influence of the flesh, and for strength to crucify the flesh with the affections and lusts thereof.

I leave the subject for the consideration of the candid, and shall conclude with a few remarks on the curiosity of the subject.

The apostle in our subject, seems to represent himself as possessing two distinct personalities. He represents his flesh as doing things contrary to his mind, and so he clears his mind from the blame of the evil done by the flesh. He says, "if I then do the things I would not, it is no more I that do it, but sin that dwelleth in me. The best disposed christian, in the situation here represented by the apostle, might be seen running into all manner of iniquity, being compelled by the sin that dwell in him, he would be driven whither he would not go, and where he would go, the door of necessity would be locked against him by the strong man, armed with the affections and lusts of the flesh: and should he have all the strength of the law, he would not be able to gain possession of his freedom, yea he would be like a twofold being, serving the law of God with his mind, and the law of sin with his flesh. And however curious and mysterious this may appear, it is no more strange than true. Should we see a person running into iniquity, and professing at the same time to be serving the law of God with his mind, we should have an exhibition of the situation in which the apostle represents himself. It would indeed, be hard for us to believe that a person could be seen running into out-breaking crimes, and serving the law of sin with his flesh, and at the same time, be serving the law of God with his mind; but if we were placed in the situation represented by the apostle, such a thing might be. The reason we do not see persons in this situation, is because the grace of God through Jesus Christ, is given to every man to profit withal. By this grace, the flesh is so restrained in every individual in a day of probation, that it cannot serve the law of sin without the consent of the mind. It is now very seldom that we see actions of the flesh, in which the mind and will are not concerned. The flesh cannot take the rein until the mind and will give their consent, unless it be in some peculiar cases. It is true, that we sometimes act from the influence of pain, when our minds and wills are exercised on something very remote, and our attention so captivated, that we are entirely ignorant of the actions of the flesh. When quite a boy, I was sensibly struck with the movements of a small worm,

that was severed by an axe. Both parts ran about for some time with as much seeming discretion, as if each was an entire animal. They would turn their course when they met with impediment, and as near as I can recollect, each ran from the axe that severed it. Here let me ask, if both parts could be exercised by the same will? if not, one part at least, must move without will. But if both parts were influenced by the same will, the mystery is still greater; for how could the will convey its influence, without the organs of the body through which to convey it. If there can be animal action in which the mind, and the will of the mind have no influence, we must admit the possibility that a person can be so situated, that his flesh will serve the law of sin, while his mind is serving the law of God. That christians would be in such a situation, separate from the law of the spirit of life in Christ Jesus to help their infirmities, appears evident from the apostles' doctrine. But that any body is, or ever has been in a situation where he could serve the law of sin with his flesh, and the law of God with his mind, is seriously doubted. Because the strong man is bound, captivity has been led captive, and gifts received for men.

J. B.

For the Christian Luminary

## A DEFENCE OF THE TRUTH.

Continued from page 58.

Having seen that the terms destruction, burn up, consume, perish, death &c., mean literally, in the common acceptation of their signification,—disorganization, derangement and decomposition of the elements of which any thing is composed; and that the thing formed by their combination, when once decomposed, can have no being or existence, we will now examine a few passages of scripture wherein these terms are found, relative to men.

DESTRUCTION and DESTRUCTION are words familiar to all, and are generally received as implying an end of any thing. They sometimes, in the Bible mean the end of man as to this world. Esther viii. 6. "Or how can I endure to see the destruction of my kindred?" This means to make an end in this world. Every person understands the Queen, here to suppose the total extinction and nonexistence of her kindred (the Jews) in the kings dominions. When the world is used to describe the last state of the wicked, it as certainly means their end, as the foregoing passage means an end as to this world. For Paul tells us, Philip. iii. 18, 19. "For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." Jesus tells us of the way and gate that leads to DESTRUCTION, in Mat. vii. 13. Paul speaks of the same way in Rom. iii. 16. "Destruction and misery are in their ways." Paul calls the destruction to which this way leads, their punishment. 2 Thess. i. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." I will here notice a remark upon this passage, made by Rationalist. Speaking of this destruction, he says, (not from being, or existing; but) "from the presence of the Lord, and from the glory of his power," as though any thing could have being, or be in existence, and not in the presence of God. Where would he have one dwell? Surely he could not dwell in heaven or hell, on the earth or in the sea, in the light or in darkness. Hear what David says upon the point; Ps. cxxxix. 7, 8, 9, 10, 11, 12. "Whither shall I go from thy spirit? or whither shall I flee thy presence. If I ascend up into HEAVEN, thou art there: if I make my bed in HELL, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the DARKNESS shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the DARKNESS and the LIGHT are both alike to thee." Again Solomon says, Prov.



xx 3. "The eyes of the Lord are in every place, beholding the evil and the good." The very language of the text, declares as plain as language can express, the idea of total extinction to those that "know not God." It is impossible for any thing to exist after it has come to an end by being destroyed. It is impossible for any thing to exist in the universe of God, and not be, the glory of his power may be seen. One cannot be in the universe of God, and not be in the presence of God.

Peter in giving his testimony for God concerning the awful and final destiny of the wicked, testifies to the same things. In his 2nd epistle, ii. 1. he speaks of false prophets, and false teachers, who bring upon themselves swift destruction; and in Chap. iii. 16. he tells us of some who wrest the scriptures to their own destruction.

To sum up the whole, we have the following testimony from Christ and his apostles: 1st. That there is a way that leadeth to destruction. 2nd. That there are vessels of wrath fitted for destruction. 3d. That destruction is their end. 4th. That at the day of the Lord, this destruction shall come upon them, and they shall not escape. 5th. That this destruction shall be their punishment, because, 6th. They bring this destruction upon themselves. If all this is before the wicked, and must eventually come upon them, and they still exist, I acknowledge I am greatly in the dark, and have mistaken the meaning of plain declarations of scripture.

[Concluded in our next.]

## CHRISTIAN LUMINARY.

STOW JULY, 1834.

From the Universalist Watchman.

### CHRISTIAN CAMP-MEETING.

Were this an age in which any extravagance of a religious nature might be wondered at, it would be a matter of deserved admiration to witness the strange manoeuvres of the different companies belonging to the regiment of Partialism when engaged in a recruiting campaign. Any thing, and every thing to keep up an excitement, gratify a taste for the marvelous, and cause the people to turn out, is tried by these wonder-working partisans. And what is peculiar in this case, is to notice their tractability. They are the most imitable beings you ever saw. If one hits upon a plan that succeeds well, they all seem instinctively to follow the suit. When it was pretty well ascertained that the Methodist Camp-Meetings were made subservient to the interests of that party, the Calvinists soon began to try the experiment of four days meetings. It would not do to call them camp-meetings, because that would be following after the Methodists. But the title of *protracted* seemed to suit their taste admirably. No one, we presume, will ever question the propriety of their title, who has lived through one of these crusades against religion and common sense.

But to leave these two sects, there is another calling themselves *christians*, who have been rather getting behind in the religious fashions of the day. Something must, therefore, be done to keep "annihilation" in existence, and if possible, on a par with "eternal death." Accordingly a camp-meeting was got up at Hardwick a few days since, where, as we understand, almost every means, but addressing candid arguments to the sober understanding was tried, but without effect. The meeting continued for several days, during which time the authority of the town were frequently called upon to restore order on the camp-ground. One proselyte was obtained. This is a very good comment upon the intelligence of the people; if there had been none, it would have been better. How much good has been done at this meeting? How much evil? Of which the most? It is getting rather too late in the day for the enlightened citizens of Vermont, to be cajoled out of their reason and happiness by such means. A new brace must soon be put under the old babel of partialism, or it will surely fall.

As soon as a new scheme is devised, if the friends of this cause will give us notice, we will publish their plan.

### ☆ DISTRESSING ☆

The Camp-meeting held in Hardwick by the Christian Brethren, has much disturbed the Editors of the Universalist Watchman, Published at Montpelier Vt.; hitherto published at Woodstock. While published at Woodstock, it was continually pouring forth, like burning Hecla, volumes, not of lava, but slander and reproach. Whenever a protracted meeting was held in its vicinity, the most ridiculous slang was poured forth through its columns, like the flood which the Dragon cast out of his mouth. Yea the Editor seemed to be wrath with the Christian church, and went out to make war with it, and with those who keep the commandments of God, and have the testimony of Jesus Christ. This seemed to have been the character of the Watchman, while published by Mr. Bell.

Since we heard of the purchase of the Watchman, made by Messrs. Austin and Fuller, we came to the conclusion, that it would have assumed a different garb, especially a garb of candor if nothing more, but we have found our mistake. It is the same "accuser of our brethren," or in other words, the accuser of experimental worshippers. We do not mean by these remarks the denomination of Christian Brethren exclusively, but we take up our pen to defend the sacred rights of all christian societies, viz., to worship God according to the dictates of his or her own conscience.

The Editors of the Watchman would be the first in the field to oppose the idea of proscription, yet they seem to be very seriously affected with that spirit.

The first that seems to come up, in the above remarkable exposition, is, "the strange manoeuvres of the different sects belonging to the regiment of partialism." We suppose they have reference to the manoeuvres of Camp-meetings. If this be the fact, we know not of any particular outrages which have been committed upon the intelligence of any community, in consequence of such meetings; neither is a Camp-meeting different from any other meeting of religious worship, only the location. We must confess that we know not for what Camp-meetings ought to be criminated above any other. We might with as much propriety make a hue and cry about a Universalist protracted meeting, but we have no disposition to do it; we are willing they should enjoy their rights in common with others.

Again, "any thing and every thing to keep up an excitement, gratify a taste for the marvelous, and cause the people to turn out, is tried by these wonder-working partisans."

We do not see why Camp-meetings are such marvelous things, or why they are such wonderful engines to raise excitements and cause the people to turn out, for they are almost as common as any other meetings of worship. They also make much ado because other people are such partial beings. In this respect, we acknowledge ourselves a distant relation of our Universalist friends, but deny that we are deeper in the mud, than they are in the mire, for we know of no greater *sectarians* in the profane world than the society of Universalists. They show as much partiality toward their own society, and manifest as great a share of party zeal as any other sect whatever; and as above remarked, "any thing and every thing" to bias the public mind against all other religious sects; also to build themselves up on the ruins of others. It is further thought by the Editors of the Watchman, a very peculiar thing that other denominations are so tractable. "They are," say they, "the most imitable beings you ever saw." And

why? Because, say they, "if one hits upon a plan that succeeds well, they all follow suit." What a wonderfully surprising circumstance this!! What? because my neighbour has hit upon a more successful plan to manage his farm to advantage, it is a sad crime to follow suit: surprising indeed! They must think their craft in eminent danger, to find fault with this act of economy.

After exhausting one half or more of their ammunition, in a violent attack upon the Methodist and Calvinist Babbists, they come in conclusion to remark upon the Christian Camp-meeting held in Hardwick, at which, (according to the caption,) we should naturally conclude, every deadly blow would have been aimed. With regard to the Christians, say they, "there is another calling themselves Christians who are rather getting behind in the religious fashions of the day &c. This, in some respects we do not deny, and wish we were further in the rear of some modern *professed* christians, who are following the inclinations of a carnal mind.

We hardly know what the gentlemen mean by their remark concerning annihilation. Annihilation is the act of reducing to nothing; an act beyond our capacity to perform. It is the work of a higher power. The 2nd definition of the term means the state of being reduced to nothing. Singular indeed, that the Christian Brethren have got up a Camp-meeting for the purpose of keeping the act of reducing to nothing, in existence. We should like an explanation of these dark sayings. It is further observed that every means, but addressing candid arguments to the sober understanding, was tried but without effect." Of this they know nothing: and the statement we consider a piece of mere presumption, for we were present at the meeting, and know better. If we are capable of judging, we say that sound arguments and sound reasoning was used, and with good effect. We know of but once that the authority of the town were requested to assist in keeping order during the meeting. Concerning the proselyte spoken of, we only say, that if one proselyte was made to the christian religion, some good was done. This one case the gentlemen of the Watchman consider a very good comment upon the intelligence of the people, and if there had been none, it would have been better. We should infer from this remark, the less religion the better, and of course the more iniquity the better. A singular idea indeed! We should advise these Rev. gentlemen to cease preaching, even good morals to the people. Of the good or evil done at the meeting, we do not presume to estimate. But supposing evil was done, it is no argument against the idea of holding meetings. We say to them also, that we do not tremble in consequence of their remarkable prophecy, viz., that another prop must soon be put under the old babel, to secure it from destruction, for we read of false prophets which would go out to deceive the nations, and what if they are already among us. We judge from the manner and spirit of their tremendous effort to reprobate Campmeetings, that they are jealous of the capability of the people to take care of themselves. We should think this not a very good comment upon the intelligence of the people. We can assure the Editors of the Watchman, that whenever the Christian Brethren become incapable of managing for them-



elves, we shall have no particular objections on our part, to their receiving a letter of guardianship, if the authority see fit to recommend them.

After summing up the several charges preferred against the regiment of partialists, we have only to say, "Let him that is without sin cast the first stone."

☞ A Camp-meeting is appointed, to be holden in Waterville Vt., to commence Wednesday the 27th day of August next. It is sincerely hoped that there will be a general attendance both of preachers and private brethren.

☞ Our Patrons will see that we have sent to each a Prospectus for publishing the 4th volume of the Luminary. Our object is to increase our subscription list, so that we may be able to furnish our readers with the same quantity of matter the Luminary now contains, twice in each month. If each subscriber will use their influence to circulate the prospectus and obtain even one, if no more, we shall probably be able to do it. Also, we hope our Agents will use their influence, as their circle is more extensive, we think they will be able to do much. We think our Patrons are already aware that such a publication is very much needed among us, in order that we may defend ourselves against the encroachments of our enemies, and furnish the church with a rich repast of religious knowledge. And this will depend much upon the liberality of our correspondents.

We hope our Agents and Patrons will make an exertion between this and the session of the annual Conference of the Preachers. If subscriptions are obtained, we wish them to be forwarded to the Conference by the preachers, if practicable: if not, forward them to Stow by Mail, or otherwise, as soon as the middle of September next, that we may be able to determine what course to pursue.

## COMMUNICATIONS,

For the Christian Luminary.

*D. B. Wyatt's Journal.*

I and my companion left Stow on the 6th of May last, to visit my relations in Campton N. H., my native land. The day before, we were deeply affected in taking an affectionate, and probably a last farewell of our beloved brother Philip Smith and family. They have gone to the State of Ohio. Brother P. Smith and his son Elias, were official members of the Christian Church in this Town. The former, Bishop, and the latter, Clerk. These highly esteemed brothers in Christ, possessed penetrating understandings, and sound judgment; and were truly pious. They filled their respective offices with propriety, and general satisfaction. Br. P. S. was generous and open-hearted. He also filled several town offices, and was very publick spirited. By his removal, the preachers in this place have lost a good home, and liberal supporter; the church, a father and faithful member; and the town, a useful and active citizen.

But we do not mourn the loss of him, with several of our dear brethren and sisters, as dead, or without hope. We hope they will live to do much good in the western climes. We shook the parting hand, dropped a sympathick tear and parted. We hope, if not before, to meet in heaven. But to proceed. We passed on our journey to Middlesex; dined at Br. Houghtons, an aged father, and she an aged mother in the gospel. They are very agreeably situated, and keep pilgrim's tavern. They are patiently, and I trust, faithfully seeking a rest with the people of God. May the Lord reward them for their labours of love to his children. From this we went to Barre; passed the night at Br. Dane's. Found him and wife comfortably happy in religion. They appear to love all that love our Lord Jesus Christ. We had a social and agreeable conversation on the things of the kingdom. Next day being rather wet and rainy, we travelled only to Topsham; called to see Mr. David Mills and family, relatives to my wife. We introduced ourselves to this family with astonishment and much joy. Had a friendly and familiar discourse on the doctrine of universal salvation among other topics;—found one of us in an error. The great day can tell which. All that fear God and keep his commandments, will surely fare well, whatever may be their belief in this respect. We passed next day across the Connecticut to Piermont, N. H., and put up at Br. A. Kent's, Bishop of the Christian church in this place. We were soon saluted by a number of our dear brethren and sisters, on their return from Conference. I was glad to find my brethren so happy as they appeared in the Lord. May the Lord of hosts bless them with the smile of his salvation. How refreshing is communion with saints. We had a happy season with our dear brother and sister Kent. Friday 9th, arrived to Campton in good health. Here I soon found myself in the tender embraces of my honoured and affectionate mother; whose prayers have doubtless been many during a years absence for the blessing of God upon the person, and labours of her unworthy son. The dear partner of my life soon found a place in her affections, and with rapture we rejoiced together in the preserving goodness, and loving kindness of the Lord. I am sensible I never until within a few years, but faintly realized the inestimable value of a pious and praying mother. Surely none save the christian, who considers and weighs all the blessings of heaven, can rightly appreciate the worth of the fervent prayers, religious instructions, and feeling admonitions of the faithful mother. Children remember this, and "obey your pious parents in the Lord. Honour thy father and mother." At the close of the day and evening, mother, myself and wife bowed before the throne of grace to offer sacrifice to God. We had a good season

in thanksgiving and praise. After I had raised my petition to the throne of mercy, my beloved parent poured forth her soul in devout and hearty desires for myself and companion, for grace to prepare and assist us in the labours of the gospel, For peace and happiness through this vale of tears. Thus she prayed, till her voice was lost, and she obliged to stop amid the overflowing affections of her heart. She wept, and praised God aloud; we joined the song, and the house appeared filled with the glory of God. Surely the Lord is the widow's God and Husband. She has been a member of the Congregational church about twenty years. My brother and wife, whom I think experienced religion in the same revival with myself, have I fear, lost their "first love." May they repent, and find peace in believing, and joy in the Holy Ghost. She has been afflicted for several months with strong temptations, and severe trials through a distrust in the promises and mercy of God. Despair has at times siezed her mind, and she has thought her case hopeless. But God, who is rich in mercy has partially, and I trust will fully deliver her soul. We have strong spiritual enemies, but our our defender is Almighty. Ah who can sink with such a prop. May our blessed Lord assist him and her, to do every duty, and bear their daily cross. On the Sabbath, attended meeting at the west Congregational meeting-house. Had a comfortable season. Saw many of my former acquaintances. Was highly delighted in hearing the choir of music, with which I was formerly connected, tune their voices and instruments so harmoniously in the high praises of our God. It was sublime and animating; and I think performed by many, with the spirit and understanding also. I have been acquainted with several different choirs, but do not hesitate to pronounce this in my judgment the best I have ever heard in the country, May the blessing of heaven continue to rest upon, and prosper them. The church is large, and is temporally prosperous. But spiritually, with many others, it is manifestly too indifferent. O that God would revive the work of salvation, faith and charity among them. During this week, visited my relations in different parts of the town; found them generally prosperous. We truly felt that natural and spiritual relation was a two fold cord, strongly and tenderly uniting the soul. How widely mistaken are those, who suppose that to love God, and enjoy religion, weakens our love to our near friends! It is the reverse. Every natural affection of the heart is refined and strengthened. On the Sabbath, preached with the Freewill Baptist church. Had a good season. The Lord was evidently in the midst. This church is rather low, though they are far removed from bigotry and superstition. They honour their name, and I think will flourish. Visited during that week. Next Sabbath,



preached at the Calvinist Baptist meeting house in the village, in company with Br. Goodnough, a stationed preacher in the place. Formed a very agreeable acquaintance with him; and believe he is a man of God. Since the commencement of his labours, the church has been revived, and a number added. The revival continues, and several have been lately baptized. I enjoyed myself well in speaking to the most candid and attentive congregation, and in hearing Br. Goodnough, though afflicted by a swelled face and sore throat; a touch of the canker rash. This affliction continued several days. We visited relations in Newhampton. It is a cold time in this town with regard to religion. Attended a quarterly meeting with the Freewill Baptist in Holderness. This was a powerful meeting. There were some awakened and came forward for prayers. Preachers were clothed with authority and power. Attended a lecture in Romney. Found a number of brethren and sisters alive in the cause of Christ. June 5th, took our leave, and perhaps last farewell of our relatives in Campton, and set our faces for Vermont. Came to Bradford; attended a 3 days meeting with the Christian Brethren. Had a powerful, and good meeting. Parted in love hoping to meet again. Travelled to Hardwick, and attended the Camp-meeting. We found the Lord in the tented grove. The power of God was displayed in reclaiming the wanderer, convicting the sinner, and purifying the believer. One Congregational, and three Methodist preachers were invited, and took an active part with us. Also one of the Christian connexion from Boston, Mass. Making with our preachers about thirty. We found that union was strength. We spent six days in the grove, and parted hoping to meet above. Returned to Johnson on the 17th of last June; found the people in health, and saluted our brethren in Christ. May the Lord sanctify all his dispensations to our good.

Stow, July 2d, 1834.

For the Christian Luminary.

BR. HENDEE,—Having a few leisure moments, I improve them in giving a short detail of my visit to the province of L. C., which you are at liberty to publish if you think proper.

Tuesday the 16th ult. I left Stow Vt.—at 4 o'clock P. M., preached in Morristown, at the dwelling-house of Br. Gates; we had a good time in the Lord. Wednesday I preached to the brethren in Waterville; the season was interesting. Thursday I preached in the town of Montgomery. Here the word of the Lord is prospering, and his children rejoicing in God. Fri-

day I fulfilled Br. Robert Allen's appointment in the town of Broome L. C. the place of my nativity. The reason of Br. Allens absence I am unable to give. My friends and relatives generally enjoy good health. Saturday preached in Dunham. Sunday morning took leave of my friends, and returned to Sutton Flat,—preached three times;—the third discourse in the South part of the town with good effect on the minds of the impenitent. Monday, at 10 o'clock A. M., preached in the South part of Richford Vt.—at four o'clock P. M. in the South part of Montgomery. The people came out to criticise the strangers new gospel, as they supposed—expecting to hear Christ held forth as man, but found themselves mistaken, and testified with tears, to the truth of the doctrine preached. Tuesday, preached at Waterville centre.

Finally, in almost every place where I have preached since I left Stow, there are many well engaged in religion, though Zion generally seems to be rather low but steadfast in the cause of Christ.

WM. SWEET.

Morristown, June 30<sup>th</sup> 1834.

## MISCELLANEOUS.

### PARENTAL FAITHFULNESS REWARDED.

About eighteen hundred years ago, the angelic observers of Divine Providence might have beheld at Lystra, in Lycaonia, a little group often gathered around the unrolled parchments of the Holy Scriptures. A lad, scarce weaned from his mother's arms, is learning upon her knee, and as he spells out the holy word, turns from time to time to look up into her face, and hear the explanations which render it intelligible. With earnest affection she regards her child, and strives to find words and illustrations adapted to his infant mind. Nor is she alone in her happy though anxious duty. Seated by her side is that faithful parent by whom her infancy had been avowed unto God. Age has softened but not dimmed the lustre of her eye, and time has but deepened upon her brow the impress of benevolence, as she beholds her maternal care renewed in her pious daughter and her gentle boy. She, too, watches the progress of the lesson, and shares the mother's task.—The little one reads of Abel's sacrificed lamb, and the rescued Isaac, when

God provided his own burnt offering, and then paused to hear of *Him*, the promised, who comes to find the ransom for Abraham's seed. Again, he reads of Salem's splendour, now the prey of the Gentile spoiler; but he reads also of the virgin-born the IMMANUEL, who comes, the Shiloh from among the the descendants of Judah, to rebuild her ruins and bid her dust arise, when God, who dwelt between the cherubim, shall again dwell among his people, and "the throne of David be established forever."

The lesson ended, the lisping of the child, the rich voice of woman, and the tremulous accents of age, blend together in one of the songs of Zion. For a while, they dwell in plaintive strains upon the fallen glories and the moral decay of the chosen nation; and now they swell into lofty praise, as they anticipate the coming triumph: "Awake, awake, put on thy strength O Zion. Put on thy beautiful garments, O Jerusalem, thou holy city, for henceforth there shall no more come unto thee the uncircumcised and unclean."

Nor is the pious duty ended. Together they kneel, looking toward the holy temple, and the child responds to the mother's prayer. The shadow of the night have gathered around them while they worship. The child is laid upon his pillow, and as he sinks to peaceful slumber, the mother and the grandmother invoke the God of Abraham, and of Isaac, and of Jacob, to bless the son of their seed.

Happy mother! Happy woman! Happy child! Let others flaunt in gorgeous apparel at the public spectacle. Let others smooth with down the couch of the infant hero, or flatter into imperial tyranny his youthful pride. The angels of God watch that lowly bed. The God of Jacob pours out his blessing upon that infant heart. Obscure and unknown among the proud ones of the earth, they are the object of heaven's observance and Jehovah's care.—*Mother's Magazine*.

The number of Jews in the world is generally thought to be between seven and eight millions, and they are thus located.\*

|             |           |
|-------------|-----------|
| In Asia,    | 4,500,000 |
| In Europe,  | 2,635,000 |
| In Africa,  | 350,000   |
| In America, | 3,000     |

\*In Great Britain and her dependencies there are about 80,000 Jews.



From the Christian Palladium.

SHORT SERMON NO. I.

The fall and recovery of Peter.

*And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he said unto him, "Before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly.* Luke xxii 61, 62.

There is scarcely an incident recorded in the gospel history, more remarkable, more affecting, or more instructive, than the fall and recovery of Peter. It is remarkable that one of his character and standing should fall at all into known sin, but especially into a sin of such a heinous and aggravated character. Peter had been a disciple, apostle of Jesus Christ during the whole of his public ministry, and had been an eye witness of the most of his shining miracles. He attended him in his secret retirements, as well as his public exhibitions—he was present at his transfiguration upon the mount, when his face shone like the sun in his meridian glory, and his raiment whiter than any fuller on earth could whiten it. He himself had been the subject of the miraculous power of Christ, in being rescued from the devouring jaws of death, when sinking in the midst of the angry waves—yet he declared, and reiterated the declaration, and finally confirmed it with an oath, that he knew not the man.

We can but pause and mourn over the weakness, fickleness and depravity of human nature. Peter had been honoured by his Lord and Master in receiving from him the appellation of *Petros*, which in Greek signifies a stone; a title designating his firmness and stability, but alas! how weak, how irresolute, and how easily overcome; and such are the best of men when left to themselves, and exposed to the assaults of the grand adversary. We should take the example of Peter as a warning, and remembering our own weakness, ever live a watchful and prayerful life, lest we fall into the condemnation of the devil. In treating the subject before us, we propose to speak of the occasion of his fall—the aggravation of his sin—and his restoration to the divine favour.

I. THE OCCASION OF HIS FALL.

His fall was occasioned by, 1st. *His self confidence*, arising from too high an opinion of himself. The sources of these were the vehemence of his own natural temper. Persons of warm and ardent temperament are subject to higher elevations and lower depressions, than those who are more cold and phlegmatic. We are in danger from those very elements of mind, which lay the foundation of all true greatness, as a ship from her sails. A ship could do nothing without sails, but when all her canvass is spread, how liable to be capsized if the wind strikes her in an opposite direction? So men of glowing imaginations, and of warm and ardent temperament, are very liable to yield to the influence of sudden and powerful impressions, although they may, at times,

direct them in a wrong channel. The great condescension with which Christ had treated him and the commendation he had given him, in consequence of the noble confession which Peter made, that "Jesus was the Christ, the Son of the living God," his Lord and Master had conferred upon him a title, and promised to give him the "keys of the kingdom." Hence arose Peter's high thoughts of himself, and the confidence he expressed:—"Though all men shall be offended because of thee, yet will I not be offended."

2d. His worldly views and expectations, and his aversion to the cross of Christ. These he exhibited when our Lord began plainly to predict his sufferings. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." This aversion to the cross of Christ, which Peter exhibited on this occasion, originated in that strong and ardent attachment, which he possessed, in common with mankind, to the riches, honours and pleasures of the world. These passions and desires predominate in the breast of man, till they are subdued by divine grace. Peter had still the feelings and desires of a man, and even of an ambitious man. Believing as he did, at this time, that the kingdom of Christ was temporal, he flattered himself that he should be elevated to the post of one of the principal office of state, he could not, therefore, endure the thoughts of poverty, of shame, and of disgrace.

3d. *His unbelief*. The high conceptions which Peter had of himself, and the erroneous views which he entertained of the kingdom of Christ, were naturally productive of unbelief. Hence, when Jesus warned him of his weakness and danger, and foretold the assault which would be made upon him by satan and of his being overcome and falling, he was not credited. Then saith Jesus unto them, "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, This night before the cock crow thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee." How little did Peter know of himself? Little did he expect that, with the change of circumstances, such a revolution was about to take place in his mind! Thus, when Elisha foretold to Hazael the cruelties which he would afterward perpetrate towards the children of Israel, thinking it then impossible that he would ever be

guilty of them, he said, is thy servant a dog that he should do this great thing. And Elisha answered, "The Lord hath shewed me that thou shalt be king over Syria." This answer explained the mystery. Few men can tell how they would act placed under totally different circumstances. If we were all made kings and queens, or suddenly plunged into as trying circumstances, who can tell but what our conduct would be quite as inconsistent as either Peter's or Hazael's? "Let him that thinketh he standeth, take heed lest he fall."

4. *His unwatchfulness*. This unbelief led to unwatchfulness. He slept naturally, and much more spiritually, at a time when great temptation was at hand, and satan, as a punishment of his self-confidence and unwatchfulness, had obtained permission to sift him as wheat. "While men slept the enemy sowed tares." If an army in camp, under a sense of false security neglecting to set proper watches and guards, should be attacked in the midst of the slumbers of the night, it would become an easy prey; so it is with the christian, if he is overcome by an assault of the enemy, it is when he imagines himself safe, and ceases to preserve his watch. Hence said Christ, "what I say unto you, I say unto all, watch." Had Peter regarded this injunction, he might have resisted the shock of the enemy, and overcome all the wiles of the devil. But, alas! Peter was unwatchful, and Peter fell.

[To be continued.]

DR. JOHNSON.

Dr. Samuel Johnson, as our readers well know was distinguished as a moral writer; his compositions have seldom been excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death-bed, he said, "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

☞ Since the first side of our paper went to press, we have thought it not proper to send a prospectus to each of our subscribers. (See remarks to our Patrons, page 76.) In some places there are several living near each other, and to send a prospectus to each would be useless.

☞ Any person who will act as Agent and forward the names of responsible subscribers, shall be entitled to every 5th copy. ☞



## THE EVIDENCES OF CHRISTIANITY.

is of such a nature that it admits of being brought home individually with convincing power to every man's bosom.

It becomes every man who sits himself to the task of examining Christianity, to fix his attention on the following momentous inquiry:—Is this professed revelation adapted to my actual necessities? to my hopes and fears? to the circumstances by which I am surrounded? and to the prospects which stretch before me? If on minute inquiry, it is found to be thus adapted to our fallen state it will surely carry along with it a striking demonstration of its divine origin; and if upon actual experiment, we find that the reception of Christianity allays our guilty fears, gives peace to our troubled consciences, quenches the thirst of sin, inspires a hope of immortality, supplies motives for patient endurance and sheds the lustre of moral loveliness and purity over the character in whom it dwells, then may we assure ourselves of the source whence it sprung, and then may we enter into the moaning of the beloved disciple when he says, "He that believeth on the Son of God, hath the witness in himself."

"I think," said the great and good Richard Baxter, "that in the hearing and reading the Bible, God's spirit often so concurrereth, as that the will itself should be touched with an internal lust and savor of the goodness contained in the doctrine, and at the same time the understanding with an internal irradiation, which breeds such a certain apprehension of the verity of it, as nature gives men of natural principles. And I am persuaded that this, increased by some experience and love, doth hold most christians faster to Christ than naked reasonings could do. And were it not for this, unlearned ignorant persons, were still in danger of apostacy by every subtle caviller that assaults them. And I believe that all true christians have this kind of internal knowledge from a suitableness of the truth and goodness of the gospel to their now quickened, illuminated, and sanctified souls."

Let no one venture to reject christianity, then, who has never made it the subject of his intense regard, in connection with the exigencies which press upon his own condition and prospects. It can be but ill understood by the man who has never looked at

it in its adaptation to his own case. It is an individual, as well as a general remedy; and the true study of christianity is the examination of its coincidence with the wants and wishes, the hopes and fears, which press upon every son and daughter of Adam. For the want of this close inspection of the individual aim of christianity, it is to be feared that thousands either reject it, or are utterly indifferent to it. But how contrary is all this to the spirit of true science, which rejects nothing, and admits nothing but upon actual experiment.

Let christianity be fairly put to the test; let it be taken home with unhesitating confidence to the heart; let its divine remedies be applied to the distempered mind; let its proffered influence be implored, let its true character as a restorative system be fully and impartially tried, and then, should it after all fail to impart peace, to heal the malady of the soul, to answer its own professed designs, let it be held up to that obloquy which it deserves.

But where is the man who ever betook himself to christianity without finding it to be the refuge of his weary mind? Who could ever, upon actual trial, charge it with a lack of faithfulness to its own pretensions? Who ever embraced its animating hopes without finding them productive of peace, and purity, and joy? Who ever became a true christian without feeling the self-evidencing power of the gospel? Who ever believed on the son of God without having proof, in his own mind, that the bible is true? Who ever made actual trial of christianity, without finding it to be the "wisdom of God, and the power of God," to the salvation of his soul? Who ever knew the truth as it is in Jesus, without being made free by it from the thralldom of sin and the bondage of corruption? The man who is a genuine believer is as fully conscious as he is of existence, that christianity is no cunningly devised fable. It has established its throne in the deep-seated convictions of the heart. He has felt the transformation it has wrought: "old things are passed away; behold all things are become new." His entire character has been favourably affected by it. Upon his once gloomy path it has shed the light of immortality; it has taught him to "rejoice even in tribulation;" it has changed all the aspects of life, by throwing over

them the hues of eternity; it has conferred on him a reality of happiness which the whole creation had no power of imparting. In his own person he beholds a monument of the truth and excellency of christianity, which forbids him ever to doubt. By other evidences, indeed, his faith is confirmed; but in his peace of mind, in that "hope which is full of immortality," and the heaven-ward bearing of his once earthly character, he is enabled to feel that christianity is no "cunningly devised fable."—*Dr. Morrison.*

*Christianity.*—"No religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published, and his evangelists recorded, is a complete system to all the purpose of religion, natural and revealed. Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion. The gospel is, in all cases, one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."

*Religion.*—Religion is nothing else but the knowledge of the most excellent truths, the contemplation of the most glorious objects, and the hope of the most ravishing pleasures; and the practice of such duties as are most serviceable to our happiness, and to our health, our peace, our honour, our prosperity, and our eternal welfare.

*Social Intercourse.*—We should make it a principle to extend the hand of fellowship to every man who discharges faithfully his duties—maintains good order—who manifests a deep interest in the welfare of general society—whose deportment is upright, and whose mind is intelligent, without stopping to ascertain whether he swings a hammer or draws a thread. There is nothing so distant from all natural rule and natural claim as the reluctant—the backward sympathy—the forced smiles—the checked conversation—the hesitating compliance—the welloff are too apt to manifest to those a little lower down; with whom in comparison of intellect and principles of virtue, they frequently sink into insignificance.





## Poetry.

### THE DEATH OF THE VIRTUOUS.

Sweet is the scene when virtue dies !  
When sinks a righteous soul to rest,  
How mildly beam the closing eyes !  
How gently heaves the expiring breast !

So fades the summer cloud away ;  
So sinks the gale when storms are o'er ;  
So gentle shuts the eye of day ;  
So dies a wave along the shore.

Triumphant smiles the victor's brow,  
Fann'd by some angel's purple wing,  
Where is, O Grave ! thy victory now ?  
And where, insidious Death ! thy sting ?

Farewell, conflicting joys and fears,  
Where light and shade alternate dwell ;  
How bright the unchanging morn appears !  
Farewell, inconstant world, farewell !

Its duty done—as sinks the clay,  
Light from its load the spirit flies ;  
While heaven and earth combine to say,  
"Sweet is the scene when virtue dies."

*Shocking occurrence.*—Extract of a letter dated Louisville, Kentucky, June 3d.

A shocking occurrence took place here. A Mr. C. married Miss. Buckner last week, a beautiful and interesting woman, one of our most respectable families. On that evening, Mrs. Buckner (the mother of the bride) had a large quantity of custard made and sent to the houses of her married children.—On Sunday Mrs. Foster (her daughter) was taken ill, and died in a few hours.—While the company were assembling for her funeral, a daughter of her's became suddenly ill, and the funeral was postponed that both might be buried together. Before this took place, Mrs. Buckner died; and, one after the other, eight have died, and nine more are dangerously ill.

Poison having been suspected, the servants are all in prison, but there is no evidence, external or internal, to prove the charge. The contents of the stomach exhibited no appearance of poison.—The symptoms in all respects resembled those of the Asiatic Cholera; yet no one else in town has been attacked, and not one of that devoted family who abstained from the custard. All who ate of it have died or are ill. The physicians and magistrates are all in alarm and bustle, and no two people seem to agree in opin-

ion as to the true cause of this melancholy visitation.

The Louisville Focus attributes these deaths to poison:

"A report is again going abroad of the prevalence of the Cholera at Louisville. There is no foundation for it. Up to this time, not one of our citizens have exhibited symptoms of that disease. The physicians, two or three days since, supposed that several individuals to whom they were suddenly called, were labouring under attacks of the Cholera, but the cases proved to be the effects of *poison*. The unfortunate victims were poisoned with arsenic at a wedding party on Sunday evening. Near a dozen have already died, and there are several others who cannot long survive. One family of the first respectability, is almost entirely swept off. The atrocious deed is supposed to have been perpetrated by a negro who is now in jail."

*Serpents in a Pile in South America.*  
In the savannahs of Izacube, in Guiana, I saw the most wonderful, the most terrific spectacle that can be seen; and although it is not uncommon to the inhabitants, no traveller has ever mentioned it. We were ten men on horseback, two of whom took the lead in order to sound the passage; whilst I preferred to skirt the great forests. One black who formed the vanguard, returned full gallop, and called to me, "here, sir, come and see serpents in pile." He pointed out to me something elevated in the middle of the savannah or swamp, which appeared like a bundle of arms. One of the company then said, "This is certainly one of the assemblages of serpents, which heap themselves on each other, after a violent tempest; I have heard of these but never have seen any; let us proceed cautiously, and not go too near." We continued our way slowly—I fixed my eyes on the pyramid which appeared immovable.—When we were within twenty paces of it, the terror of our horses prevented our nearer approach, to which, however, none of us were inclined.

On a sudden the pyramid mass became agitated; horrible hissing issued from it, thousands of serpents rolled on each other, shot forth out of the circle their hideous heads, presenting their envenomed darts and fiery eye to us. I own I was one of the

first to draw back—but when I saw this phalanx remained at its post, and appeared to be more disposed to defend itself than to attack us, I rode round it, in order to view its order of battle, which faced the enemy on every side. I then sought to find what could be the design of this numerous assemblage; and I concluded that this species of serpents dreaded some colossal enemy, which might be a great serpent, or the cayman, and that they reunite themselves, after having seen this enemy, in order to attack or resist him in mass. *Humboldt.*

"I wonder how any one can eat their breakfast before reading a newspaper," said an old borrower of this article. "I wonder how any one can, eat his breakfast after reading a borrowed paper," replied the owner.

The Rev. Matthew Warren being asked, in his last hours, how he was? answered, "I am just going into eternity, but I bless God I am neither ashamed to live, nor afraid to die."

### NOTICE.

☞ This certifies that I have given to my son, Asaph G., his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

ASAPH SPALDING.

Stow, June 23d, 1834.

Subscriptions will be received by the following Agents.

|                      |                          |
|----------------------|--------------------------|
| Marshfield, Vt.      | Eld. John Capron.        |
| Danville,            | " Eld E. Thompson.       |
| Pomfret.             | " Eld. A. Brailey.       |
| do.                  | Eld. I. Dexter.          |
| Lyndon,              | " Eld. I. R. Pettingill. |
| Johnson,             | " Eld. J. Moffit.        |
| Cabbot,              | " Eld. I. Kieth.         |
| Stow,                | " Eld. A. Stevens.       |
| Calais,              | " Eld. J. L. Green.      |
| Danville,            | Eld. Jera Haskell.       |
| Fairfax,             | " Eld. A. Hartshorn.     |
| Hardwick,            | " B. Wells.              |
| Waterville,          | " B. R. Carpenter.       |
| Wolcott,             | " Galen Palmer.          |
| Gilsum, N. H.        | Eld. L. Hemenway.        |
| Candia,              | " Eld. E. B. Rollins,    |
| Gilsum,              | " Eld. B. Palmer.        |
| Piermont,            | " Eld. R. Allen.         |
| Stanstead,           | L. C. Eld. R. Haskell.   |
| Granby,              | do. Eld. D. Ide.         |
| Shefford,            | do. Eld. T. Harvey.      |
| John Spalding,       | Itinerant.               |
| Gardner H. Sweet,    | do.                      |
| William Sweet,       | do.                      |
| Moses Sweet,         | do.                      |
| Reuben Buttolph,     | do.                      |
| Davis B. Wyatt,      | do.                      |
| George W. Tabour,    | do.                      |
| J. M. Stearns,       | do.                      |
| George L. Goulet,    | do.                      |
| Eli Mower,           | Stow Vt.                 |
| Richard Aldrich Esq. | Bradford Vt.             |



"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say Babylon is taken, Bel is confounded."

## THE CHRISTIAN LUMINARY.

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters to the Editor must be Post paid, unless containing the names of subscribers.

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

## RELIGIOUS.

### The fall and recovery of Peter.

And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he said unto him, "Before the cock crow, thou shalt deny me thrice." And Peter went out and wept bitterly. Luke xxii 61, 62.

Concluded from page 78.

5. *His neglect of Prayer.* Perceiving no immediate danger, and feeling confident in his own resources, he did not guard against the subtlety and power of his grand adversary. As he sought no assistance from God, so he received none. He trusted to his own resources, and these in the hour of trial were found insufficient. The trial came, and Sampson was shorn of his locks; he was as weak as another man. And thus it will be with all who neglect prayer. It is by prayer that we prevail; for by prayer our bow shall abide in strength, and the arms of our hands made strong by the mighty God of Jacob. Yes, Satan trembles when he sees the weakest saint upon his knees; for it is by the gracious exercise of prayer, that God communicates living energy to the soul. Hence Jesus Christ directs us to "watch unto prayer," and gives all such the assurance that his "grace shall be sufficient for them."

6. *His impatience and rash zeal.* When awakened to a sense of his danger, and alarmed by the sudden and unexpected coming of the band to apprehend Christ, he gave way to a spirit of impatience and rash zeal, by drawing his sword to defend his Master; but upon being reproved by Christ, and convinced of his error, he passed over to distrust, dejection, and cowardice. Aware that his hasty and inconsiderate conduct had exposed him to the laws of his country, he instantly forsook his Master and fled; even the very

Master with whom he had expressed his resolution to go to prison and death; and through a dread of reproach and suffering. After having overcome the sudden perturbation of mind with which he had fled away, he returned and followed Christ, *afar off*; which was a striking emblem of the state of his mind. By this cowardly conduct, he exposed himself still more to temptation by unthinkingly venturing upon forbidden ground. Led by curiosity to know what would become of his Master, he went in among the wicked servants of the High Priest; and this at a time when he had, in a great measure, lost his religion, and was weak and helpless like another man. Under these circumstances he was but illy prepared to resist temptation. The evil hour came; and while under the influence of that fear which bringeth a snare, he was overcome by the seductions of the enemy, and cast a stain upon his character, which the strength of years and the lapse of time can never efface. And such are the fatal steps by which most Christians, who turn back to the beggarly elements of the world, fall. We should all do well to take the example of Peter, as a lively caution against treading on forbidden ground. We had better face the frowns of the world and endure the weight of its displeasure, than to be beguiled by its seductions and wrong our own conscience. But we pass to consider

### II. THE AGGRAVATION OF HIS SIN.

The crime of which Peter was guilty, was the denial of his Lord and Master. By comparing what the Evangelists have said on this subject, it appears that Peter at first hesitatingly denied Christ. It is possible he did not mean to tell a direct falsehood, but merely to evade the truth by equivocation. According to St. Mark, whose gospel it is generally supposed, Peter himself revised his words, at first, were, "I know not, neither understand I, what thou sayest," which is the same in sense in St. Matthew. But this was in substance denying him, and so it was understood by persons who were present. Hence, St. Matthew says, "He denied him before them all." After a short time, he grew more bold and confident, telling a plain and direct falsehood, and confirming it with an oath, as St. Matthew informs us, declaring, "I do not know the man." Matt. xxvi. 72. How amazing that such language should have ever fallen from the lips of this apostle! What! Peter! dost thou not know the man? did he not heal thy wife's mother of a fever? Did he not afford thee a miraculous

draught of fishes, when thou hadst toiled all night without effect, and which made thee fall down, saying, "Depart from me for I am a sinful man, O Lord?" Didst thou not go to him walking upon the water, who stretched out his hand and caught thee when sinking in the midst of the waves? Didst thou not behold his transfiguration upon the mount? Didst thou not confess him to be "the Son of God?" Did he not sur-name thee *Peter*, and declare that he would "give unto thee the keys of the kingdom?" Ah! Peter, how art thou fallen. What a falsehood thou hast uttered. There is scarcely a Jew in the whole nation but what knew Jesus, he having become so noted throughout the country for his doctrine and miracles. Yet his own disciple, who had been with him for three years, affirms with an oath, he "did not know the man." He repeated his falsehood after the space of an hour or more, when he had had time for reflection; "Of a truth, said another servant, this fellow was also with him, for he is a Galilean." And Peter denied again, saying "I know not the man of whom ye speak." To gain the greater credit to what he had said, and to shew he was not the disciple of Christ, "he cursed and swore." He first denied his Lord and Master, he then denied him with an oath, and he afterwards denied him with horrible imprecations. And all this he did, after he had received the most solemn and repeated warnings from him whom he knew to be the "Son of God," who was acquainted with all things.

The criminality of Peter is heightened when we consider the smallness of the temptation with which he was beset. He was questioned as to his knowledge of Christ, not by a mighty monarch, a king, a prince, or a magistrate; but by an equal, an inferior, a servant, a girl! Is this Peter, the zealous the courageous Peter, the rock as the name imports. How little does his conduct answer to the name he bears. He appears more like a feather blown away by the slightest puff; a pillar in the temple of God blown down by the breath of a damsel! Alas! what is man, left to himself, in the hands of the temper, if he be permitted to "sift him as wheat."

He denied his Master within his very hearing, and, as it seems, in his presence; a Master of whose wisdom, and power, and justice, as well as mercy and love, he had the fullest evidence; and even after he had just received the sacrament at his hand. One would have supposed that the personal presence of Christ would have imposed upon him a restraint, suffi-



cient, at least, to have prevented these solemn and repeated denials with oaths and imprecations. But, alas! when man throws off restraint, and gives himself up to the dictates of unbridled passions, there is scarcely a bent to check, or a limit to restrain, but the ranges through the extensive regions of fraud, of falsehood and of forgery, till he is arrested in his wild career by some mysterious arm of providence. He becomes like a beast before you, so stupid and insensible is he. This appears to have been the case with Peter; when, in the presence of his Master, he denied him.

But the conduct of Peter will appear still more aggravated, if we consider the time when he was guilty of such nefarious conduct. It was at the period when he was betrayed into the hands of his enemies, and when he was about to give his life a sacrifice for the sin of the world. It was when Jesus was giving the tenderest marks of his love to Peter, Peter discovered the blackest ingratitude. While Jesus yielded himself up to the bloody death of the cross for Peter; Peter refused to confess him. But we proceed to consider,

### III. HIS RESTORATION TO THE DIVINE FAVOUR.

As the fall of Peter was sudden, so was also his recovery. As his sin was not premeditated, but was the effect of a sudden and unexpected temptation, under circumstances peculiarly appalling to his mind, so he soon felt the power and force of conviction, and was as suddenly restored to the divine favour. The means of his restoration were as inconsiderable as the temptation by which he fell. They were two:—

1. *The crowing of the Cock.* This having been told, brought to Peter's remembrance the admonitions and warnings of Jesus, and gave him a fresh and striking evidence of his wisdom, veracity, and power. Thus at the very moment Jesus foretold his fall, he prepared the means of his recovery.

2. *The look of Jesus was employed,* however, as the principal means of his restoration. "The Lord turned and looked on Peter."

1. This was a look of *complaint*. It is the man of sorrows complaining of a new burden, while he is ready to sink under what he already bears. How eloquent was that eye when it was turned upon Peter, it spoke the language of the Saviour's heart. Is it not enough Peter that I am falsely accused, and cruelly dragged before this mock tribunal, where I shall be unjustly condemned, and shortly called to endure the painful and ignominious death of the cross? O Peter, will you pierce my heart with a fresh dagger; will you add new gall to the cup that I am drinking; will you give a sharper point to those arrows that are piercing my soul? O Peter, have you no heart to sympathize with me in my sufferings, no tears

to shed on this scene of woe, that will fill heaven and earth with mourning?

2. This was a look of *reproof and resentment*. The Saviour felt indignant at the base and treacherous conduct of Peter. He had given Peter suitable cautions and proper warnings, to which he paid no suitable regard, but was constantly boasting of his firmness, and of the strength of his attachment to his Master. How did the eye of Jesus when he looked upon him, flash reproof? What do you think now Peter? Where is all your boasted confidence and courage? What, are you the man who declared that he would sooner die, than forsake me? A look from Christ which carries in it so just a reprimand, must be supposed to enter deeply into Peter's heart, who still respected his Master, though through fear he had acted this base part.

3. This was a look of *tender compassion*; a look of love, that carried in it tender mercy, and the pity of a friend. When Jesus cast his eye upon Peter, it glowed with the tenderest emotions of love. It was full of endearing attachment. O Peter, unhappy creature, where are you now? How could you be so confident, I well knew your weakness. You knew not yourself. But is this your kindness to your friend, have I deserved this at your hand? When Julius Cæsar was murdered in the Senate-house, his friend Brutus gave him one stab among the rest, which entered deeper into the dying emperor's heart, than any he had received before, and made him cry out, "What, my dear Brutus among my murderers." Something so touching we may suppose to have been in that gracious look of Jesus, when he fixed his eye on Peter. What, Peter among my persecutors! could I expect this from you, I could bear it better from any other. And believe it, your treachery, profaneness, and apostacy, have more deeply affected me than all the indignities that I have met with.

4. It was a look of *reconciliation*. Not a look of wrath and indignation, but an overture of peace and pardon, conveyed by the eye to the heart. Ah Peter, I will not disown you, though you have denied me; though you have forsaken me, I will not cast you off. How I do pity you, behold these eyes; do you not see something of pity and of tenderness in them? Believe me, Peter, you have not lost all your interest in me. I have prayed for you, and the blood I am about to shed shall wash away your guilt. No wonder that Peter could not withstand such a look. No wonder that he was compelled to retire, and seek seclusion to vent the anguish of his soul.

5. It was a look of *exhortation*. By the expression of the eye, Jesus reminded him of what had passed between them. You now remember my words, let them sink deeply into your heart. Go think on what I said, and what you have

done. Repent, and weep, and mourn remember the look which I now give you, and remember it is a mercy that I ever looked upon you again. You have denied me, if you now love me, let your repentance be as remarkable as your fall.

Our blessed Lord in his present situation, did not have an opportunity of a personal interview with Peter; if he had we may reasonably suppose that he would have addressed him in the manner we have been describing. But all this he might convey with one steady cast of the eye, and doubtless he did, with that converting look he gave Peter. There is something in a fixed commanding look that is inexpressibly more eloquent than all the arts of speech. There is no such thing as resisting the silent language of the eye when dictated by the emotions of the heart. And such a look undoubtedly this was that pierced through Peter's heart, and forced all his sorrows through his eyes. "He went out and wept bitterly." From this subject we learn:—

1. That no dependance is to be placed on mere natural strength, or great attainments, to enable us to persevere in true religion, without divine aid. The names of almost all the saints, whose history is recorded in the Bible have been stained with crime. Noah drank too much wine, and became intoxicated. Abraham was guilty of prevarication. Moses gave way to the impetuosity of his spirit, and dashed in pieces the tables of stone inscribed by the finger of God. David was guilty of seduction and murder. Solomon gave way to the foolishness of his heart in old age. Peter denied his Lord and Master. These were all men of great piety and eminent attainments. But under peculiar circumstances, they overcome by the power of temptation.—And who can say that he could stand, were his faith and virtue put to as serious a test, were assailed by as powerful temptations? "Let him that thinketh he standeth take heed lest he fall." My brethren we should do well to remember our weakness, and never lean to our own understanding, nor trust to our resources; but trust in the Lord; "for they that trust in the Lord shall be as Mount Zion, that cannot be removed."

2. When men fall into actual sin, however great may have been their attainments, or eminent they may have been in holiness, they generally proceed from bad to worse. Every step makes way for another, involving us in more aggravated guilt. This was the case especially with



David and Peter. We should, therefore, avoid the least appearance of evil, and learn to distrust ourselves. We should resist sin in its first onset, and continue to resist it in all the stages of its attacks. We should learn to distrust ourselves, and look up constantly to him for assistance, who heareth the needy when they cry, and has styled himself the keeper of Israel. Such persons have the assurance of finding strength equal to their day.

3. If any have fallen they are instructed by the recovery of Peter not to despair of mercy, provided, like him, they remember the words of Jesus, are pierced with deep remorse for their sins, and experience that Godly sorrow, "which worketh repentance not to be repented of." S. *Fall River, Mass. 1834.*

## CHRISTIAN LUMINARY.

STOW AUGUST, 1834.

### A few words concerning Pharaoh.

What is said in Rom ix. concerning Pharaoh has been tortured and wrested in the same manner, as that concerning Jacob and Esau. These are some of the things which are hard to be understood, which the unlearned and unstable wrest, as they do the other scriptures. The Calvinists, have represented Pharaoh as a mark set up by his Creator, to shoot at, to shew how God delighted in making some of his creatures miserable. God says he has no pleasure in the death of the wicked, they say he has. Who shall decide the matter between the Lord and the Calvinists?

Paul says of Pharaoh, Rom. ix. 17, "For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee and that my name might be declared throughout all the earth." This is taken from Exodus, ix. 16. The common explanation of this verse is that God raised Pharaoh into existence, barely to shew his power in sending him to hell to be miserable to all eternity, [as they term it.] There is no such thing intimated in this place. Three things are mentioned here; 1. God raised him up. 2. That he might shew his power in him. 3. Make his name known in all the earth.

1. God raised up Pharaoh. Where? On the throne of Egypt, this is where God raised him, this is the meaning of being raised up; it in a publick place. David says, 2, Samuel xxiii. 1. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob." It is plain here that to be raised up, means to be made a king. This is explained in Acts, xiii. 22, "And when he had removed him, he raised up unto them David to be their king."

2. What purpose had God in raising up Pharaoh to be a king? We are told—to shew his power in him. People generally read it, to shew his power against him; but the text says, in him. God shewed his power in Pharaoh in this way; Pharaoh was considered the most powerful Monarch on earth, God shewed his power in him, when he shewed Pharaoh and all others, that his power was so great, that he could send an army of frogs or lice, and cause him

to yield; and with ease cover him in the bottom of the sea. Thus God shewed his power to be above all human power. This is what Rahab meant, Joshua, ii. 9, 10, 11, "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Ammonites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things our hearts did melt, neither did there remain any more courage in any man because of you; for the Lord your God, he is God in heaven above and in earth beneath."

3. Besides this, in Pharaoh, God made his name known in all the earth, for when the nations heard that Israel's God had overcome the greatest king on earth, they were at once convinced that his power was above all men or God's besides. This NAME made known in all the earth in Pharaoh, is mentioned by Nehemiah, and David; Nehemiah ix. 10, "And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land, for thou knewest that they dealt proudly against thee, so didst thou get thee a NAME, as it is this day." Psalm ix. 13, "Who sent tokens and wonders into the midst of thee O Egypt, upon Pharaoh, and upon all his servants. Thy NAME O Lord endureth forever; and thy memorial, O Lord throughout all generations."

By reading these places we may see how in Pharaoh God made his name known in all the earth; for to this day, what he did to Pharaoh, has made his name to be remembered among almost all nations.

### RESURRECTION OF CHRIST.

The personal appearance of Christ, in his mission on the earth, was widely different from the expectations of the Jews. Their rulers regarded him as an impostor, and denied his claims to the Messiahship. In their opinion he was a deceiver, hostile to their religion, and unworthy of their confidence. The same was the opinion of the great body of the Jewish nation.

The evidence, which Christ exhibited of his Messiahship, could not be easily misapprehended. Of course it often carried conviction to the understandings of his opposers, while it was rejected by their hearts.—Under the influence of deeply rooted prejudices in favour of a secular Messiah, and of a religion of external grandeur, and possessing hearts opposed to the holiness of his character, and the purity and sublimity of his precepts and doctrines, the Jews as a nation, rejected his claims, and followed him with persecution even unto death. The malignant cry, "crucify him, crucify him," was an expression of the cruel hatred in their hearts, and of their fixed determination to put him to death. He was condemned in compliance with their demand, and as a malefactor yielded up his life on the cross.

But the Jews were not satisfied with his death.—They determined to prevent his resurrection, and to render it certain to the view of the world, that he was an impostor. With design therefore, to be secure against the possibility of being imposed upon by the friends of Christ, their rulers came together unto Pilate, and addressed him in the following manner:—"Sir, we remember that, that deceiver said, while he was yet alive, after three days, I will rise again.—Command, therefore, that the sepulchre be made sure until the third day, lest his dis-

ciples come by night and steal him away, and say unto the people he is risen from the dead; so the last error shall be worse than the first."—The answer of Pilate was, "Ye have a watch; go your way, make it as sure as you can.—So they went and made the sepulchre sure, sealing the stone and setting a watch." All this was done to secure the body of Christ to the tomb, and by that means demonstrate to the world, that he was a deceiver.—His resurrection is related to have taken place, in opposition to their wishes, in accordance with his own predictions.

The certainty of his resurrection, and its importance, will now be illustrated.

The fact, that Christ arose from the dead, rests on the same evidence with any other fact contained in the sacred writings. This evidence is presented in the testimony of those, who saw him alive after his resurrection, and in the circumstances which attended that event.—The latter we will examine first in order.

The predictions of Christ, excited an expectation that he would rise on the third day. It was this which prompted the Jewish rulers to request his sepulchre to be defended with all possible care, until after the third day. This precaution rendered it impossible that the body should be secretly taken away by any, who might be disposed to palm an imposition upon the world. It was therefore overruled in the providence of God, to corroborate the certainty of his resurrection, as it prevented the propagation of its belief, provided it were not true.

On the third day, early in the morning, at the rising of the sun, three pious women, who had been disciples of Christ, having prepared their spices, came to the sepulchre to anoint the body of their Lord. When lo! to their astonishment they found the sepulchre open, and seeing a young man sitting, clothed in a long white garment, they were affrighted. He said unto them, be not affrighted, "Ye seek Jesus of Nazareth, who was crucified; he is risen, he is not here; behold the place, where they laid him; but go your way, tell his disciples, that he goeth before you into Galilee; there shall ye see him, as he said unto you." In addition to these circumstances, another Evangelist informs us, that this young man clothed in white was an angel,—that there was an earthquake at his descent from heaven,—that through fear, the keepers did shake and became as dead men,—that he rolled away the stone from the door of the sepulchre and sat upon it,—and that he testified, that Christ had risen. These circumstances soon came to the knowledge of the Jewish rulers, and it is evident that they credited them, from the story, which immediately called, and it was debated in publick council what should be done. The fact was incontrovertible, that the body of Jesus was gone. Concerning this, there was not the shadow of doubt. Their object then was to pervert the belief, that he had risen. They had been informed of the circumstances attending his resurrection. These they did not deny, yet they chose to conceal them. And what measure did they take? Why, in the first place, they propose to bribe the soldiers, who were on duty, to declare a falsehood. They are to be hired to say, "That they fell asleep, and while they slept his disciples had stolen away the body of Jesus." You will recollect, reader, that this was the fabrication agreed on by the Jewish rulers assembled in common council. You will likewise recollect, that the law under which these soldiers acted was very strict; that it was death by the Roman law, at this time in force in Judea, for a soldier to be found asleep when on duty. Here then, you have an example of a court, bringing soldiers to assert a falsehood, which falsehood would expose them to the severest punishment, yet which they are induced to assert, from the persuasion, that this very court would have influence with the governor in procuring their release from punishment: The language of the court is, "We will persuade him and secure you." What stronger confirmation of the truth of Christ's resurrection can be desired than is furnished by these circumstances?—Who that contemplates them can doubt the fact, which the fabrication was designed to conceal?

We are next to examine some of the testimony in proof of his resurrection.



We have in the first place the testimony of the angel, as above stated, who directed the pious woman to inform his disciples of his resurrection, and promised that they should see him in Galilee. Accordingly we find no less than eleven instances recorded of his being seen by some of the disciples, or their companies. He appeared to Mary and the women who were with her at the sepulchre,—he appeared also to Peter,—to the two disciples going to Emmanus,—to James,—to the ten, Thomas being absent,—to the eleven, he being present,—to the disciples again at the sea of Tiberias,—and to above five hundred brethren at once.—And as the writer of the Acts informs us, “he showed himself alive after his passion, by many infallible proofs, being seen of the apostles forty days, and speaking of the things pertaining to the kingdom of God.” Of whom Christ himself saith, in prospect of his ascension, promising them the gift of his spirit from on high—“Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth.” And after he had said these things, they beheld him in his ascension to heaven. All these examples furnish us with the testimony of eye witnesses, who were persons of unimpeachable integrity, who were possessed of competent knowledge of the person of Christ, to prevent misapprehension or mistake. They had been his companions before his death, and they saw him under such circumstances after his resurrection, as rendered it impossible that they should be deceived. He was with them at intervals for the space of forty days,—he ate, drank, and conversed with them,—he taught the reality of his existence,—he wrought miracles, and instructed them in the principles of his religion. They had the same kind of evidence, that he was alive after his passion, which they had of each other's existence. This was the evidence of sense. The fact of his resurrection, supported by such a number of witnesses, stands upon a firm basis. His resurrection is explicitly taught in the Acts of the apostles, and in various connexions in the Epistles. The apostle Paul, though not of the number of the twelve, in his first Epistle to the Corinthians saith, “I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.”—*Pilgrim.*

#### ON LABOUR WITHOUT PROFIT.

*A Thresher.*—Walking in the country, says the eminent W. Jay, I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon; “in all labour there is profit.” Leaning upon his flail, with much energy he answered, “Sir, that is the truth, but there is one exception to it; I have long laboured in the service of sin, but have got no profit by my labour.” Then you know something of the apostle's meaning when he asked,—“What fruit had ye then, in those things whereof ye are now ashamed?” “Thank God,” said he, “I do; and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness and the end everlasting life.” How valuable this simple faith in the word of God! and how true is the saying of a deceased writer, that piety found in a barn, is better than the most splendid pleasures at a palace.

From the Christian Herald:

#### “FOLLOW ME.”

This sentence was frequently spoken by our Lord, to his disciples, while in the days of his flesh, when he called them to his service; and this sentence is equally binding on the disciples of Christ, at the present day. Now the question is, what is it to follow Christ? The answer is obvious, in the first place, as it relates to the commands, doctrine and example in general view, he says, except a man do-

ny himself, and follow me, he cannot be my disciple. I shall not enter into a particular discussion, but simply notice his example in one point, and that one point is considered by some, not essential; but which I consider according to my bible, to come under the head of “follow me;” and whatever comes under this head is essential; now this point is Baptism. Christ was baptized of John in Jordan; this was his example, the command is, “follow me.” Does Christ say, follow me down into the liquid stream, when baptized in Jordan, by his example? or is it nonessential; I would emphatically ask, can we be the disciples of Christ unless we follow him? I answer, the Saviour of mankind has plainly and repeatedly said, that we cannot. I again most seriously ask, is not Christ's example to be followed? I appeal to the conscience, for that is continually accusing or excusing; is that at rest, is there a calm composure in reflecting on the ordinances of Christ, while there is a neglect of obedience? and now as there is a trying day coming, and man must be tried by the deeds done in the body, if they have followed Christ, happy will be the consequence, but if not, sin lieth in the door, lookout reader, whoever thou art, see that thou art a follower of Christ in all his ways. The sound is, “follow me.”

GEORGE M. PAYNE.

#### REVELATION.

1. The God of the universe has admirably adapted innumerable means to certain ends; and this for the convenience of even an insect. It is not therefore impossible nor inconsistent with the same governour to ameliorate the condition of man, and lessen the miseries of the world, by making a revelation. To say the least, it is certain that no man can know that God might not be inclined to make such a revelation. There is nothing improbable in the nature of it; neither is it a thing too wonderful to be believed, since there are many other things which are far more mysterious.

2. A revelation is desirable in itself, and especially desirable amid the trials and afflictions of this moral state. Even though it were true, that when man dies he will become extinct, it would be very desirable that he should know it, in order to quiet the anxieties he must feel from the intimations given in nature that the soul will exist in another world; and from the awful dread of future punishment which exists in the consciences of men. Again, as the light of nature and reason have been able to accomplish very little towards ameliorating the condition of the world, it is evident, that a divine revelation, to convince man of the truth, to settle his doubts, and to guide him to true happiness, is truly desirable above every thing else.

3. The world greatly need a revelation; for without it it is impossible to gain any certain knowledge in relation to God, his attributes, our duty

to each other, the forgiveness of sins, future rewards and punishments. Indeed all, without instruction from God, must be wrapped in Egyptian darkness, and it would be impossible for the rational mind to be contented and happy, while enveloped in a dread uncertainty about its future destiny.

4. As the Bible has all the marks and evidences, both *internal* and *external*, which it could be expected that a revelation from God should possess, it is evident that the Bible is a Divine Revelation. The doctrine which it teaches in relation to the perfections of God, the state of man and his salvation are more consistent with reason, than any system of religion which could have been framed by men. The reputation of the sacred writers, the nature of the prophecies, the character of the miracles, and success that attended the first publication of the gospel, and this among its most numerous, learned, subtle, and powerful enemies, demonstrate, beyond all reasonable doubt, that the Scriptures are a revelation from God.

5. The Bible, as a system of Divine Revelation, is perfectly rational. Though many of the principles it reveals are far above our comprehension, yet none of them are contrary to our reason. All the doctrine, ordinances, examples, precepts, promises, and threatnings of the holy Scriptures, are, in every respect, perfectly reasonable.

6. The Bible is credible. It is admirably suited to the reason, judgment, and affections of men. It presents some of the best specimens of history and sublimity that have ever been written in any language. It abounds with the most important facts, supported by the undoubted testimonies of a host of witnesses, among both friends and enemies. It is intimately connected with the history of the world, the rise and fall of nations,—the lives of distinguished kings, princes, heroes, conquerors, and governours,—the different languages, manners and customs in the earth; the situation of countries, cities, towns, seas, lakes and rivers, the nature of various diseases, virtues, vices, &c. &c. As it was written in different ages, and places, if it had not been a Divine Revelation, agreeably to its profession, it would have been utterly impossible for it to have survived the opposition of its numerous, learned, and powerful enemies.



7. The matter, style, scope, prophecies, miracles, impartiality, and the preservation of the holy Scriptures, demonstrate that their authors were divinely inspired.

8. Another evidence of the authenticity of the scripture revelation, is, that it favours no national, nor sectional interest, prejudice, or peculiar circumstances; but is admirably and impartially adapted to the wants of every class, in all ages, and in all places. It is designed for *universal benefit*. God has not excluded any nation from enjoying its advantages; therefore those who do not receive its blessings, have none to blame but themselves. They alone have cut themselves off by their iniquities.

9. That God has made a revelation of himself in the Scriptures, is evident from the astonishing effects they have produced. Through their influence, the light of science, the useful arts, and the spirit of peace, have been extensively spread among the nations. Many chains have been broken, and millions that were in bondage have been restored to freedom. Whole nations have broken the bonds of superstition and ignorance, emerged from the most wretched state of barbarism, abolished their most unnatural practices, established wise laws, and yielded with delight to civil and moral obligations. Yes, through the Bible, millions and millions have been converted, and have been made honest, good, wise and happy. None can have the hardihood to deny this, unless they are either *very ignorant or very wicked*.

But to conclude, the arguments that establish the authenticity of the Scriptures as a Divine Revelation, are so numerous and weighty, that it would seem no reflecting mind could doubt its truth for a single moment. Millions that were opposed to the doctrine, have, on a critical examination, not only been led to believe it, but also to wonder that they could so long reject the truth. It is said that when Socrates, one of the greatest philosophers of the heathen, had studied the volume of nature for forty years, he declared that the attributes of God, and his will concerning men, could never be exactly known until a divine legislator should descend from heaven and reveal the important truth. But "Glory to God in the highest, on earth peace, and good will to men:" for the

divine legislator has descended, the needful revelation has been made, and confirmed by many signs and wonders! Now all who do not love their sins better than they do their souls, may experience all the animating joys of a present salvation, and be guided in the sure path to happiness and eternal glory.—*Morning Star*.

From the Christian Herald.

#### PARTYISM.

*Brother Foster*.—In taking a view of this subject, the following things present themselves. First, a tendency to perpetuate the name of him who first established it; and to give the minds of its members an unhappy propensity in favour of one against another: and thus soon may become blind zealots—for they are led to decide (with some doubt) that others may be, but they, *altogether* right. This tends to instigate the pride of the heart, and to confirm that saying of the Jews, stand by thyself, and come not near me; for I am holier than thou. Habits are soon formed, by which they are led to have exalted ideas of their opinions, and consequently contemptible ones of others opinions, and the persons who embrace them. Soon they begin to talk ostentatiously respecting their parties, and relate wherein they surpass each other. Now of course, disputes arise in which all the passions of the human mind are interested, and oftentimes hurried into the most unwarrantable extremes. And, resembling John Milton's war with demons, it becomes finite against finite, argument against argument, gendering discord—the contest is not ended; and each party being zealous to enrol soldiers into their cause, they compass sea and land to make one proselyte. Should one obtain the influence over the other while pride, avarice, ambition, &c., are the pathetick springs in the contest, what would be the result? 2—While the pretended followers of Christ are divided into various parties, and choose to be called by different names, the holy scriptures are bent and convoluted in support of them: to which design those presageful corporeals will never submit.—For who does not know, that if the Scriptures are consistent, they can never support so many parties as now exist, and they being too, so widely different? Nay, so far from supporting any, they for-

bid all, and destroy the very foundation of them. 3. Dissimilar parties have established different forms of government in their several churches, to which members of other societies have no access. Hence it is, that acts of immorality, to the dishonour of religion and to the promotion of infidelity, much oftener pass the just censures of the church than they would do, if all felt themselves bound by the same common bond of unity. 4. While different parties exist, nothing is more certain than each will endeavour to support that to which he belongs, and consequently will endeavour to weaken the rest, and to prevent their influence; and that is in effect, forbidding them to do good. But the great head of the church said forbid him not; for there is no man that shall do a miracle in my name, that can lightly speak evil of me. Praise to his name for this rebuke! but if now on earth, he would have numbers instead of one to rebuke.—*PHYGELLUS*.

#### A DEFENCE OF THE TRUTH.

"HEAR WITH BOTH EARS, THEN JUDGE."

Concluded from page 75.

The word *perish* in scripture, says Rationalist, is strictly synonymous in its signification in several instances, with the terms destruction, and death. This, I am ready to admit. Death is a destroyer; destruction, the state of being destroyed. Death firstly destroys *life*, and it becomes extinct. Secondly, it decomposes, disorganizes and deranges matter, and any body of matter when once decomposed by death, assumes a new state, and that *body* ceases to exist. Now if *perish* signifies death, and destruction, it is easily ascertained what it means. Rationalist has quoted a number of passages of scripture wherein the word *perish* is found, which he says, refer to the death of the body, and in my opinion is correct. Now if the death of the body only is meant, the whole meaning is, to have natural life extinguished, [and this is just what I believe] his assertion that it "does not imply annihilation," to the contrary notwithstanding. Upon the following passage of scripture, Num. xvii. 12. "And the children of Israel spake unto Moses, saying, behold we die, we perish, we all perish," he remarks, "who can believe that the children of Israel were at the time they spoke, enduring annihilation?" But they say, "we all perish" in the present tense. I shall answer this question, by asking another. Can any one believe that the children of Israel were at the time they spoke, actually dead or dying? For they as plainly say "we die" in the present tense, as they do "we all perish." For the meaning of this passage I would refer R. to the 13th verse of the same Chapter.

In the New Testament the word is frequently used to describe the final state of the wicked, and is generally put in opposition to eternal life; and to show that this does not mean merely perishing in a temporary manner, or as to happiness, but that it is to perish in the uttermost sense of the word, I have need only to introduce the testimony of the apostle Peter in his 2nd epistle, ii. 12. "But these as natural brute beasts, made to be taken and destroyed, speak evil of things that they understand not, and shall *unpardonably PERISH* in their own corruptions."

With regard to the expressions, *burn up* and *consume*, they are so familiar, and their meaning so easily understood by every one, that I shall only refer my readers to some quotations of scripture made by Rationalist, wherein these words are found, in which he shows by the burning up and consumption of tem-



poral things, "the true, literal and spiritual meaning" in their application to the soul. Though he says burn up signifies no more than decomposition, yet let me ask the reader if when all the synagogues in the land were burned up, there was any such thing as *synagogue* existed in the land? Now make the application and substitute the word *wicked* for synagogues.

We will now examine the "many passages of scripture," which R. says, "plainly and directly prove the endless duration of future punishment."

The first passage noticed, is Rev. xiv. 10, 11. "The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." He stops there and remarks; "If the period ever arrive in eternity," [mark the expression,] when the wicked cease to exist, they cannot afterwards be tormented; consequently if smoke still ascend, it cannot be the smoke of THEIR torment. How positive is this scripture. Forever and ever the smoke of torment is said to ascend; and this torment is theirs."

"How positive is this scripture." It seems by this expression that Rationalist supposes the question at once put to rest; but we will not be too hasty, or take too slightly a view, for we prefer reading for ourselves. ETERNITY, is duration without measurement, — TIME, is the measurement of duration. It is divided into years, months, weeks, days, hours, minutes and seconds. And I think if R. will look again at Rev. xiv. 11, and read the verse through, he will see that all this happens without going into eternity, or in other words, before duration ceases to be measured by day and night. It reads thus: "And the smoke of their torment ascendeth up forever and ever; and they have no rest DAY NOR NIGHT, who worship the beast and his image, and whosoever receiveth the mark of his name." Again, there are seven angels with the vials of the wrath of God to be poured out upon the earth, sea, &c. After this, has taken place. See Rev. xv. & xvi. chap.

"If the period ever arrive in eternity, when the wicked cease to exist," &c. If the wicked do not cease to exist, I declare I have been greatly imposed upon, for I have always been taught, that, to be was to exist. There could be no plainer language than is used by the psalmist in Psalm xxxvii. 10. "For yet a little while, and the WICKED SHALL NOT BE; yea thou shalt diligently consider his place, and it shall not be." David does not make this assertion and leave us in the dark, or to guess how this shall happen to the wicked, but in the 20th verse he tells us, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Again, when we follow any thing to where the end of that thing is cut off, we there have to stop for we can trace it no further; and it is just so with the wicked. In the same Psalm, verse 38, we hear the man after God's own heart declaring, "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." We follow the wicked to where their end is cut off, and that is the last we can find of them. Query. How is the end of the wicked cut off? Answer. By being destroyed. "Whose end is destruction." Philip. iii. 19. Q. But how are they to be destroyed? A. By being consumed, "they shall consume." Ps. xlvii. 20. Q. Where shall they be consumed? A. In the lake of fire, "And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx. 15. "This is the second death;" verse 14. We can trace the wicked no further here is where their end is cut off.

The next scripture quoted is Mark ix. 44, 45, 48. "Where their worm dieth not, and the fire is not quenched." This is all he has quoted of the subject. It would have been pleasing to me if he had given it in full, and an explanation according to his views. But as he has not, I am obliged to anticipate his opinion. From what we have seen of his explanations, the probability is he would call the offending hand, foot and eye, sins which they must rid themselves of, or never enter into life. Now whoever supposed that to get rid of sins would make us either maimed, halt or blind? When people get rid of their sins they see the better, they leap and walk and praise God, they handle the things of the kingdom, which they could not do while blinded and bound down with sin. Again the persons addressed, were those

that would be cast into hell and lose life if they did not put away their offending hand, foot and eye, and if Jesus alluded to a future state of endless misery, why did he not say *your*, instead of *their* worm. It is evident, when we take into consideration the attending circumstances, that Christ spoke metaphorically of the disciples collectively as a body, or in other words as a church, which the apostle has likened to a human frame. The cause of the Saviour's thus addressing his disciples, was their party spirit and selfishness. The disciples had forbid one casting out devils in the name of Jesus because he followed not them; and Jesus saw that the same spirit that forbade him because he followed not them, would overlook sins in their own party, therefore he taught them that the spirit they possessed would militate against themselves, and it would be more profit to them to cut off their most useful members if they offended, than to retain them, for their unsavoury and deadly influence, would more than counterbalance their benefit to the church. It would be a gnawing worm at the root, that should never die, and the hell fire of contention that never should be quenched, but the church would be rent asunder and destroyed, and there should be no *pro* for them. Jesus winds up his instructions with this heavenly admonition; "have peace one with another." The next thing brought to view in this remarkable piece, is the circumstance of Sodom and Gomorrah's being set forth as an example, in their overthrow, suffering the vengeance of eternal fire; mentioned in Jude 7th. I conclude he will not admit that Sodom and Gomorrah and the cities about them are now actually burning. Perhaps he will say they are suffering the vengeance of eternal fire. *Giving, going and suffering* are all present participles, and they may be as much giving themselves over to fornication now, and going after strange flesh now, as now suffering, for it is evident that Jude alluded to that awful day when "Lot went out of Sodom, and it rained fire and brimstone from heaven and destroyed them all."

He also mentions "eternal damnation;" "eternal judgment" and "everlasting punishment," as "passages plainly and directly proving the endless duration of future misery.—Eternal duration, an irrevocable sentence from God.—Eternal judgment, a judgment wherein decisions are made for eternity.—Everlasting punishment, called by Paul a punishment of everlasting destruction.

Thus I have noticed all the passages brought by R. to prove directly the eternity of future misery. I now leave the result of my deliberations with the reader, praying that God would give us hearts to search the scriptures daily, and see whether these things are so.

I must notice a specimen of his reasoning upon the unreasonableness of a limited future punishment, (does he not know that future punishment is limited to the greatness of crime committed,) he says "one offence against the law of God, merits eternal punishment." If so, how long would it take for a man to receive according to his deeds, who has committed two or a hundred? Think on these things. T. C. N. C. S.

It will be recollected that in the eighth number of the Luminary, we gave an account of a quarterly meeting held in this village some weeks since, by the Protestant Methodist,—also made a few remarks upon Mr. Crokers address upon "Church Government." The affair has raised no small degree of excitement among the Episcopal Methodist brethren in this place. One of the principal members of the class in this place, a few days since, presented us with the "Christian Advocate & Journal," a Methodist paper published in N. York, and requested us to copy the following into the Luminary. Therefore, out of respect to the gentleman who requested us, and also to give

our readers an opportunity to judge for themselves, whether it is in accordance with the example and practice of modern Methoist preachers, we thought proper to insert it.

From the Christian Advocate and Journal.

#### THE POWERS OF THE MINISTRY.

Let us for a moment examine into the powers of the Methodist ministers. That we may ascertain the extent of this power, it may be well to enquire, in the first place, what they *cannot* do. They cannot, that is, the General Conference cannot do 'away the privileges of our ministers or preachers of a trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.' And let it be remembered that this restriction was laid upon all future delegated General Conferences by the General Conference themselves at the time the delegated General Conference was created. Does this show a disposition to abridge the rights of the people or to deprive them of their privileges? And we consider this as one of the most important restrictive regulations under which the General Conference acts. Is a member of the Church accused of an immorality or any dereliction of duty? how is he to be dealt with? By being brought before his peers, in the presence of his accuser, hearing and confronting the witnesses, and of vindicating himself fairly and fully. Nor can the preacher inflict any penalty upon the supposed delinquent until after hearing all that can be said for or against him, and deliberating thereon, a committee of his brethren pronounce him guilty. In this instance, therefore, the preacher is no more than an executive officer, to carry into execution the decision of the committee.

Here then is all the power which Methodist ministers hold over the standing of the members of the church, except so far as respects public and private reproof and instruction. Well, have they any control over temporalities of the church? Not the least. In respect to Church property, it is committed to trustees, in trust for the use of the members of the Methodist Episcopal Church, who have the entire management of it as the laws in several states direct, or, where no civil regulations exist, as the discipline directs. Wherever provision is made by law for the appointment of trustees, and for defining their duty, neither the Discipline nor the minister presumes to interfere, unless the trustees attempt to trample upon the doctrine, discipline, or usages of the Church, and thereby transcend their own powers; and we see not but that it is as dangerous for the trustees to usurp an authority which does not belong to them, as it is for ministers, for they are the same fallible beings, liable to err or to be actuated by selfish or any other im-



proper motive. Over their affairs, however, the ministers neither have nor wish to have any control whatever; and therefore if any minister so far forgets himself as to interfere improperly with the business and duties of the trustees, let him suffer for his temerity; but do not let him be accused of possessing a control where he has none; where both the discipline of his church and the law of the state have determined that he ought not to interfere.

What power do they possess over the stewards? Absolutely none at all, only the discipline authorizes them to inspect the stewards' accounts. When a steward is to be appointed, the preacher in charge of the circuit has the right of nomination, but the quarterly meeting conference may confirm or reject the nomination as the members see fit. When the appointment is made, the steward is responsible to the quarterly meeting conference, and not to the preacher, for the manner in which he discharges his duty, who alone have the power to remove him, if his conduct be reprehensible as steward. Over the money put into the hands of the stewards the preacher has no control; but they pay out that portion of it received from the classes and quarterly collections for the support of the ministers among them, according to their allowance as estimated by a committee appointed for the purpose by the said quarterly meeting conference; and that portion of the money collected in love-feasts and on sacramental occasions is appropriated exclusively for the benefit of the poor members of the church. Thus much the power of the ministry amounts to over money matters. They have the tremendous and fearful power of receiving just what their brethren see fit to give them, and nothing more. While it is said in the discipline that a single man shall be allowed one hundred dollars annually, &c. (See Methodist Discipline on this point.) In this the preacher has no voice at all, not even in the appointment of a committee. Let the allowance be little or much, he must be content with it, and likewise content whether he receive one quarter, one half, or the whole of it. He has no legal claim, neither by the law of the state, nor by any penal sanction of the discipline of his church. Is not this a fearful power? Truly the enemies of our church economy ought to gird on their armor to demolish such a dangerous despotism!

The Editor of the Luminary contemplates taking a journey to the South and East, in the month of Sept. next. On his rout, he probably will visit and hold meetings among the several churches in each of those directions. One object of this article, is to inform those individuals who have not paid for the 2nd and 3rd Volumes of the Luminary that he is in great want of a little money, and hopes

to be able to collect what is due him on his contemplated rout. The Editor's temporal affairs are assuming a serious aspect, and naught but the prompt payment of his patrons will save himself and family from distress. Therefore all who are indebted for the Luminary, will, if possible assist him. Should any individuals feel disposed to forward a little advance money for the 4th volume, it will be thankfully received.

Agents who receive and forward money, are requested to forward the names of those from whom they received it, that we may know who to give credit.

Some have sent us money, and have kept back the names: this is wrong! The Editor has money due to him, but in consequence of this fault, he knows not on whom to call. Those Agents who have forwarded money without names, are requested to ascertain from whom they received it, and give such information to the Editor as soon as possible.

From the Christian Palladium.

### UNIVERSALISM.

Christians of all sects regard this doctrine as an error—a delusion,—an empty speculation, which exerts an immoral influence on mankind, and hardens them against the reforming and saving power of the holy truths of the Saviour's religion. Even Restorationists denounce Universalism as dangerous in its effects upon mankind. Mr. Kneeland, too, the noted skeptic, has recently given his opinion upon the immorality of Universalism, and thinks it far worse than infidelity. It should be remembered that this Mr. Kneeland long preached the horrible doctrine of Universalism, and has had an opportunity for many years to witness its effects on society. He now wishes to know the opinion of christians on the subject. But it is enough for us to decide that Universalism, Infidelity and all other false systems have a bad and ruinous influence upon the souls and lives of men, and that the pure, practical and experimental religion of Jesus "is the best of all."

The following is from the pen of Mr. Kneeland:

"Now, we ask, what is there in Universalism that is not equally destructive to the peace and good order of society, as any views held by those whom they call Infidels? That is, such views as they themselves avow; not such views as are given them by their enemies. Universalists no more be-

lieve in future rewards and punishments than Infidels. Whereas Universalists believe that after a man has destroyed his constitution, his reputation and his happiness, in dissipation, or by any other means here, he is still to have a renewed life of immortality and blessedness, in the resurrection, equally with the most virtuous. But such a salvo is not promised to the Infidel, neither does the Infidel believe any such thing.—Now which idea is best calculated to have a good moral effect on the mind; to say nothing about the truth or the falsehood of either? We may venture to appeal here to all christians (except Universalists) as judges in this case. As it regards the consequences of the moral actions here, there is no difference; while they have a salvo for all their foibles, and all their faults; but the infidels have none of this; they (the infidels) must abide the consequences of all their actions without any hope of redemption. Here is all the difference in point of fact, as it regards this world. Now whether to tell people, and make them believe, that all without exception are going to heaven, whether they will or not, and will be alike happy, let them conduct as they will here, is likely to be better for "the peace and good order of society," than to hold out none of those delusive hopes, people must judge. That is a pleasing dream to those who can believe it, we admit; but that it is calculated to make the bad good, or the good better, is wanting in proof. We should like to know how this argument strikes the minds of other christians who are not Universalists."—Investigator.

*Earthquake at Santa Martha.*—The New York papers publish a letter from Santa Martha, (South-America,) dated June 15th, from which it appears that one third of the houses had been prostrated by the late earthquake, and of the rest, a half were rendered uninhabitable. The church of San Domingo was demolished, and the tower of the Cathedral was thrown down. Nine tenths of the citizens had left the city. The desolation of its appearance was extreme. The shocks still continued up to the 25th. There had been seventy or eighty within the period of twenty days.

Courier





## Poetry.

### MISSIONARY HYMN.

From Greenland's icy mountains,  
From India's coral strand;  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver,  
Their land from error's chain.

What though the spicy breezes,  
Blow soft o'er Ceylon's isle;  
Though ev'ry prospect pleases,  
And only man is vile.  
In vain with lavish kindness  
The gifts of God are strown;  
The heathen in his blindness  
Bows down to wood and stone.

Shall we whose souls are lighed  
By wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny?  
SALVATION! O SALVATION!  
The joyful sound proclaim,  
Till earth's remotest nation,  
Has learnt Messiah's name.

WAFER, WAFER ye winds, his story;  
And you, ye waters, roll,  
Till like a sea of glory,  
It spreads from pole pole;  
Till o'er our ransom'd nature,  
The Lamb for sinners slain,  
REDEEMER, KING, CREATOR,  
Returns in bliss to reign.

"SOFT WORDS TURN AWAY WRATH."

MR. BADGER--SIR:—I have been, and still am a constant reader of your valuable periodical.—And in duty, which I owe to its conductors, I will say, that there is no work of the kind which has fallen into my hands, which, in my opinion, in a general point of view, is better calculated to do good in the world.—I consider it, however, not without its defects—and, indeed, it would be folly in the extreme, to look for perfection in any of man's productions. And did I not think there is a possibility of rendering it more perfect, I would remain silent and with pleasure reap the rich benefits which I trust it will yet afford to my mind. But believing there is a possibility of rendering the department occupied by your correspondents, more beneficial to community in general, I have therefore in the spirit of true friendship, ventured for this once, to offer for the consideration of all whom it may concern, a few of my imperfect reflections, on the spirit and manner of all communications which are designed for the benefit of man.

It is the beauty of all communications to breathe forth the spirit, which is peculiarly suited to the nature of the subjects on which they treat. I could name some epistolary letters, biblical criticisms, essays, &c. which in reference to arrangement, soundness of argument and correctness of style, were written in a masterly manner. But the spirit which seems to have dictated their origin, is as incompatible with the nature of the subject, or subjects, as is the frightful and ghastly spirit of self-murder, with the mild and lovely spirit of the gospel. A man's evidence may be weighty, his inferences fair, his conclusions just, and his style eloquent, and unless his pen is dictated by the spirit which belongs to the subject, his production will be like salt which has lost its savour, it is good for nothing. While on the other hand, if it possesses a spirit congenial

with the nature of the subject, notwithstanding the communication may be defective in many other respects, it will make a lasting and beneficial influence on the minds of those who read it.

"Love your enemies"—said our divine Saviour.—And were all communications, on religious subjects, dictated by the lovely spirit which inspired the author of this divine sentence, very many of the unpleasant jars, and unholy contentions which now exist among the different sects, would cease, and the unbelieving would be constrained to fall in love with the mild precepts of the Gospel.—This truth is most strikingly illustrated by the divine effect produced on the mind of Lord Byron, by the letter and prayer of Mr. and Mrs. Sheppard. [See Palladium Vol. 1, page 238, 240.] Byron says, "Before I had read this prayer, I never rightly understood the expression so often used, 'the beauty of holiness.' This prayer has done more to give me a good opinion of religion and its professors than all the religious books I ever read in my life. It was the spirit of this communication, that convinced and melted into tenderness the heart of this great man.

Every spirit that would treat an opponent with contempt, burlesque and misrepresent author's sentiments, that leads to ostentation or self-praise, indulges in an undue degree of levity, that glories in another's downfall, or that fattens on worldly witticisms, is not the spirit of Christ; and very illy becomes any subject of a religious nature. Hence, every writer on religious subjects, in all his communications, should cautiously guard his mind against these destructive spirits, and be guided by the meek and lovely spirit of the gospel, which will lead him into all truth.

FERNANDO.

### BRINGING SOULS OUT OF PURGATORY.

About 17 years ago, says an eminent writer in 1820, a lady of Edinburgh was on her visit to her Dublin friends. On the evening of a great festival, when the priest was to show the proper friends the souls of their relatives coming out of purgatory, this lady went with her Catholic relations to chapel. The priest had arranged his theatrical display with exactness. Seated near the altar he performed mass. In front of him was a broad slanting board. As the moment drew nigh when his prayers were to invoke the tortured souls, the lights were nearly all extinguished. The souls in purgatory, he stated were to come out from below, from the abyss, and were to appear in a visible form, moving on this board, before him. Presently as the efficiency of the mass began to operate in the inmates of the purgatorial regions—behold, at the bidding of the holy man, and as the money was freely paid—there appeared, black, burned, branded, and seared creatures, crawling slowly and heavily out on this said slanting board!—"A miracle! A miracle!" resounded on all hands! And the holy man's piety being quickened by the heavy sums pouring in upon him from all parts of the chapel, his prayers educed a great flock of them! the whole board was

covered with "the crawling scorched souls!" Our lady, a Protestant, and, of course, very sly, being in the front pew, near by these unearthly creatures, slyly stooped down—not to pray, but to snatch one of these messengers from the fire of purgatory; and she succeeded in catching one of them, and put it in her pocket! and when she reached her friend's house pulled it out, and, to the great amazement and edification of her Catholic friends, displayed—A CRAB, in a newly fitted on dress of black velvet!!! This was published under the lady's authority, by an eminent minister of Edinburg. See Glass. Prot. 78.—*Bos Rec.*

### AN EXTRACT.

"Why are not our churches accomplishing more? I will tell you why,"—Why our churches are not accomplishing more—they are 'feeble'—feeble in faith; feeble in christian principle. It is usually thought they are feeble in numbers, poor in wealth, and without much moral influence. There is no such thing, known in all the annals of christianity, and certainly not in the Bible, as a church being feeble because its numbers are few, or because its earthly possessions are small, or its moral influence contemptible. So long as it has the arm of God to lean upon, it is strong; so long as it has the treasury of God open for its supply, it is rich; so long as it has the sword of the spirit, it can cleave in sunder the proudest helmet ever placed upon the head of sin."—COMMUNICATED.

### NOTICE.

This certifies that I have given to my son, Asaph G., his time, to trade and act for himself. I shall pay no debts of his contracting, nor claim any of his earnings after this date.

ASAPH SPALDING.

Stow, June 23d, 1834.

Subscriptions will be received by the following Agents.

|                       |                          |
|-----------------------|--------------------------|
| Marshfield, Vt.       | Eld. John Capron.        |
| Danville,             | " Eld E. Thompson.       |
| Pomfret.              | " Eld. A. Brailey.       |
| do.                   | Eld. I. Dexter.          |
| Lyndon,               | " Eld. I. R. Pettingill. |
| Johnson,              | " Eld. J. Moffit.        |
| Cabbot,               | " Eld. I. Kieth.         |
| Stow,                 | " Eld. A. Stevens.       |
| Calais,               | " Eld. J. L. Green.      |
| Danville,             | " Eld. Jera Haskell.     |
| Fairfax,              | " Eld. A. Hartshorn.     |
| Hardwick,             | " B. Wells.              |
| Waterville,           | " B. R. Carpenter.       |
| Wolcott,              | " Galen Palmer.          |
| Gilsum, N.            | " H. Eld. L. Hemenway.   |
| Candia,               | " Eld. E. B. Rollins.    |
| Gilsum,               | " Eld. B. Palmer.        |
| Piermont,             | " Eld. R. Allen.         |
| Stonstead,            | " L. C. Eld. R. Haskell. |
| Granby,               | do. Eld. D. Ide.         |
| Shefford,             | do. Eld. T. Harvey.      |
| John Spalding,        | Itinerant.               |
| Gardner H. Sweet,     | do.                      |
| William Sweet,        | do.                      |
| Moses Sweet,          | do.                      |
| Reuben Buttolph,      | do.                      |
| Davis B. Wyatt,       | do.                      |
| George W. Tabour,     | do.                      |
| George L. Goulet,     | do.                      |
| Eli Mower,            | Stow Vt                  |
| Richard Aldrich Esq., | Bradford Vt.             |



*"Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say Babylon is taken, Bel is confounded."*

## ASTRONOMICAL.

From the Christian Palladium.

### MARVELOUS WORKS OF GOD.

"How must our conceptions of Divine Power be enlarged, when we consider this earth which appears so great to the frail beings who inhabit it, is only a small speck in creation, or like an atom in the immensity of space, when compared with the myriads of worlds of superior magnitude which exist within the boundaries of creation! The Sun is a body of such magnitude as overpowers our feeble conceptions and fills us with astonishment. Within the wide circumference of this Luminary, more than a million of worlds as large as ours could be contained. At the rate of sixty miles per day it would require more than a hundred millions of years to pass over every square mile on his surface. His attractive energy extends to several thousands of millions of miles from his surface, retaining in their orbits the most distant planets and comets, and dispensing light and heat and fructifying influence to more than a hundred worlds. What an astonishing idea then does it give us of the power of Omnipotence, when we consider that the universe is replenished with innumerable globes of a similar size and splendour?"

For every star which the naked eye perceives twinkling in the vault of heaven, and those more distant orbs which the telescope brings to view, are doubtless suns no less in magnitude than that which enlightens our day, and surrounded by a retinue of revolving worlds. It has been reckoned that nearly a hundred million of stars lie within the range of our telescopes. And if we suppose, as we justly may, that each of these suns has a hundred worlds connected with it, there will be found *ten thousand millions of worlds* in that portion of the Universe which comes within the range of human observation, besides those which lie concealed from mortal eyes in the unexplored regions of space, which may yet exceed all that are visible, as the water in the caverns of the ocean exceed in magnitude a single particle of vapor, of such numbers and magnitudes we can form no adequate conception. The mind is bewildered, confounded and utterly overwhelmed when it attempts to grasp the magnitude of the universe."

Speaking of the amplitude of the scale, he says: "Between the sun and the nearest star there is an interval extending in

every direction of more than twenty millions of miles, and it is highly probable that a similar space surrounds every other system. And if we take into consideration the *immense forces* that are in operation throughout the universe; that one globe, a thousand times larger than the earth, is flying through the regions of immensity at the rate of thirty thousand miles an hour, another at the rate of seventy thousand, and another at a hundred thousand miles an hour, and that millions of mighty worlds are thus traversing the illimitable space of the firmament; can we refrain from exclaiming in the language of inspiration, "Great and marvelous are thy works, Lord God Almighty!" Such a scene displays, beyond any other view we can take of creation, the *magnificence and extent of the Divine empire*. Those countless worlds to which we have now adverted, are not to be considered as scenes of sterility and desolation, nor are they to be viewed as so many splendid toys to amuse a few astronomers in our diminutive world. Such an idea would be altogether inconsistent with every notion we ought to form of the wisdom and intelligence of the Deity, and with every arrangement we perceive in the scenes of nature around us, where we behold every portion of matter teeming with inhabitants. These luminous and opaque globes, dispersed throughout the regions of infinite space, must therefore be considered as the abodes of sensitive and intellectual existence, where intelligences of various ranks and orders contemplate the glory and enjoy the bounty of their Creator. Of this we are certain, that over all this boundless scene of creation, and over all the ranks of beings which it is replenished, his moral government extends. Such views of the Omnipotence of the Deity and of the grandeur of his empire, are calculated, not only to expand our conceptions of his attributes, but to enliven our hopes in relation to the enjoyment of a future world. They demonstrate the unity of God, his wisdom and intelligence; his boundless benevolence; the vast multiplicity of ideas which have existed in his mind from eternity; his almighty power and the magnificence of his empire."

These views are in perfect unison with the declarations of the sacred oracle; they illustrate many of the sublime sentiments of the inspired writers; they throw a light on the moral government of God, and elevate our conceptions of his dominions; and when considered in connection with the scriptural character of the Almighty and the other truths of revelation, are calculated "to make the man of God perfect, and thoroughly furnished unto every good work."

How different from the views now stated must be the conceptions formed of the Divinity by those whose range of thought is chiefly confined to the objects that lie within a few miles of their habitation, and how limited ideas must they entertain of Divine perfection. The knowledge of God lies at the foundation of all religion, and of all our prospects in reference to the eternal world, and it must surely be a highly desirable attainment to acquire as glorious and expansive an idea of the object of our adoration, as the finite capacity of our intellects are capable of comprehending. Were such views communicated to the generality of mankind and duly appreciated, they would not only interest their affections, but increase their intellectual enjoyment; at the same time they would be qualified to declare to others "the glorious honour of his majesty, to utter abundantly the memory of his great goodness, and to speak of all his wonderful works." P.

### WHAT IS PRAYER?

Prayer is not a rapture, a rhapsody, a flight into the third heaven. It is not the proud ascent of the imagination into some high region of splendours and sublime abstractions. It is not necessarily the ecstasy of the soul overwhelmed with a rushing tide of irresistible emotions. It is a simple, every-day business. It is simply communing with God; communing with him, not in heaven among the seraphims, not in some mid-region of the air, remote from the range of human business, and trials, and burdens; but here on earth, where we need his grace. In order for this, God does not call us up to himself; he comes down to us,—down to the level of our infirmity. Thus he makes prayer a simple thing, as simple as the expression of a child's desires, whispered into the ear of a kind father. If you would see what prayer is, or rather what it ought to be, study the Lord's prayer, that model of Christian devotion. How little do you see there of sublime imagination; how little of enraptured sensibility; how little of intellectual abstraction and effort: how much of a common-sense plainness, and a child-like simplicity, in matter and in manner! After this manner therefore pray ye.—*Spec.*

### EVIDENCES OF GROWTH IN GRACE.

That Christian is growing in grace, who finds himself becoming more dead



to the world; more alive to the importance of his salvation, and more sensible of the difficulties with which it is attended; more humble under a sense of his weakness, and more dependant on Christ; more victorious over depraved propensities; more lively in his relish for religious duties, and more spiritual in their observance, increasing tenderness of conscience, and watchfulness against sin; a lively concern for the prosperity of Christ's church; meekness under injuries, and a spirit of forgiveness; receiving with calmness and love the reproofs of good men; a grateful spirit for even common and mean mercies; resignedness to the will of God under trials; a habitual sense of the presence of God, and a desire to act for his glory.

### THE SURE FOUNDATION.

Taking a walk with a few of my friends, we came to a place where several men were busily employed. They had dug very deep, as much as 10 feet below the surface of the ground; some were clearing away rubbish, and others laying bricks. "Why have you dug so deep?" asked one of our party. "Because," replied the man; "it was necessary, as we are going to erect a large building, that we should have a good foundation." Now there was in our party, an old man, whose silvery locks were a crown of glory; and also a little girl, of about eight years of age. "Matilda my love," said the aged saint, "lend an ear to my words, and let my speech fall upon thine infant spirit as the early dew. See you this place; the workmen are going to build upon a *sure foundation*; what is the *only sure foundation* of a Christian's hope? "The finished work and atonement of the Son of God; for he died for sinners, who have broken the law of God and deserved to die themselves," replied the child. "True, true," rejoined the old man, for other foundation can no man lay than is laid, which is Jesus Christ; and what, my dear child, will become of those who have built their houses upon the sands?" Matilda mused, and replied, "When the storm rises it will beat upon those houses, and they will fall, and great will be the fall thereof."—*Lon. Child's Companion*.

### CHRISTIAN LUMINARY.

STOW SEPTEMBER, 1834.

Every age since the days of Adam, has been marked with changes, revolutions and reforms. The dark cloud of superstition which so long shrouded the nations in former ages, is rent asunder.—The bloody tribunal;—the Inquisition, which shed the blood of Saints, is demolished,—the tears of the Widow and orphan are dried up, and the prison doors are thrown

wide open. The cruel tyrant that swayed his sceptre over the nations of the earth, and at whose nod thousands of saints fell victims to his cruelty, has fallen. The present is a day of glad tidings. The light of truth now pours forth its rays, even to the dark corners of the earth, and the gospel of the Son of God is preached to almost every nation under heaven. The voice of the turtle is heard through the land, and the time of the singing of birds is come.

When we take a view of past ages, and sketch in our imagination, the various scenes of wretchedness and wo, and mark the rapid spread of science and religious knowledge, the contrast is almost inconceivable. The mighty engine, [TRUTH,] has reared its standard on these American shores, and the sons of unshackled freedom are flocking to it.

The present also, is an age of enquiry and reform. Party spirit, like mist before a mighty wind is fleeing away. Those bars which have long separated the different sects of Christians, are in some degree removed. Different denominations meet and worship together, and we think the "signs of the times" are ominous of some important event. The time is hastening when the watchman shall see eye to eye, and the kingdoms of this world, become the kingdom of our Lord and Saviour Jesus Christ. Dark and mysterious subjects are undergoing a thorough investigation. The Press, like the great Luminary of day, is darting its lucid rays through the moral world; adding speed to the great work of moral and intellectual improvement. Every reform seems to advance one step nearer the doctrines of the Bible. The people with whom we have the pleasure of being connected, we consider one step at least, in front of all others; not in popularity, but in correct principles and sound doctrines;—though they do not profess to be perfect.

At this time, the people denominated Christian Brethren extend over quite a large territory. They believe that there is one only living, true and Eternal God, the Father, and one Lord and Saviour Jesus Christ, who is the Son of the living and true God; that there is one Holy Ghost, which is a divine spirit that proceedeth from God the Father through Jesus Christ. Also, they believe and preach a free salvation;—urge the necessity of the new birth, and holiness, "without which no man shall see the Lord. Their public men are what the Bible describes; **ELDERS, EVANGELISTS and TEACHERS**. They acknowledge no **HEAD** but Christ, and all are Brethren; also, that they are equally bound to hear and obey Christ, serve their brethren, and strive together for the faith of the Gospel. They now have a periodical established among them, by which means they are enabled to circulate information through the body. The question arises, is this medium of communication any benefit or help in promoting the cause of Christ, increasing the knowledge of his kingdom, giving our brethren knowledge of each other and of the work of God, the state of the churches and ministry, and exposing the errors of the present day. If so, then it ought to be encouraged. Our subscribers will remember that it cannot be continued without their aid, and that what is due must be paid, that we may be enabled to spread the knowledge of Christ through the world.

### INEQUALITY.

We have noticed frequently, the inequality existing among the members of individual churches, relative to the support of the ministry. There are some whom we call rich in the things of this world,

surrounded with the comforts of this life, who perhaps manifest as much zeal in the cause of religion, and as great an anxiety to hear preaching, as any individual member of the society. But when a settlement is called for, at the close of the Conference year, we find their account to amount, perhaps to one dollar or one dollar and fifty cents, or at most, not to exceed \$2.00, while others perhaps, whose circumstances are no better, pay from 10 to 15 dollars per year. And even we have known females of the same church, who have no other means of support, but to be in the employ of others at the rate of, from 4 shillings to 1 dollar per week, whose accounts have amounted to, from 5 to 6 dollars per year. These things ought not so to be. This lack in some to do their part, can be attributed to no other cause than a want of religious feelings, or covetousness, which is Idolatry. If it were the case that equality existed among the members of the church, relative to the support of the gospel, the burden of each would be equal. Each member ought to remember that they are required to be burden bearers together, and contribute according as God hath prospered them. If this rule should be adopted in every church, the preacher would be loosed from his entanglements, and placed in a situation to devote his time and talents wholly to the cause of Christ. "He that warreth entangleth not himself, &c." If the period ever arrive when this is the case, Zion's borders will enlarge rapidly, and additions daily made to the church, such as shall be saved.

The publication of the 1st No. of the 4th Volume of the Luminary will be delayed until the first of November next, for the purpose of giving the Editor an opportunity to collect money, and satisfying some of the demands against him. This must be done to avoid unpleasant consequences.

Relative to the form of the next Volume, we have thought best to publish it in pamphlet form. We have conversed with some on the subject, and they think it best for the following reason. Some of our subscribers feel disposed to put each Volume together in the form of a book, in order for their better preservation.

It will be published in common octavo form, each number to contain 16 pages. We think this alteration cannot fail to give general satisfaction. The postage on the Luminary will be the same that it now is. One sheet, newspaper postage.

### PERPETUITY OF THE CHURCH.

The long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet, her expectation is, that she will live forever.

To mock this hope, and to blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires have been frequently and perseveringly applied. The blood



of her sons and daughters has streamed like water; the smoke of the scaffold and the stake, where they wore the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes, and erected monuments as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long since gone to their own places; their names have descended upon the roll of infamy; their empires have passed like shadows over the rock; they have successively disappeared and left not a trace behind.

But what became of the Church? She rose from her ashes, fresh in beauty and might; celestial glory beamed around her; she dashed down the monumental marble of her foes; and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the records of their shame.

How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? The book of truth and life has made our wonder cease. "The Lord her God in the midst of her is mighty." His presence is a foundation of health, and his protection a "wall of fire!" He has betrothed her in eternal covenant to himself.—Her living Head, in whom she lives, is above, and his quickening Spirit shall never depart from her. Armed with Divine virtue, his Gospel, secret, silent, unobserved, enters the hearts of men, and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power of the adversary. Bars, bolts, and dungeons are no obstacle to its reproach; bonds, and tortures, and death, cannot extinguish its influence. Let no man's heart tremble, then, because of fear. Let no man despair (in these days of rebuke and blasphemy) of the Christian cause. The ark is launched, indeed, upon the floods; tempests sweep along the deep; the billows break over her on every side; but the Lord Jesus has promised to conduct her in safety to the haven of peace. She cannot be lost unless the pilot perish.

### WALKING WITH GOD.

Believers keep up and maintain their walk with God by secret prayer. The spirit of grace is always accompanied with the spirit of supplication. It is the very breath of the new-creature, the fan of the divine life, whereby the spark of holy fire kindled in the soul by God, is not only kept in, but raised into a flame. A neglect of secret prayer has been frequently an inlet to many spiritual diseases, and has been attended with fatal consequences. Origen observed, that, "the day he offered incense to an idol, he went out of his closet without making use of secret prayer." It is one of the most noble parts of the believer's spiritual armour. "Praying always," says the apostle, "with all manner of supplication." "Watch and pray," says our Lord, "that ye enter not into temptation." And he spake a parable, that his disciples should pray, and not faint. Not that our Lord would have us always upon our knees, or in our closets, to the neglect of our other relative duties. But he means, that our souls should be kept in a praying frame, so that we might be able to say, as a good man in Scotland once said to his friends on his death-bed, "Could these curtains, or could these walls speak, they would tell you what sweet communion I have had with my God here." O prayer, prayer! It brings and keeps God and man together. It raises man up to God, and brings God down to man. If you would therefore, O believers, keep up your walk with God, pray, pray without ceasing. Be much in secret, set prayer. And when you are about the common business of life, be much in ejaculatory prayer, and send, from time to time, short letters post to heaven upon the wings of faith. They will reach the very heart of God, and return to you again loaded with spiritual blessings.—WHITEFIELD.

If ye love Me, keep my Commandments.—CHRIST.

### MISCELLANEOUS.

THE DROP OF WATER, THE BROOK, THE RIVER, AND THE OCEAN. A drop of water, that sparkled like a jewel in the sun, once fell from the clouds into a little mountain stream, and ere it lost its identity, exclaimed in all the anguish of desolation. "Alas! what a catastrophe; I am swallowed up in immensity." The little stream laughed, as it leapt down the mountain side, at the lamentation of such an insufficient thing as a drop of water, and vain of its consequence, continued brawling its chrysal way in all the pride of conscious superiority, until at length, with a sudden plunge, it fell headlong into a mighty river, and, like the drop of water, was lost in a moment, crying out in its last agonies, "O fate! who would have thought a brook of my size could be swallowed so easily?" The river murmured its contempt for the little foolish stream, and continued its course gathering strength and pride, breaking through mountains, tearing the rocks from their seats, and coursing in a thousand meanders through flowery meadows, until it found its way to the vast and melancholy ocean, in whose boundless waste it lost its being like the drop of water and the little mountain stream. "Is it possible," exclaimed the mighty river, "that I have been thus collecting tribute from half the world, only to become nothing at last?"

"Tis thus with thee, O man!—Thou beginest in insignificance, like the drop of water; thou becomest a laughing, leaping, brawling thing like the brook; thou waxest proud and great like the mighty river; and ere thou canst say, in the vanity of thy heart, "What an illustrious mortal am I," thou art lost in eternity.

### MODES OF PREACHING.

Mr. Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them:

**Bold manner.** The man who preaches what he feels without fear or diffidence.

**Self-confident.** A man who goes by nobody's judgment but his own.

**Rash.** A preacher who says what comes uppermost without any consideration.

**Rambling.** A man that says all that pops in his mind without any connection.

**Stiff.** One who pins himself down to think and speak by rule, without any deviation.

**Powerful.** The man who preaches from the bottom of his heart the truths of the Gospel with energy to the consciences of his hearers.

**Finical.** Minces out fine words with nothing in them.

**Sober.** The man who lulls you fast asleep.

**Elegant.** The man who employs all his brains upon dressing words without ever aiming at the heart.

**Conceited.** Vainly aims at every thing, and says nothing.

**Welch Manner.** A man that bawls out very good things till he can bawl no longer.

**Methodist.** Splits the heads of his sermons into so many parts, that he almost splits the heads of his hearers.

**Affectionate.** The happy man who feels for souls tenderly, preaches Christ affectionately, and yearns over souls in the bowels of Jesus Christ.

**Dogmatick.** A man who goes by his own brains, right or wrong.

**Perish.** One who picks into every body's thoughts, and thinks no one right but himself.

**Fanciful.** One who instead of being led by wisdom, runs after a thousand visionary whims and conceits.

**Self-important.** Thinks no body like himself.

**Noisy.** A loud roar, and nothing in it.

**Genteel.** The vain fool that is fond of dressing up words without meaning.

### A MOTHER'S LOVE.

Happy is he who knows a mother's love.

*What is so pure?* The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her faith with tears, looks forward to the blessed fruits of her labours and her love. But the maternal affection springs from the breast, uninvoked by the wand of hope, unadulterated by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones rise amid the sighs of suffering and sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity; and courses the heart, through selfish designs and sordid passions, immingling and unsullied.

*What is so firm?* Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it—and still it smiles unchanged; or the more potent allurements of fortune, opulence and pride, power and splendour, may woo her—and yet she is unmoved! A mother "loves and loves forever!"

*What is so faithful?* From infancy to age; "through good report and through evil report," the dews of maternal affection are shed upon her soul. When heart-stricken and abandoned; when branded by shame and followed by scorn, her arms are still open—her breast is still kind. Through every trial that love will follow—cheer us in misfortune, support us in disease, smooth the pillow of pain and moisten the bed of death!

Happy is he who knows a mother's love!

"John, you rogue," said an unthinking mother, "if ever I catch you at the closet again, stealing cake and sugar, I will whip you as sure as you live!" "Why no you won't neither mother," answered the impertinent John, shrewdly, "for you have told me so a thousand times."

A holy life has a voice. In more convincing tones, it echoes the instruction of the lips, which have already been as a fountain of wisdom. Its eloquence never ceases. It speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof.—J. H. Hinton.

Be as zealous of good works as if you would be saved by them, and as zealous not to trust in them, as if they had nothing to do with your salvation.





## Poetry.

### RESURRECTION.

**H**E dies! the Friend of sinners dies!  
Lo! Salem's daughters weep around;  
A solemn darkness veils the skies,  
A sudden trembling shakes the ground:  
Come, saints, and drop a tear or two  
For him who groans beneath your load  
He shed a thousand drops for you,  
A thousand drops of richer blood.

Here's love and grief beyond degree,  
The Lord of glory dies for man!  
But lo! what sudden joys we see:  
Jesus, the dead, revives again!  
The rising King forsakes the tomb;  
(In vain the tomb forbids his rise;)  
Cherubic legions guard him home,  
And shout him, "Welcome to the skies!"

Break off your tears, ye saints, and tell  
How high your great Deliverer reigns:  
Sing how he spoil'd the hosts of hell,  
And led the monster death in chains!  
Say, "Live forever, wondrous King!"  
Born to redeem, and strong to save!"  
Then ask the monster, "Where's thy sting?"  
And, "Where's thy victory, boasting grave?"

### PROGRESS OF POPERY IN THE WEST.

That the Catholics of the United States, sustained by European money, are making powerful efforts to propagate their doctrines in the west, there can be no doubt. But notwithstanding the loud acclamations which they raise over the number of their converts, we are compelled to believe that almost their only accessions are from the multitude of Catholic emigrants who are constantly entering the 'great valley' from Europe. Doubtless their schools accomplish much for them. In advancing their religion, they wisely assail Protestantism; not by endeavouring to convince mature minds, but by bringing their ecclesiastical machinery to bear upon the weakness of infancy and childhood. It was by this very means that the Jesuits obtained so much power in Europe, and retained it until they were put down in England, France, &c. and finally by the Pope himself. Now and then a poor ignorant protestant is cajoled into an adoption of popish ceremonies, by a promise of eternal life without regeneration. The priests require so little, and promise so much, that no wonder some protestants, noted for mental and moral imbecility, consent to be baptized. But we have never known a respectable protestant over 12 years

old converted to popery. The Catholics say that three fourths of their 100 pupils in the Athenaeum in Cincinnati, were protestant children. Doubtless many of them are now Catholics, but this only proves the assiduity of the priests in proselyting, and the imprudence of protestant parents in trusting their children to such an influence. That children should be pleased with 'beads, and tapers, and pictures and images,' is by no means surprising.

But we commenced this article with a design to give some statistics of our Catholic population, and are enabled to do this from the pen of the Right Rev. Catholic Bishop of Ohio. The Catholic population in the northern part of Ohio, he estimates as follows:

Canton, 800 communicants; Beechland, 7 miles distant, 240; Paris, 120; Moreock, 15 miles to the east, 100; Fulton, 130; Sugar Creek, 60; Randolph, Portage county, 18 miles north of Canton, 120. Total, 1,570.—*Cin. Jour.*

### HOPE.

What is man without the hope of a future life? how feeble! how desolate! how unsatisfied! Earth, it is true, has a thousand allurements, and opens to our taste unnumbered sources of joy; but in the midst of them, there is a certain something wanting to gratify the soul, if the hope of immortality be absent. I saw the man in full flow of health; in the prime of life; in the prosperity of business; blessed with one of the most amiable of wives, and with a circle of blooming and beloved children. But alas! he was melancholy. This earthly prosperity he knew must end; and he, with all that he held dear, must descend to the tomb, and perish. He had no hopes extending beyond the grave; and in the midst of worldly splendor, and apparent joy, the worm of sorrow gnawed at his heart. His wife sickened and died. He followed her to the grave, and mourned without hope. Three of his children fell. Alas for him! he had no hope of a reunion. And when at last, he was stricken, he laid himself down to die, as the beast dieth, without hope. He furnished a mournful example of one very important fact, that without the hope of a future life, and a firm belief and trust in an all-sufficient benignant, and overruling Providence, man is not qualified to pass

through this world. In all circumstances of his being, he feels the need of hope. Tell me, unbeliever, is not your case here described? You have rejected religion, you have closed your eyes upon the Bible, are you happy? Have you no desires in regard to the future unsatisfied? When your friends depart, do your views give you comfort? Does your soul enjoy peace? If, after all, there is a constant, longing desire unsatisfied, apply to the religion of Jesus for the comfort you need. "Come to the waters;" "buy wine and milk without money, and without price." If you drink of this water, you shall never thirst again. Your joy shall be full. In prosperity and in adversity; in health and in sickness; in life and death, you will cast your cares upon the Lord, and be at peace.—*Trumpet.*

### THE CHRISTIAN LUMINARY.

Is published at Stow monthly, at one dollar per volume. Twenty-five per cent discount, will be made to those who pay in advance, and the same will be added to those who neglect to pay at the end of the volume.

All letters to the Editor must be Post paid, unless containing the names of subscribers.

No papers will be discontinued until all arrearages are paid.

Any person who will act as AGENT for the Luminary will confer on us a favour, and shall be entitled to every 6th subscription received by him.

Subscriptions will be received by the following Agents.

|                       |                          |
|-----------------------|--------------------------|
| Marshfield, Vt.       | Eld. John Capron.        |
| Danville,             | " Eld. E. Thompson.      |
| Pomfret,              | " Eld. A. Bailey.        |
| do.                   | Eld. I. Dexter.          |
| Lyndon,               | " Eld. I. R. Pettingill. |
| Johnson,              | " Eld. J. Moffit.        |
| Cabbot,               | " Eld. I. Kieth.         |
| Stow,                 | " Eld. A. Stevens.       |
| Calais,               | " Eld. J. L. Green.      |
| Danville,             | " Eld. Jera Haskell.     |
| Fairfax,              | " Eld. A. Hartshorn.     |
| Hardwick,             | " B. Wells.              |
| Waterville,           | " B. R. Carpenter.       |
| Wolcott,              | " Galen Palmer.          |
| Gilsum, N. H.         | Eld. L. Hemenway.        |
| Candia,               | " Eld. E. B. Rollins.    |
| Gilsum,               | " Eld. B. Palmer.        |
| Piermont,             | " Eld. R. Allen.         |
| Stanstead,            | L. C. Eld. R. Haskell.   |
| Granby, do.           | Eld. D. Ide.             |
| Shefford, do.         | Eld. T. Harvey.          |
| John Spalding,        | Itinerant.               |
| Gardner H. Sweet,     | do.                      |
| William Sweet,        | do.                      |
| Moses Sweet,          | do.                      |
| Reuben Buttolph,      | do.                      |
| Davis B. Wyatt,       | do.                      |
| George W. Tabour,     | do.                      |
| George L. Goulet,     | do.                      |
| Eli Mower,            | Stow Vt.                 |
| Richard Aldrich Esq., | Bradford Vt.             |



S  
502

227022

The Christian Luminary  
Vol.2.1832-33.  
Vol.3.1833-34.

Per III

DATE

NAME

CLASS

227022

Per III



